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THE FIRST FOUR BOOKS OF XENOPHON'S ANABASIS

With Notes

ADAPTED TO THE LATEST EDITION OF GOODWIN'S GREEK GRAMMAR, AND TO HADLEY'S GREEK GRAMMAR (REVISED BY ALLEN)

EDITED BY

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REVISED EDITION

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PREFACE.

This volume contains the first four books of Xenophon's Anabasis, edited for the use of schools. These books include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon. The editors believe that this is as much of the Anabasis as it is advisable for pupils to read before entering college, and no more than is needed to prepare them for the study of more difficult Greek prose. No other work is, on the whole, so well adapted to the needs of beginners in Greek as the Anabasis; but, if the standard of scholarship in our classical schools is ever to approach that of similar institutions in other countries, they must extend their teaching of Attic prose to other authors than Xenophon.

The present edition contains an Introduction, written by Mr. White, which seeks to give the information on history and on military antiquities which is needed for the understanding of the Anabasis. The editors have not added a biography of Xenophon, as this is easily found in the encyclopædias and classical dictionaries which are accessible to all. The new Dictionary to the Anabasis, prepared by Messrs. White and Morgan, is an important part of this volume; and to this the pupil is constantly referred, not only for the meaning and use of words, but also for many matters of

history and antiquities which are not discussed in the Introduction. As the notes have been written for those who can always refer to this Dictionary and to the Introduction, much information which would otherwise be found in the notes has there been omitted. It is feared that this may give the notes, especially those on the earlier books, the appearance of being exclusively grammatical; but the constant reference to the Introduction and the Dictionary will, it is hoped, correct this impression.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure through references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading, than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. At the same time, the grammatical references are seldom given without at least some hint of the point of construction which is involved: this will help those to whom a construction is new, while it will save others the trouble of looking up an explanation of what they already understand. References to parallel passages are freely given, as the comparison of similar expressions is one of the best ways of fixing in the mind the knowledge of even familiar idioms. This is often highly useful, even when it has the appearance of tedious repetition. It will be seen that the notes on the first book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially

copious; while those on the three following books are written for pupils who are supposed to have mastered the rudiments of Greek. In the opinion of the editors it is highly desirable to use as small a portion as possible of classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in a school-book like this to give special credit for every remark which is wholly or partly borrowed. The editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality well-nigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the Anabasis.

The text of this edition is based on that of Hug, in the Teubner text-edition of 1889, so far as this is determined by Hug's valuable recension of the Paris Codex C; the editors have, however, used their own discretion with regard to many conjectural emendations which Hug has introduced into his text. They have attempted to follow the best ancient tradition and at the same time to put a readable and consistent text into the hands of school-boys.

The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis.

CAMBRIDGE, MASS., May, 1894.

INTRODUCTION.

XENOPHON'S ANABASIS.

1. The *Anabasis* of Xenophon tells the story of the Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia, of the retreat to the Black Sea, after the death of Cyrus, of the Greeks whom he had gathered under his command, and of their subsequent return to western Asia Minor. The expedition set out from Sardis in the spring of 401 B. C., and six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, although they twice met and twice routed in a single day the vast forces which Artaxerxes brought against them, suffered virtual defeat in losing their leader.

2. Their march from Sardis to Cunaxa had lain through southern Asia Minor and across the desert of Arabia. But this route, the only one with which they were acquainted, was closed to them; for if they had undertaken to return as they came, they would have perished of hunger in the desert. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but after a single day's march, they entered into negotiations with the king which led to a treaty. By the terms of this treaty, Tissaphernes, one of the king's four generals in the battle, was to lead them back in safety to Ionia. At the river Zapatas, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death.

3. Great dejection in consequence fell upon the army; but, recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus, the modern Trebizond, was one of incredible hardship, — a nearly constant fight for over three months through an enemy's country in the winter time. Xenophon's narrative of it contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of Asiatic mountaineers who lived just outside the circle of the civilized world. The story of the advance, of the battle, and of the retreat to Trapezus is told in the first four books of the *Anabasis*. These books are included in the present edition.

4. The Greeks reached Trapezus at the end of the winter in 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus, opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, the general then in command of the Lacedaemonian forces on the coast of Asia Minor. The last three books of the *Anabasis* contain the account of the return of the Greeks from Trapezus to Chrysopolis, and of their subsequent operations until they joined forces with Thibron, when, as the "Ten Thousand," they disappear from history.[1]

[1] In chapters LXIX., LXX., and LXXI. of his *History of Greece*, Grote gives an account of the events covered by the *Anabasis*, which in its interest rivals the original. Grote's chapters constitute an excellent running commentary on Xenophon's text.

5. Such, in brief, is the story of the *Anabasis*. The expedition failed, but it produced a profound impression on the contemporary Greek world. It proved that an army of disciplined Greeks, under the command of skilful leaders, might penetrate even to the heart of the empire of the Great King and work its will against whatever odds. It showed the impotence of Persia, and confirmed the contemptuous judgment of the Younger Cyrus, who said to the Greek generals and captains assembled at the last council of war, before the battle at Cunaxa, that he was ashamed to think how worthless they would find his countrymen to be. To the modern reader interested in Greek studies, Xenophon's graphic narrative is a new revelation of the marvellous strength and force of the Hellenic character. It also gives him glimpses of that older oriental civilization, with which the Greeks here came into conflict on its own soil. Some previous knowledge of the history and institutions of Persia, the scene of the action of the *Anabasis*, is necessary to a proper understanding of Xenophon's narration.

PERSIA AND THE PERSIANS.

6. The Persian empire was founded by Cyrus the Great (*v.* Κῦρος).[1] He himself tells us who he was. "I am Cyrus," he says on one of the Babylonian cylinders, "king of hosts, great king, mighty king, king of Babylon, king of Sumer and Akkad, king of the four regions; son of Cambyses, great king, king of Anshan; grandson of Cyrus, great king, king of Anshan; great-grandson of Teïspes, great king, king of Anshan." It is probable that his ancestors were of Iranian stock, like the Medes, and that they had come from the north

[1] When a Greek word is thus cited in parentheses in the Introduction, read the corresponding article in the Dictionary at the end of this book.

to settle in that rugged but fruitful country on the Persian Gulf, which the Greeks called Persis, and the Romans Persis or Persia (*v.* Πέρσης). The first great leader of the race was Achaemenes, and the earliest royal city was Pasargadae, near which grew up Persepolis.

Ancient Persis is in the same latitude with lower Egypt, but is high land. The early Persians who made it their home were a hardy race, born to conquest. They came into possession of Elam, or Susiane (*v.* Σοῦσα); and Teïspes, son of Achaemenes, became king of Anshan, in Elam, as well as of Persis. On his death the royal house of the Achaemenidae divided into two branches. One ruled in Anshan, the other in Persis. The line of Anshan embraced Cyrus I., son of Teïspes, Cambyses I., and Cyrus the Great (Cyrus II.); the line of Persis, Ariaramnes, son of Teïspes, Artames, and Hystaspes, a contemporary of Cyrus the Great.

7. These genealogical facts, established by records contemporary with Cyrus the Great and Darius I., his successor once removed, were not known to the Greeks. Among them many legends grew up about the name of the great Cyrus. The best known is recorded by Herodotus with minute details. This made Cyrus the grandson of Astyages, king of Media, who had married his daughter Mandane to Cambyses, a *Persian* of middle rank, in fear of a dream. This dream the Magi interpreted to mean that his daughter would bear a son who would one day become the ruler of all Asia. But we now know that Cambyses, father of Cyrus, was a king, reigning in Elam; and there is no proof of any blood relationship between him and the royal house of Media.

8. When Cyrus came to the throne, there were three great kingdoms in Asia, the Median, the Lydian, and the Babylonian. The kings of Elam and of Persis were at this time vassals of Astyages the Mede. But in 549 B. C., when Media and Babylon were at war, Cyrus raised the standard of revolt

and defeated Astyages in battle. The latter was deposed by his own subjects and delivered to the conqueror in chains. The kings who had been his vassals, the king of Persis included, acknowledged the sovereignty of Cyrus. Thus was founded the great empire of the Persians. Cyrus swept on from conquest to conquest. In 546, Sardis, the capital of the kingdom of Lydia, fell before an irresistible assault. The Greek cities of the coast yielded to force of arms. In upper Asia Cyrus carried the bounds of his empire eastward to the borders of India, and in 538 B. C. he overthrew the kingdom of Babylon. He died in 529 B. C. and was buried at Pasargadae. The ruins of his tomb still exist, a grave-chamber standing on a base of seven retreating steps, all of solid blocks of white marble. On it was the simple inscription, "O Man! I am Cyrus, son of Cambyses, who founded the greatness of Persia and ruled Asia. Grudge me not this monument."

9. Cyrus was succeeded by his son Cambyses, a man of suspicious and ungovernable temper. His reign is marked by the conquest of Egypt and Libya, against which Cyrus had not turned his arms. Cambyses had a younger brother, Bardes, called Smerdis by the Greeks, whom in jealousy and distrust he had had secretly assassinated before he set out on his Egyptian campaign. He tarried long in the west, and a Magian priest, who chanced to resemble the murdered man, knowing how Cambyses was hated by his subjects, proclaimed himself to be the missing Bardes and usurped the throne. When Cambyses heard the news, he called together the noblest of the Persians, confessed his crime, and slew himself. His reign had lasted but a few years, and he left no son. Justice quickly overtook the usurper. Darius, the son of Hystaspes, of that branch of the house of Achaemenes that had ruled in Persis (see § 6), formed a conspiracy, and with the help of six faithful followers, sought out the impostor in

Media, got access to his presence by stratagem, and slew him in the night time in the castle to which he had withdrawn for safety. The false king had ruled but seven months.

10. Darius proclaimed himself king, but he was met by resistance on all sides. The first six years of his reign, which began in 521 B. C., were a continuous struggle against revolt. In these years he fought nineteen pitched battles. He was often in desperate straits. But he was a man of extraordinary resource and finally overcame all obstacles. He himself records the names of thirty countries of which he had become king.

The empire which he established was bounded on the north by the Danube, the Black sea, the Caucasian mountains, the Caspian sea, the sea of Aral, and the river Sir; on the east by Eastern Turkestan, the eastern limit of the Punjaub, and the Indus; on the south by the Arabian sea, the Persian gulf, the desert of Arabia, the Red sea, Nubia, and the Libyan desert; and on the west by the gulf of Sidra, the Mediterranean and Aegean seas, and the western limit of Eastern Roumelia and Bulgaria. The area of this vast empire has been estimated to have been over 2,000,000 square miles, ten times that of the German Empire. Its population has been estimated to have numbered 80,000,000, nearly twice that of Germany in 1885.

11. When Darius had securely established his authority over all parts of his empire, he set to work on the reorganization of its administration. The principle he adopted was that of uniformity of control, a principle as difficult of application as it was necessary in an empire composed of such diverse nationalities. He divided the empire, as he himself tells us, into twenty-three satrapies or provinces. These satrapies were in fact kingdoms. Territorially, each of them, on the average, was one fourth larger than all New England. Each province was under the government of three officers, a satrap

or viceroy, who had the entire charge of the civil administration of his satrapy, a military commander, who received his orders from the king but looked to the satrap for the pay and maintenance of his troops, and a royal secretary, whose duty was to keep the king informed of the conduct of his two colleagues, while all the orders of the satrap passed through his hands. These three powers balanced one another; real authority remained vested in the king. High officials of the court also were frequently sent out to inspect the provinces.

The satraps were selected with care, and the sons of the noblest Persians were specially trained at court to be governors. From the first, great discretionary powers were given the satraps. Many of them were far removed from the central government, and might be called upon to act in cases where delay would have been dangerous. The fact that they were often relatives or special favorites of the king increased their power. Little by little they encroached upon the functions of the two other officers, until by the end of the fifth century B. C. their authority within their own provinces was almost absolute.

12. The system of government established by Darius worked well in practice. In particular, the revenues of the government increased rapidly. Darius was thrifty, and imposed tribute (δασμός) in money and kind on all his subjects except the inhabitants of Persis, the cradle of the race. His predecessors had been content to accept voluntary gifts. Herodotus tells us that his subjects were wont to say that "Cyrus had the soul of a father, Cambyses that of a master, Darius that of a huckster." But his tax, which was based upon the productiveness of the land, was impartially imposed. The annual royal revenue has been estimated to have amounted to $175,000,000. Darius also endeavored to introduce a uniform gold and silver coinage throughout the empire (*v.* δαρεικός), but did not meet with complete success.

To facilitate trade and the quick movement of troops, he improved existing roads and built new ones throughout the empire. The "Royal Road," doubtless in existence before his time, ran from Susa to Nineveh, thence west to the Cilician Gates, thence north through Tyana and Mazaca to Pteria, thence west across the Halys by a fortified bridge (the other rivers being crossed by boats) to Ancyra, thence southwest through Pessinus and Ceramon Agora to Sardis and Ephesus. This was called the "Royal Road" because the service of the "Great King" passed over it. Along this road, between Susa and Sardis, Darius established 111 stations, where mounted couriers were kept ready day and night to forward the royal despatches. Orders were transmitted by this simple device, the first postal service of which we have any knowledge, with astonishing rapidity.

13. Darius died in 486 B. C. after a reign of 36 years. Its last years were made memorable by the revolt in 500 B. C. of the Greek cities of Asia Minor along the entire Mediterranean coast, which it took five years to subdue, and by the two fruitless expeditions which Darius sent against the Greeks on the continent. The defeat of the Persians at Marathon in 490 B. C. was a momentous event in the history of Greece. Darius was succeeded by his son Xerxes, whose humiliating defeat at Salamis in 480 B. C. forever freed the Greeks from the danger of Persian conquest. Xerxes was at once weak and arrogant, cowardly and cruel, and most of his successors were of the same type. Nothing prevented the dissolution of the empire but the ingenuity and skill with which Darius had consolidated it. Xerxes was assassinated in his chamber in 465 B. C. His successor Artaxerxes reigned 40 years, and left the kingdom to his only legitimate son, Xerxes II. The latter after a reign of six weeks, was murdered by his illegitimate brother Sogdianus. He ruled six months and was in turn murdered by another brother, Darius II., who came to

the throne in 425 B. C. This Darius was the father of the two brothers whose struggle for the throne is recorded in the first book of the *Anabasis*.

14. At the time of the expedition of Cyrus the Younger, the Persian army consisted of infantry, cavalry, and war-chariots. Their commander-in-chief was the king. Under him were four generals, each in command of a great division which comprised different ethnic divisions and numbered at the battle of Cunaxa 300,000 men. Each of the smaller ethnic divisions had also its own tribal commander, and was separately organized. The infantry was divided into regiments of 1000 and companies of 100 men, and the cavalry into squadrons of 70. Each regiment, company, and squadron had its own commanders.

The Persian foot-soldier carried for defense a wicker-shield (*γέρρον*). Unlike the Greek infantry man, he had neither helmet, cuirass, nor greaves, but wore in their stead cap, jacket, and trousers of leather. His offensive weapons were a great bow (*τόξον*) and quiver (*φαρέτρα*), a spear (*παλτόν*), a short sword (*ἀκινάκης*), and sometimes a battle-axe (*σάγαρις*). The slingers (*v. σφενδονήτης*), an important division of the military force, were separately organized. While the general equipment was as described above, some ethnic divisions were armed after their own peculiar fashion. The Egyptians, for example, at the battle of Cunaxa carried wooden shields that reached to their feet; and the Chabyles, a brave and warlike tribe in Pontus on the frontier of Armenia, wore linen cuirasses, had greaves and helmets, and carried spears which, on the testimony of Xenophon, were fifteen cubits long.

The cavalry were equipped with helmets, cuirass (*λευκοθώραξ*), and armor for the thighs (*παραμηρίδια*), and each cavalryman carried two spears and a sword. The head and body of the horse also were protected (*v. προμετωπίδιον, προστερνίδιον*). The war chariots carried scythes (*v. δρεπανηφόρος*),

and in battle were posted at intervals in front of the troops of the line, the cavalry being stationed on the wings.

CYRUS THE YOUNGER.

15. Darius II. (*v.* Δαρεῖος), a natural son of Artaxerxes I., came to the throne by the murder of his brother (§ 13). He was himself a man of feeble character, and was instigated to the deed by his wife and half-sister Parysatis, a woman of a bold, intriguing, and cruel disposition, who exercised great influence over her husband. Their oldest son was Artaxerxes II. (v. Ἀρταξέρξης), surnamed Mnemon on account of his great memory, who was born before the accession of Darius to the throne. Their second son was Cyrus the Younger (*v.* Κῦρος), usually so called to distinguish him from Cyrus the Great, the founder of the empire (§ 6). The younger son was born in the purple.

16. After the disastrous defeat of the Athenians in Sicily in 413 B. C., the Peloponnesian war had broken out afresh. For over 60 years the Greek cities on the coast of Asia Minor had been practically independent of Persian control, but Darius now determined, if possible, to reëstablish the imperial authority. He gave orders to Tissaphernes, satrap of Lydia and general commander of the military forces of western Asia Minor, and to Pharnabazus, satrap of Phrygia on the Hellespont, to collect the tribute that had once been imposed on the Greek cities. Though at enmity with one another, the two satraps joined, in 412 B. C., in seeking the intervention of Sparta, in order to wrest the Ionic cities of the seaboard from Athenian control. Sparta received heavy subsidies. But Tissaphernes was a double-dealer, and his real policy was not to render efficient help to Sparta in her war with Athens, but to weaken both. "He wished to see no Greek state grow

strong at the expense of the others, but to keep them all weak alike, distracted by internecine strife."

17. In 407 B. C. occurred an event of great importance to the cause of Sparta. The younger Cyrus was sent down to the coast by his father as satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander of the forces that mustered at Castolus. He was at this time only 17 years of age. Xenophon gives his commission in the *Hellenica*[1]: καὶ Κῦρος (*sc.* αὐτοῖς ἀπήντησεν), ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολήν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασίλειον σφράγισμα ἔχουσαν, ἐν ᾗ ἐνῆν καὶ τάδε· Καταπέμπω Κῦρον κάρανον τῶν εἰς Καστωλὸν ἀθροιζομένων. Tissaphernes retained authority over the Greek cities of the sea-board, so far as they were under Persian control, and was made satrap of Caria. But after the accession of Artaxerxes, when trouble arose between Cyrus and Tissaphernes, the Greek cities of the coast revolted to Cyrus, with the single exception of Miletus. Cyrus and Tissaphernes were at this time at open war with one another; there had long been real enmity between them.

18. The policy adopted by Cyrus was in marked contrast to that of Tissaphernes, who had played fast and loose with the Spartans. The latter sent out Lysander as admiral in 407 B. C.; and he at once proceeded to Ephesus, and there with seventy sail awaited the coming of the young prince. When Cyrus arrived at Sardis, Lysander went up to pay him a visit, with the ambassadors from Lacedaemon. He begged Cyrus to show zeal in the prosecution of the war against the Athenians, that ancient enemy by whom the Persian arms had been so signally defeated. The answer of the youthful ruler is memorable[2]: Κῦρος δὲ τόν τε πατέρα ἔφη ταῦτα ἐπεσταλ-

[1] *Hellen.* i. 4. 3. The persons whom Cyrus met as he came down to the coast were Greek ambassadors on their way to the Great King.

[2] *Hellen.* i. 5. 3.

κέναι καὶ αὐτὸς οὐκ ἄλλ' ἐγνωκέναι, ἀλλὰ πάντα ποιήσειν· ἔχων δὲ ἥκειν τάλαντα πενταπόσια· ἐὰν δὲ ταῦτα ἐκλίπῃ, τοῖς ἰδίοις χρήσεσθαι ἔφη ἃ ὁ πατὴρ αὐτῷ ἔδωκεν. ἐὰν δὲ καὶ ταῦτα, καὶ τὸν θρόνον κατακόψειν ἐφ' οὗ ἐκάθητο, ὄντα ἀργυροῦν καὶ χρυσοῦν. After dinner, when Cyrus drank to the health of the Spartan admiral and asked him what he could do to gratify him most, Lysander replied, "Add an obol to the sailors' pay." Cyrus did this, and raised their pay to four obols a day, paid all arrears, and gave them a month's pay in advance. The enthusiasm of the Spartan army was great, and the Athenians were correspondingly depressed. The latter sent ambassadors to Cyrus, but he refused to receive them, and repulsed with contempt the advice of Tissaphernes to render efficient aid neither to Athens nor to Sparta. The interest of Cyrus in the Lacedaemonian cause was strengthened by the personal regard which he conceived for Lysander. He felt great admiration for the character and abilities of this able commander, and bestowed upon him later a signal mark of confidence.

19. Cyrus was energetic and ambitious, and seems to have believed from the first that his father would name him as his successor, to the exclusion of his older brother Artaxerxes, who was of a timid disposition. His expectation was not unreasonable. The law of succession to the Persian throne was at best uncertain. He was the favorite son of the queen, whom indeed he much resembled in disposition. He was born after his father's accession to the royal power. He bore the name of the great founder of the empire. So great was his confidence that even before his father's death he assumed royal prerogatives. It was a Persian custom that those who appeared in the presence of the king should thrust their hands into certain long sleeves which rendered the hands for the moment incapable of use. In 405 B. C., two first-cousins of Cyrus met him and neglected thus to conceal their hands.

He had them put to death. The parents in grief and anger urged upon Darius the danger of overlooking such insolence, and on the plea of illness, which was indeed well founded, the king summoned Cyrus to his bedside. Darius then lay ill at Thamneria, in Media, near the territory of the Cadusians, against whom he had marched to put down a revolt.

20. Cyrus realized the importance of obeying this summons at once, for his brother and rival was already with the king. Lysander happened to be with him when he received the message. To him Cyrus turned over the treasure which he had in hand, and he assigned to him also his entire personal revenue from the province of which he was satrap, to be used in prosecution of the war. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. He then set out from Sardis with a body-guard of 300 Greeks under the command of Xenias the Parrhasian. This was the first time that a Persian had ever appeared at court with a Greek escort. They were so well remunerated that the rate of their pay became celebrated. Cyrus took with him also Tissaphernes, ostensibly as a friend, but in reality because he feared to leave him behind. He proved to be a dangerous companion. Darius died soon after the arrival of the younger son. The hopes of the ambitious young prince were destroyed at one blow. Notwithstanding the intercession of Parysatis, Darius had failed to name Cyrus as his successor to the throne, and Artaxerxes became king.

Xenophon evidently discredits a story current in antiquity, but which nevertheless may well be true. It was an ancient Persian custom that the king on coming to the throne must go to Pasargadae (§ 6), and there, in the temple, with solemn ceremonial lay aside his robe and put on that of Cyrus the Great. The story relates that Tissaphernes appeared before the king in the temple, with a priest who charged Cyrus

with the intention of concealing himself there and falling upon his brother and slaying him in the midst of the solemn rites. According to another version of the story, Cyrus was actually discovered hidden in the temple. He was arrested, and was about to be put instantly to death when Parysatis threw her arms about him and saved his life. He returned in disgrace to his satrapy. The first book of the *Anabasis* gives an account of the ambitious young ruler from this time until his ill-fated death on the battle-field of Cunaxa.

MILITARY MATTERS.[1]

21. The employment of Greek mercenaries, by either foreign or Greek states, was comparatively rare before the close of the Peloponnesian War. The first considerable body of Greek mercenary troops of which we have definite knowledge was that collected by Cyrus the Younger, the "Ten Thousand," who made the memorable advance and retreat described in the *Anabasis*. At least five thousand of these, after their return in 399 B. C., were taken into the pay of the Lacedaemonian general Thibron, who was then about to prosecute in Asia Minor the war which Sparta had undertaken against Persia in behalf of the Greek cities of the coast. They returned to Greece with Agesilaus in 394 B. C., took part in the stubborn fight at Coronea, and were then dismissed from his service. But they were veritable soldiers of fortune; and they seem to have held together, and to have formed part of the mercenary troops that played so important a rôle in the Corinthian war.

[1] The military organization of the "Ten Thousand" was in some respects peculiar. The student is warned that the following is not an account of either the Athenian or Spartan military systems, but is intended to interpret in particular the first four books of the *Anabasis*.

22. The Greek troops enlisted by Cyrus, with their commanders, were the following:—

Xenias, an Arcadian	4000	hoplites.	
Proxenus, a Boeotian . . .	1500	"	500 gymnetes.
Sophaenetus, an Arcadian . .	1000	"	
Socrates, an Achaean . . .	500	"	
Pasion, a Megarian	300	"	300 peltasts.
Menon, a Thessalian	1000	"	500 "
Clearchus, a Lacedaemonian .	1000	"	800 " 200 bowmen. 40 horse.
Sosis, a Syracusan	300	"	
Agias,[1] an Arcadian	1000	"	
Chirisophus, a Lacedaemonian	700	"	
Deserters from the king . . .	400	"	

23. There were ten generals. Two of them deserted on the march inland, Xenias and Pasion; five of the others were entrapped by Tissaphernes at the Great Zab (the Zapetas), Proxenus, Socrates, Menon, Clearchus, and Agias. In their places were chosen respectively Xenophon, an Athenian, Xanthicles, an Achaean, Philisius, an Achaean, Timasion, a Dardanian, and Cleanor, an Arcadian. The general most trusted by Cyrus was Clearchus, a soldier of great ability and experience. He was in command of the Greek troops in the battle at Cunaxa; and after the death of Cyrus he became by common consent their leader, until he was captured and slain. In the retreat from the Great Zab to Trapezus, the command was held by Chirisophus and Xenophon in common.

[1] The MSS. say "Sophaenetus, the Arcadian" (i. 2. 9); but Sophaenetus had already joined Cyrus with 1000 hoplites at Sardis (1. 2. 3). The text is probably due to a copyist's error, who should have written Ἀγίας. Agias was one of the five generals entrapped and put to death by Tissaphernes after the battle at Cunaxa (ii. 5. 31 ff.), and it is incredible that Xenophon should not have named him, with his contingent, in the enumeration of the forces brought together by Cyrus.

The total number of hoplites was 11,700, of light armed troops 2,300, of cavalry 40. But definite losses occurred. Two companies of Menon's hoplites, numbering 100 or 200 men,[1] were lost in the passage over the mountains into Cilicia. The 40 horse and 300 light armed troops, mostly Thracians, deserted to the king after the battle at Cunaxa. Nicarchus, a captain, with 20 men, went off between dark and daylight at the Great Zab. There were other heavier losses, whose numbers are not recorded, by disease, by the snow, and by the hands of the enemy. At the time when the Greeks forced their way into Colchis, when they were within two days march of the sea at Trapezus, they were able to muster for active duty only about 9,800 men, — 8000 hoplites and 1800 light armed.

24. With the exception of the 700 hoplites under Chirisophus, whom the Ephors at Sparta sent out to the aid of Cyrus, these troops were mercenaries. They were commissioned by no state. They were soldiers of fortune in search of adventure and a well-filled purse. The close of the Peloponnesian War, by the extinction of the power of Athens, had thrown many men, inured to arms, out of employment. Many of them were men of ability. Cyrus already had Greeks in his employ, in the different garrisons of his satrapy; and such was his reputation for generosity and upright dealing, that others enlisted in numbers when it was known that he was about to undertake a campaign against the Pisidians, which was his announced purpose.

Xenophon says that the majority of them had left home not because their means were scanty, but attracted by the fame of Cyrus's virtues; that many of them brought followers with them, and that others had expended money on the expedition. The majority of them were Peloponnesians; more than one-half were Arcadians and Achaeans. The 4000

[1] See i. 2. 25.

under Xenias had been enlisted by the commanders of the garrisons. The others, except those with Chirisophus, were brought together by generals whom Cyrus commissioned and to whom he furnished the necessary funds. These in turn appointed captains, who enlisted companies. The members of a company generally came from the same neighborhood, and were united by ties of race and previous friendship.

25. These mercenaries brought with them their own arms, but received pay and means of daily support from Cyrus (*v.* μισθός). At first this amounted to a daric a month for each man, or 4 obols a day. Later Cyrus promised to raise the pay to a daric and a half a month, or 6 obols a day. A captain received twice and a general four times the amount paid to the common soldier. One half of this amount was the soldier's pay for service; the other half went for daily rations (σιτηρέσιον), since the army had no commisariat in the modern sense, but each soldier bought his own provisions (§ 26). With the rate of pay at a daric and a half, the pay-roll of the Greeks amounted, when the complement of mercenary troops was greatest, to over 20,000 darics a month (*v.* δαρεικός), at a time when the buying-power of money was much greater than it is now.

Cyrus seems to have offered no bounties to induce men to enlist, but his promises after they joined him were alluring. When he reached the Euphrates and the real object of his expedition was made known, he promised each man five minas of silver (*v.* μνᾶ) when he got to Babylon, and he agreed to continue the pay of the Greeks until their return to Ionia. In a later time the Greek mercenary received pay only until the object of the expedition on which he had enlisted was accomplished. He got home as best he could. Just before the battle at Cunaxa, Cyrus's promises were profuse, though doubtless sincere. He purposed, he said, to put his friends in places of power and profit, and only feared that his friends

would be too few. He added specifically that in the event of victory he would give each of the Greeks a golden crown. The soldiers were elated. But his premature death in the battle that immediately followed destroyed all their hopes of gain.

26. Rations were not supplied the soldier after the modern fashion. A market (ἀγορά) was set up in camp, where he bought his supplies. On the advance this market was established in the barbarian contingent of Cyrus's troops, and was conducted by regular dealers, mainly Lydians, who accompanied the army on the march. The supplies consisted chiefly of grain in the form of flour, and wine. Allowing a choenix (χοῖνιξ) of grain *per diem* to each man, the daily amount consumed by the Greek contingent was over 400 bushels. These supplies were carried on wagons and beasts of burden, and were renewed by the dealers from the surrounding country by purchase on the days when the army rested from its march. Sometimes the ordinary supplies failed altogether, and the soldiers subsisted on meat. This was accounted a hardship. Cyrus had with him a special train of 400 wagons loaded with flour and wine, in order that, if provisions failed, he might be able to supply the Greeks. The soldiers were, of course, free to make their purchases where they saw fit, and a market was sometimes furnished by the inhabitants of the country through which they were passing. Occasionally on the march inland they resorted to plunder. This happened once also just before they reached the Great Zab.

The Greeks were in straits for supplies after the battle at Cunaxa, and the first demand which they made on the king was for provisions. In the subsequent compact with Tissaphernes, who was to lead them back to the coast, it was specially agreed that the Greeks should purchase their food from the market furnished by the barbarians ; only when the

barbarians failed to supply a market were they to "take" what they needed from the surrounding country. From the Great Zab to the sea they lived exclusively by plundering. During this time each soldier received what he needed for daily support; also other booty, especially captives, became common property (κοινόν).

27. The men enlisted by Cyrus were naturally independent in disposition, and the maintenance of military discipline among them proved to be difficult. They demanded to be consulted or informed before measures were taken. Cyrus himself, their commander, whose control of his own troops was absolute, realized that he had no real authority over these Greeks, and used with great skill the only argument available for him. He appealed to their love of gain. They paid scant respect also to their own generals. More than 2000 of them at one time took their kits and baggage and transferred themselves bodily to another leader. They expressed publicly and without fear their opinion of the conduct of their commanders, and remonstrated with them to their faces.

Once when Clearchus, the Spartan, a severe disciplinarian, whose soul must have been tried by the spirit of independence among his men, attempted to force his division forward against their will, they pelted him and his baggage train with stones. Realizing his impotence, he then called them together in assembly, and argued the matter with them in two meetings. The government of these Greek troops was in fact democratic. The generals and captains constituted a deliberative council. In case of all important measures about which there might be difference of opinion, proposals were submitted to a general assembly of the soldiers, before whom arguments were offered in favor of the measures proposed and with whom rested their ratification or rejection. Anybody was free to express his views. The final vote was taken by show of hands. It seems probable that, in case of a vacancy, the soldiers chose their

own commanders, under the direction of their superior officers.

28. But although independent in spirit, these men were not captious, and they realized, especially after the battle at Cunaxa, the gravity of their situation and the importance of discipline. They were certainly brave. They had too a saving sense of humor, and were in general humane to their foes and kindly to one another. At Tyriaeum Cyrus held a show review at the request of the Cilician queen. The Greeks had small opinion of the prowess of Cyrus's barbarian contingent; and in the review, when ordered to charge as in battle, they spontaneously made a mock attack on the barbarian camp. Cyrus's native troops were panic-stricken, the queen fled precipitately in her carriage, and the market people abandoned their wares and took to their heels. The Greeks, we are told, dispersed to their own camp with a roar of laughter. A couple of good jests are recorded, made publicly by Chirisophus and Xenophon, at times when the situation was grave.

In the battle at Cunaxa the Greeks did not indiscriminately slaughter the flying Persians, although these were completely at their mercy, but simply compelled them to throw away their arms. It is significant that Xenophon says nothing about the Persian losses in the battle. The slaughter of the Carduchian before the eyes of his fellow, and the mutilation of the bodies of the enemy slain at the ravine, were acts which seemed sternly demanded by the circumstances. When, on the capture of the stronghold of the Taochi, the women in their terror threw their children over the cliffs and leaped after them, and the men followed, Xenophon records that the sight was "fearful." In the mountains of Carduchia, the Greeks set their newly acquired captives at liberty, although every addition to the numbers of the implacable foe by whom they were surrounded diminished their own chances of escape.

Fifteen years before this, Athenians had massacred in cold blood the whole adult male population of the island of Melos, Greeks slain by Greeks.

In their treatment of one another, in times of danger, these soldiers of fortune proved themselves trusty comrades. They cared solicitously for the sick and wounded, and under the most trying circumstances refused to abandon them to the foe. Xenophon's life was once saved by a brave Arcadian at the imminent risk of his own. And they were companionable. Gathered about the camp-fires above the banks of the Centrites, they recalled the hardships, just happily ended, of their incredible seven days' march through the mountains of the Carduchians. In the Armenian highlands they quartered themselves in different villages, and gave themselves over to feasting and drinking for a week. Visitors had to take breakfast wherever they turned in, and to drink from the common bowl. And when at last they came in sight of the sea, on the summit of Mt. Theches, "they fell to embracing one another, generals and captains and all, and the tears rolled down their cheeks."

29. These men were controlled by a strong religious sentiment, which made itself manifest both in their lives and in their formal observance of religious rites. A thoroughly depraved man like Menon stood out conspicuously among them by reason of his wickedness. They felt gratitude to the Gods when they had escaped a danger, and feared to commit an unworthy act through dread of their anger. They swore in the name of the Gods, and imprecated the divine wrath upon their foes. They had faith in omens, made vows, believed in dreams, poured libations, and offered prayers. The burial of their fallen comrades was a sacred duty, to be fulfilled at any cost. They offered frequent sacrifice to the Gods in order to learn their will and to propitiate their favor, and in gratitude for their protection. The rite was sometimes

especially impressive, as when at the Centrites the army was gathered on the southern bank of the river, with the enemy in full view on the other side, and the seers slaughtered the victims over the stream.

A compact was sealed with a solemn oath, sworn in the name of the Gods, and with the slaughter of victims, or with oath and the giving and taking of right hands, or, as when they made compact with the Macronians, with oath and the exchange of spears. "The Gods will be our allies," said Xenophon at the Great Zab, "for we have kept our oaths sworn in their name, the Gods, who are able in a moment to make the great small, and who at will can save the lowly with ease, even though they be in sore straits." The language of Clearchus, in his conference with Tissaphernes, is still more remarkable. "Our oaths," he said, "sworn in the name of the Gods, forbid us to be enemies. I envy not the man whose conscience tells him that he has disregarded these. A war with the Gods! With what speed may one flee from them and escape? Into what darkness may he slink away? Into what strong place may he withdraw himself? All things are in all ways subject to the Gods, and everywhere the Gods are the masters of all alike."

30. Cyrus's Greek troops consisted of heavy armed infantry (*v.* ὁπλίτης), light-armed infantry (*v.* γυμνής), and cavalry (*v.* ἱππεύς).[1] The light-armed troops were principally peltasts (*v.* πελταστής), but comprehended also bowmen (*v.* τοξότης) and javelin throwers (*v.* ἀκοντιστής). The last were unimportant, and there were no slingers (*v.* σφενδονήτης) in the army until necessity compelled the Greeks, when on the retreat, to organize a company of 200 of them. The 40 cavalrymen originally brought by Clearchus deserted after the battle at

[1] Cyrus had triremes (*v.* τριήρης) also at his command, 25 of his own, and 35 sent to his aid by the Spartans. But these, in the nature of the case, were but of slight service in the expedition against his brother.

Cunaxa, but a new troop of 50 horse was organized on the retreat at the same time with the company of 200 slingers.

The heavy infantry was organized in battalions of varying strength (*v.* τάξις), consisting of the hoplites under the command of a general, and in companies, with a normal strength of 100 (*v.* λόχος). The company consisted of two divisions of 50 (*v.* πεντηκοστύς), and four of 25 (*v.* ἐνωμοτία), each larger division containing two smaller ones. The officers of the heavy infantry were the general (*v.* στρατηγός), lieutenant general (*v.* ὑποστρατηγός), captain (*v.* λοχαγός), lieutenant (*v.* ὑπολοχαγός), commander of a half company (*v.* πεντηκοντήρ), and commander of a quarter company (*v.* ἐνωμοτάρχης). It seems probable that there were but two enomotarchs, in command of the second and fourth enomoties, the two penteconters being at the head of the first and third enomoties. (See § 32 [2].)

Of the organization of the light-armed troops in the *Anabasis* little can be affirmed with certainty, and the body of horse was small. The commanders of the divisions of the former were apparently called taxiarchs (*v.* ταξίαρχος), and the peltasts seem to have been organized in companies. In the battle at Cunaxa, the whole body of peltasts was drawn up together under the command of Episthenes. In the retreat to Trapezus, they were assigned to different generals, according to need. Both the bowmen and slingers were under their own commanders. The commander of the 50 horse was Lycius, an Athenian.

31. The heavy infantry (*v.* ὁπλίτης) carried six pieces of armor, — four for defence, helmet (κράνος), cuirass [1] (θώραξ,

[1] The view has been advanced that the hoplites in the army of Cyrus wore no cuirass, and i. 2. 16 has been cited in proof. But the argument is based on a probable misinterpretation of the passage (see the note), and is contradicted by the fact that elsewhere in the *Anabasis* cuirasses are specifically mentioned as worn by Greeks.

σπολάς), shield (ἀσπίς), and greaves (κνημίς), and two for offence, spear (δόρυ) and sword (ξίφος).

Of the light infantry, the peltasts (*v.* πελταστής) carried for defence the target (πέλτη), and were armed with short spears for hurling and probably with a sword; the javelin throwers (*v.* ἀκοντιστής) were armed only with javelins (*v.* ἀκόντιον); the bowmen (*v.* τοξότης) were generally without defensive armor, and carried only bow (τόξον), quiver (φαρέτρα), and arrows (*v.* τόξευμα); the slingers (*v.* σφενδονήτης) had only their slings and missiles (*v.* σφενδόνη).

The cavalry (*v.* ἱππεύς) were protected by helmet, cuirass, and cavalry boots, but carried no shield. Their offensive armor consisted of spear and sword.[1]

We have some slight evidence as to the effectiveness of the armor carried by the Greeks and the foes opposed to them. A Greek metal shield and metal or leathern cuirass could not withstand an arrow, but both might be pierced by it and the wearer might be killed. The javelin carried the least distance, the arrow and missile from the sling farther. The Rhodian slingers, with their lead bullets, shot twice as far as the Persian slingers, who used big stones. When the Greeks were about to cross the Centrites, 200 Greek feet in width, we are told that the light-armed troops of the enemy, posted on bluffs distant 300 or 400 feet from the other side of the river, were not able to reach them with bow and sling, that is, the arrows and slingstones of these barbarians failed to carry 500 or 600 feet.

32. The tactical unit of the Greek heavy infantry in the *Anabasis* seems to have been the enomoty (ἐνωμοτία), consisting of 24 men with their leader (ἐνωμοτάρχης). When

[1] The protection of the horse by frontlet and breastplate (προμετωπίδιον, προστερνίδιον), although specially commended by Xenophon in his *Treatise on Horsemanship*, seems to have been the practice not of the Greeks but of the orientals.

ranged in order of battle they were in rank and file, with a front of three and depth of eight. See Fig. 1. The first man in the file had a post of honor, since he was the first to meet the enemy. The last man in the file (*οὐραγός*) was also in an important position, since he became the leader of the file when it faced about. Since the hoplite was heavily armed, he needed space to move in, both in front and at the side. We have no information as to the space allowed in classical times; but later military writers state that in march order the ranks and files were six Greek feet (*ν. πούς*) apart, and that in order of battle the files were three and the ranks two Greek feet apart.[1]

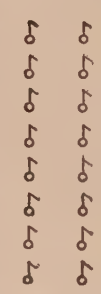


Fig. 1.—Enomoty in Order of Battle.

Four enomoties constituted the company of 96 men. The four enomotarchs, or the two penteconters and two enomotarchs (§ 30[2]), completed the full number of 100 men (**λόχος**). When the four enomoties were ranged side by side

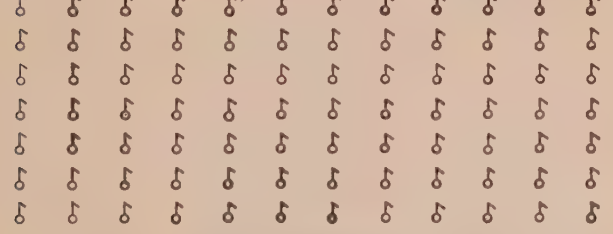


Fig. 2.—Company (four Enomoties) in Order of Battle.

with a depth of eight, the company was in order of battle. Companies so ranged constituted the line of battle (*φάλαγξ*). See Fig. 2. Each company then consisted of 12 files and

[1] The phalanx has the epithet *πυκνή* in ii. 3. 3.

8 ranks.[1] The officers of the company (§ 30[2]), marching on foot, probably had their places in front of their respective divisions, but exact information on this point is lacking. The general, also, was probably in front of his division. We know that he was mounted. The phalanx was divided into the right wing, the centre, and the left wing. The right wing was the post of danger, and therefore of honor, since the right side of those in the right wing was exposed (the shield being carried on the left arm) if the enemy outflanked.

33. Evolutions without individual change of place were made to the right, *ἐπὶ δόρυ* (the spear being carried in the right hand), or to the left, *ἐπ' ἀσπίδα* (the shield being carried on the left arm), either with the quarter turn, 'right face,' 'left face,' or with the half turn, 'right about face,' 'left about face.'

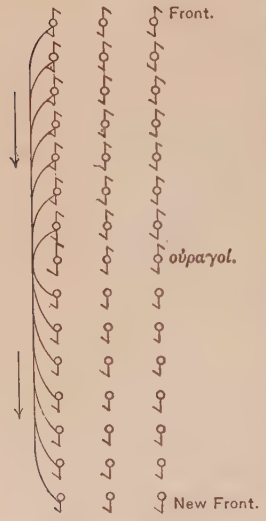


Fig. 3. — Enomoty executing the Counter-March.

Evolutions of entire divisions, such *e.g.* as the company, were made without change of front, also to the right and left, by wheeling, the leader of the right or left file maintaining his place and serving as the pivot on which the entire body turned.

To effect a complete change of front in a body of troops in line, such as the phalanx, so that it faced in the opposite direction, the troops countermarched. The counter-march was executed by the Lacedaemonians as follows (Fig. 3). The troops made

[1] The depth of the phalanx was usually, but not always, 8 men. When Cyrus exhibited his troops to Queen Epyaxa at Tyriaeum, the Greek phalanx was drawn up four deep (i. 2. 15), in order to make the greater show. The 10,600 hoplites that he had with him at this time, drawn up four deep (106 companies each with a front of 24), made a line nearly a mile and a half long.

the half turn, 'left about face.' The *οὐραγοί* then remained where they were. Each file leader next passed to the right of his file to the new front. The second, third, *etc.* ranks followed in order and placed themselves behind the front rank, until finally the seventh rank had taken position behind the sixth and in front of the *οὐραγοί*, who were now in their proper place in the rear.[1]

34. In contrast with the order of battle, or phalanx (§ 32[2]), was the order of march, in column (*κατὰ κέρας*), with narrow front and great depth, in which the separate parts of the force (enomoty, company, taxis) followed one another. An entire force might thus march in single, double, triple file, *etc.*, as circumstances rendered advisable.

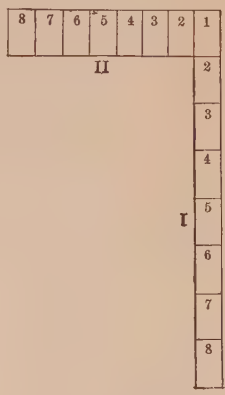


Fig. 4.— Two Companies (eight Enomoties) in Column (I.) reformed in Line of Battle (II.).

A body of troops marching three abreast, in column, formed in line of battle, if the enemy appeared in the front, as follows (Fig. 4). The first enomoty of 24 men, 3 abreast and 8 deep, halted, and the other enomoties marched in order to the left (*παρ' ἀσπίδα*) into position, the second beside the first, the third beside the second, *etc.*

A body of troops in battle line formed in column for marching, three abreast, if the march was to be straight forward and if the change of formation began at the right, as follows (Fig. 5). The first enomoty on the right marched directly forward, the second enotomy took position behind it, and the others followed in order. The right wing then led

[1] *Cf.* i. 10. 6, where the Greeks used the counter-march (*στραφέντες*) in changing front to meet the king, who was advancing with the apparent intention of attacking them in the rear.

the column. The change of formation might begin at the left, the left wing leading the column.

Shortly before the second charge of the Greeks at the battle at Cunaxa, the Greeks were in battle-line, at right angles to the Euphrates, facing upstream. They feared that the army of the king, who was advancing against them with his right wing over against their right wing (§ 45[2]), would take them in the right flank and enfold them on both sides. They therefore deliberated whether they should not retire their right wing and bring their whole line into position parallel with the river, which would then be a defence in their rear. This change, by which the new line would have been put at right angles to the original line, would probably have been executed[1] as follows (Fig. 6). The first company on the left of the line (No. 10) would have advanced a distance equal to nearly one half of the length of the line, and quarter wheeled to the right; the second company (No. 9) would have fallen in behind, halted 36 feet (the length of front of a company) from the first company, and also quarter wheeled to the right; the manœuvre would have been made by each of the eight remaining companies in order, so that all would have stood in a continuous line. The line as now formed would have faced directly away from the river and rested upon it.[2]

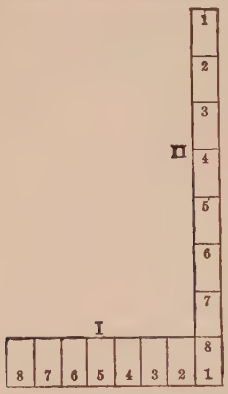


Fig. 5. — Two Companies (eight Enomotiœ) in Line of Battle (I.) reformed in Column, the right wing leading (II.).

[1] The manœuvre was not in fact executed, although the contrary view is held by many commentators. See note on § 45[2].

[2] Xenophon says in the passage under consideration, καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν (i. 10. 9). The word ἀναπτύσσειν, which means 1. *unfold*, 2. *fold back*, has here been variously

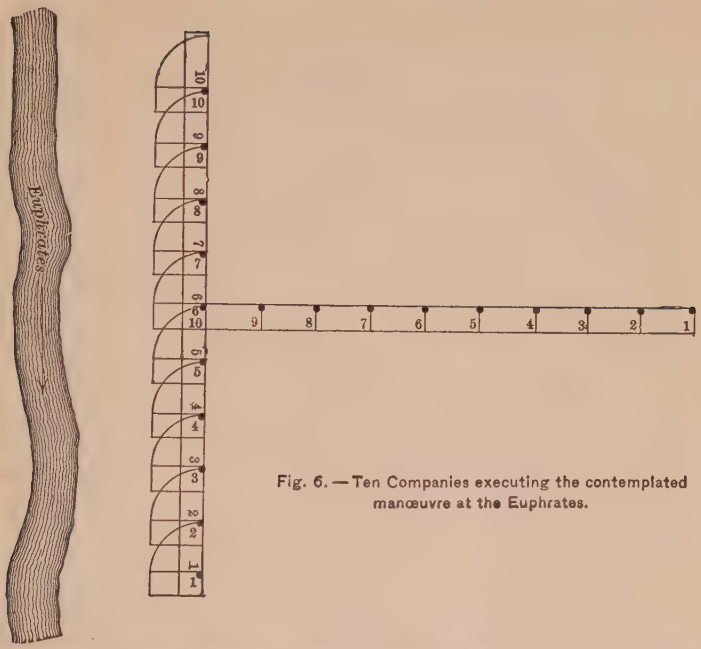


Fig. 6. — Ten Companies executing the contemplated manœuvre at the Euphrates.

interpreted. Three principal explanations of the change of position contemplated by the Greeks deserve consideration. First, as explained above, they planned to retire ('fold back') their exposed right wing, and to put the river, as a defence, behind their entire force. Secondly, it is thought that their purpose was to deploy or extend ('open out') their right wing. This deployment of the right wing would have made the subsequent change of position more difficult, and we fail to see its object if the whole force was ultimately to be brought into position parallel to the river. Thirdly, the plan of the Greeks is thought to have been to wheel their right wing toward the rear, so that it should be at an angle of not more than ninety degrees to its original position, and so that it would, in a sense, have had the river behind it, the centre and left wing remaining as before. The Greeks would thus have presented to the enemy a front and a defensive flank. The position would, in fact, have been solely a defensive one, in which it would have been impossible for the Greeks to charge ; the troops posted at the angle, moreover, would have been peculiarly exposed in case of the enemy's attack.

35. The common order of march was in column (§ 34[1]), the right wing leading. The column commonly marched two abreast,[1] and was very long. Ten thousand men marching thus, with six feet of space between each pair (§ 32[1]), would form a line nearly six miles long. Each general was at the head of his own division on horseback. The light-armed troops went before and on each side, to make observation of the country and as a protection against surprises, or were placed wherever the special circumstances demanded. The discipline was not rigid, and many soldiers left the ranks. Nor were those in the ranks fully armed, since much of the armor was carried on wagons and by the beasts of burden. If the enemy appeared, the column was formed into line of battle (34[2]). This took time, and if the enemy's appearance was unexpected, it was often attended with great confusion.[2]

Occasionally the march was made in line of battle, sometimes even for an entire day; but this was unusual, and happened only when an attack of the enemy was imminent or the situation was otherwise full of danger. The discipline was not rigid even in this case, and the men sometimes left the ranks. If indications of the presence of the enemy appeared, scouts were sent out.

36. A peculiar formation for battle, to which the Greeks resorted on the retreat, was the λόχοι ὄρθιοι or companies in column (ὄρθιος). This formation was especially serviceable in attacking a height. The enemy was in front and above, and the attacking force was in line. (See Fig. 7.) Each com-

[1] The enomoties were here ranged in order one behind the other. In single file the enomoty would be 24 men deep, in double file 12, in triple file 8, etc. The formation of the enomoty in any desired order of arrangement was easy, since the number of men was small. If the order of march was two abreast, the enomoty would have to be re-formed in 3 files and 8 ranks before the evolution described in § 34[2].

[2] This happened before the battle at Cunaxa. *Cf.* i. 8. 2–4, 14.

pany was brought into column by itself by deploying the second, third, and fourth enomoties in order behind the first. Each company thus formed had a front of 3 and a depth of 32, or, if the front was doubled, a front of 6 and a depth of 16.

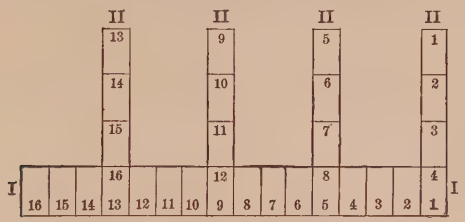


Fig. 7. — Four Companies (sixteen Enomoties) in Line (I.) re-formed in Company Columns (II.).

The company thus formed a compact body, with greater depth than front (therefore called ὄρθιος). It was in line with the companies on each side of it, but separated from them by a considerable interval of space. These intervals between companies could be increased by extending the line of companies to the right and left. The superiority of this formation to the ordinary phalanx in certain situations was found to be very great.[1]

It was once used by the Greeks on the retreat in crossing a river, when the cavalry of the enemy was in force on the opposite bank and their infantry was on higher ground in the rear of the cavalry. On this occasion the rear guard, who had formed in λόχοι ὄρθιοι, were compelled to re-form in line of battle to repel the attack of an enemy in the rear. This was done by reversing the evolution just described. The companies in column, with space between them, halted facing the enemy. The second, third, and fourth enomoties were then moved to the left (παρ' ἀσπίδα) into position by the side of the first (cf. § 34[2]).

[1] Xenophon himself gives a graphic enumeration of these advantages in iv. 8. 10–13.

37. When five of their generals were entrapped at the Great Zab by the treachery of Tissaphernes, the Greeks realized that their retreat would have to be made under a running fire. They therefore adopted, on the advice of Xenophon, the hollow square (*πλαίσιον*) as their order of march. By means of this formation, they presented a front to the enemy on all sides.[1] See Fig. 8.

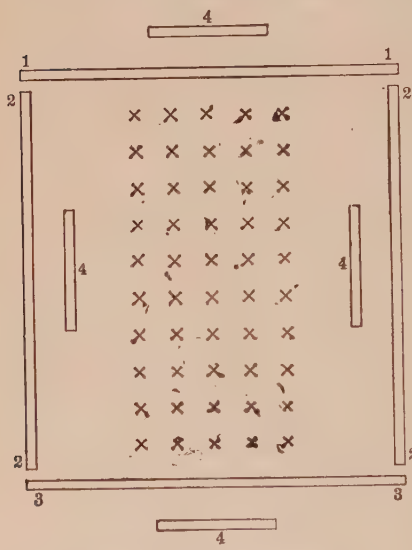


Fig. 8. — The Hollow Square.
1. *στόμα.* 2. *πλευρά.* 3. *οὐρά.*
4. Light-armed troops in four divisions.
X X X Baggage Train.

The square was formed of the hoplite forces. If we assume that the hoplites available at this time for this service numbered 10,000 (§ 23) and that they were assigned in equal numbers to each of the four sides of the square, each division contained 25 companies of 100 men. If the troops were ranged 8 deep, the length of each division, with 300 men in the line, was a trifle less than 900 Greek feet, if we allow (§ 32[1]) 3 feet to each man. We have incidental confirmation that the square was very large. Just before the Greeks reached the confines of Carduchia, the barbarians seized a height on their right commanding the pass through which lay their way. But the peak of the mountain, from which was an approach to the height held by the barbarians, was not yet occupied, and the

[1] See iii. 2. 36 and 37.

Greeks determined to seize it. Quick action was necessary, in order to anticipate the enemy; and Xenophon, who had come to the front of the square to consult with Chirisophus, asked the latter to send troops with him from the van, 'since it was a long way to fetch men from the rear.'[1]

The front (*στόμα*) was drawn up in the order of the phalanx, with a front of 300 and a depth of 8. The rear (*οὐρά*) was similarly arranged, but with the order of ranks reversed, the file leaders (§ 32[1]) and the officers being on the outside and the *οὐραγοί* on the inside. On the march, therefore, the *οὐραγοί* led the *οὐρά*; but if an attack was made from the rear, the whole body of the rear turned 'right about face' to the enemy. The flanks (*πλευρά*) were also arranged with the first rank and the officers on the outside and the *οὐραγοί* on the inside. On the march, each flank formed a column, with a front of 8 and a depth of 300. In case of attack on either side, they faced the enemy by making the quarter-turn ('right face,' 'left face') to the right or left, thus presenting the regular phalanx to the enemy. Chirisophus was put in command of the base of the square, and Xenophon and Timasion of the rear, and the two oldest of the other generals had charge of the two flanks.

The peltasts were probably arranged in four divisions. These supported the four divisions of the hoplites, and had their places either inside or outside of the square as circumstances demanded. The baggage, which had been reduced to the smallest possible amount (§ 39[1]), and the camp followers were inside the square, with the heaviest part of the train probably so arranged that it could follow the road over which the square was travelling. The enemy attacked the square at long range with mounted bowmen, bowmen on foot, and slingers. In order to repel these more effectually, the Greeks organized a body of 200 slingers and a troop of 50 horse.

[1] See iii. 4. 37–43.

The Greek slingers, skirmishing at long range, proved to be superior to those of the Persians. The bowmen also were of service, but the range was too great for the javelin throwers and peltasts. When, however, the Greeks charged the enemy, as was occasionally necessary, the attacking force consisted of hoplites, peltasts, and (after its organization) the cavalry. When skirmishing, the slingers and bowmen were posted outside the square.

38. This order of march was in the main effective, but it was found to have its disadvantages with an enemy in the rear. When the Greeks came to a bridge or a ford, and the wings pressed in, there was great confusion. Everybody was in a hurry to get on. Again, when the obstruction was passed and the wings separated, a vacant space was left at the rear between the flanks, where the rear division reformed with difficulty. The men lost confidence, and the whole force was in danger.

To remedy this evil, the generals organized six special companies of 100 men,[1] each under command of a captain, penteconters (§ 30[2]), and enomotarchs. When on the march the flanks closed in, these six companies fell to the rear, so as to free the wings. When the flanks opened again, they filled up the gap. If the gap was narrow, they filled it by companies, that is with the companies in column, probably with a front of 3 and a depth of 32, so that the six companies had a front of 18 ; if broader, by fifties, each company having a front of 6 and a depth of 16 ; if still broader, by enomoties, each company being ranged in ordinary line of battle with a front of 12 and a depth of 8.

These companies were in fact a picked body of 600 men, intended not only to relieve the pressure caused by the closing in of the wings, but also to form an efficient guard at the rear (doubtless assisted by the skirmishers, that is, the slingers

[1] See iii. 4. 19–23.

and bowmen), while the main force defiled in order through the narrow pass. The wings could march at the same time, with narrow masses of the baggage-train between them, over an ordinary bridge; but the van and rear were obliged to defile. Xenophon says that the presence of the six companies at the rear prevented confusion, and that, if any part of the force needed help, they came to its assistance. Three hundred of them were subsequently stationed in the van.

The use of the hollow square was abandoned when the Greeks got out of Assyria and began their seven days' march through the mountains of the Carduchians. Tissaphernes and Ariaeus here abandoned the pursuit, giving the Greeks up as lost, and returned to Asia Minor. Through the mountains the Greeks were forced to march in column (§ 35[1]), the passes being narrow. Through the plain of Armenia and during their subsequent course to the sea, they marched either in column or in line of battle (§ 35[2]) as circumstances demanded.

39. The baggage-train of the Ten Thousand was of formidable dimensions. Wagons and sumpters carried the tents and much personal property of the soldiers (*σκεύη*), including often even their arms. At the Great Zab the Greeks burnt their tents and wagons and all superfluous baggage; but even then the train was heavy, including the necessary equipment of 10,000 or 12,000 men (§ 23[2]), the beasts of burden used for its transport, booty in cattle and captives, women and boys, the sick and wounded, and those needed to take charge of all this. The non-combatants (*ὄχλος*) were thus a numerous body. The day after the Greeks entered the fastnesses of the Carduchians, they determined to take only the best of the sumpters and to let all the recently captured slaves go free. The reason for this was that "with so many mouths to feed, twice the amount of provisions had to be provided and carried" (iv. 1, 13).

On the march inland to Cunaxa, each general seems to have had the baggage of his division under his own charge. The wagons that transported the provisions during this time were a part of the baggage-train of Cyrus's barbarian contingent (§ 26[1]). During the battle at Cunaxa the baggage-train and camp-followers were all gathered in the camp, which was hastily pitched not far from the rear of the phalanx. On the march to join forces with Ariaeus, on the second night after the battle, the baggage-train was placed on the left, between the troops and the Euphrates. On the retreat to the Black Sea, at first the baggage and non-combatants were put inside the hollow square (§ 37[4]); when the square was abandoned, they were placed between the van and rear of the force. The train was here at all times an impediment to rapid marching, and frequently compelled the Greeks to take the longer way.

40. The march began betimes in the morning. The tents were struck, the baggage and tents were packed and put on the wagons and sumpters, the men fell in, and the army got under way. It is not possible to determine whether, on the advance to Cunaxa, the generals with their respective divisions led the column in turn on successive days; on the retreat from the Great Zab, Chirisophus led the van and Xenophon commanded the rear. There was, however, daily change in the company that led the column, and the captain in command was accounted to have a position of special honor and responsibility. Towards the end of the forenoon a halt was called, and breakfast (*ἄριστον*) was taken. After breakfast the march was resumed. There were occasional marches by night, and then the army got under way with special care. After dinner, at the first signal of the trumpet, the men packed up; at the second signal, the baggage was put on the beasts of burden; at the third, the march began.

When the day's march was ended, the army halted and encamped. The different divisions of the Greek force

encamped separately, except in times of danger, and even when they were all in one camp each division had its own place. On the march to Cunaxa the barbarian troops of Cyrus encamped apart from the Greeks. When the halt was made, the cattle were unyoked, the baggage unpacked, and the tents pitched. The latter were made of hides stretched on a wooden framework. When the Greeks had burnt their tents at the Great Zab, they encamped in villages wherever this was possible. The *Anabasis* gives us no information in regard to the form of the camp or in regard to its inner arrangement, but it was not fortified. There was a place in the camp where the arms were stacked, but its precise situation cannot be determined.

After the tents had been pitched and the arms had been stacked, fuel and fodder were gathered, fires were built, and dinner was prepared. This was the chief meal of the day. Sentinels, who had been given the pass-word, were posted, and the men turned in. Whether the night was divided into three or four watches is uncertain. The last watch began at early dawn. A panic in camp at night was a serious matter. Announcements were made by a herald, or the word was passed along.

41. A day's march, or 'stage' (*σταθμός*), varied in length according to circumstances. Xenophon enumerates 84 stages, with a total distance of 517 parasangs, between Sardis and the vicinity of Cunaxa. This makes the average length of the day's march a little more than six parasangs. The longest stages were 10 parasangs. If the parasang (*παρασάγγης*) is reckoned as equal to 30 stadia and the stadium (*στάδιον*) at 582.5 English feet, the parasang was equal to about 3.3 ordinary English miles. The average day's march, on this calculation, would be about 20 miles. And this probably represents about what Xenophon thought to be a fair day's march.

But it is evident from various considerations, that Xenophon did not mean by 'parasang' an exact and invariable *distance*. In the first place he had no means, except just at the first, of measuring accurately the day's march. Again, the daily rate of speed, as he reports it, was greater by nearly one half, when the Greeks were travelling, in the month of January, through the territory of the Chalybes,—who were the bravest people that they met, were heavily armed, fought with them hand to hand, and kept up the fight for seven days, — than between Celaenae and Peltae in the month of April, where there was no hindrance. Xenophon probably measures parasangs by time rather than by distance, as Grote first suggested.[1] He had opportunity in the early marches, where the army after leaving Sardis travelled at first over a measured road, to observe how long it took them to march one, two, or three parasangs, and in the subsequent marches he called that *length of time* one, two, or three parasangs. A certain number of hours of marching meant to him a certain number of parasangs.

42. Although Cyrus was anxious to join issue with his brother in battle, and made his march inland to Cunaxa as rapidly as possible, nevertheless between Sardis and Cunaxa he spent 96 days in camp. His longest halt, 30 days, was at Celaenae, where he waited for reinforcements. He was detained 20 days at Tarsus by the refusal of his Greek troops to advance. His other halts lasted from 3 to 7 days, and were made mainly to rest his troops ; although they were utilized for other purposes, such as provisioning, review, enumeration of the troops, and celebration of festivals and games. Some of the marches without days of rest were long. That between Myriandus and Thapsacus lasted 12 days, but the troops were in camp 7 days before it began and 5 days after it was finished. Twice the force marched 9 days con-

[1] *History of Greece*, vol. VIII. p. 316, note 3 (chap. LXIX).

tinuously. Just before the battle at Cunaxa they were on the march 19 days, 13 through the desert and 6 in Babylonia, with a review held at midnight on the third night before the battle.

But the hardships of the march inland to Cunaxa were slight compared with those of the retreat to Trapezus. The Greeks spent 132 days in getting from the villages near Babylon, where they began their march northward under the guidance of Tissaphernes, to the Black Sea at Trapezus. Only 24 of these were spent in camp; and the halt was forced in every instance by lack of supplies, by exhaustion, by sickness, or by other causes. During the month of November they marched 22 days without a day of rest in camp, including 7 days of continuous fighting in the mountains of the Carduchians. In December and January they were 31 days continuously on the march.

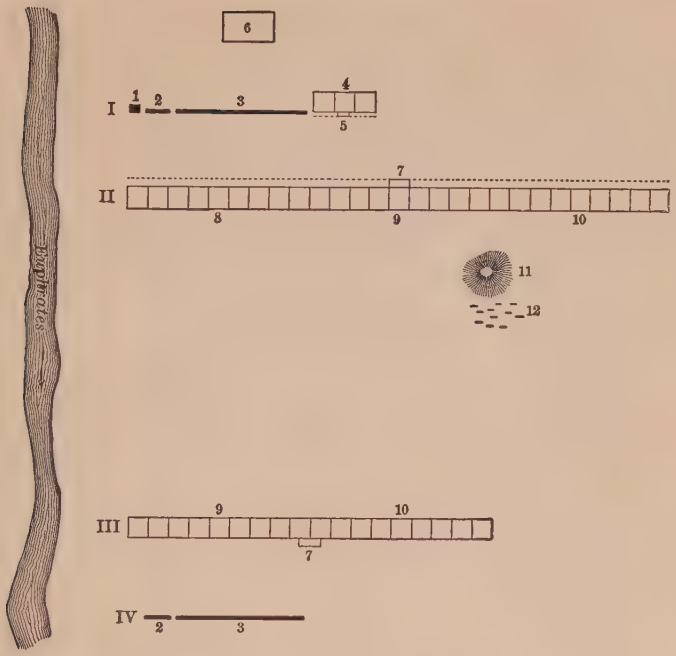
We know with certainty from the narrative of Xenophon that the march from Sardis to the battle-field took 182 days. If September 3, 401 B. C., is accepted as the date of the battle, the march from Sardis began on March 6, 401 B. C. We know with less certainty, since the narrative is not always clear, that the Greeks were 158 days in reaching Trapezus, reckoning from the day after the battle, and including the 26 days which elapsed before they began their march northward. This calculation brings them to Trapezus on February 8, 400 B. C.

43. The Greeks fought one great battle in this memorable campaign, and many smaller ones. During the retreat they showed great resource in meeting peculiar conditions. Xenophon's invention, for example, of the ὄρθιοι λόχοι (§ 36) was admirably adapted for storming a height, and it seems singular that it should not have been adopted by commanders in later times. Their almost total lack of cavalry forced the Greeks to devise substitutes, such, for example, as the 600

picked hoplites who protected their hollow square (§ 38[2]). Their light-armed troops were employed with effect in various ways. In the battle at Cunaxa they were placed in a body at the right of the phalanx, the barbarian troops of Cyrus being stationed at the left. When the Greeks were about to storm the position of the Colchians and had reformed the phalanx in company columns, the peltasts to the number of 1800 were posted in three divisions at the right and left and centre. But they depended chiefly on their heavy infantry, and the normal order for battle was the phalanx.

In battle the phalanx presented a solid array of heavily armed men, eight ranks deep, divided into the right and left wings and centre (§ 32[2]). When the army was already in line, sacrifice was offered and the omens were taken. The men went into the fight unwillingly if the auspices were not favorable. Sometimes a simple prayer was offered. The commander meanwhile might address his men, seeking to rouse their courage. The watch-word (*σύνθημα*), the means by which friend was to be distinguished from foe in the battle, was given out and passed down the ranks and returned again. In the battle at Cunaxa the watch-word was Ζεὺς Σωτὴρ καὶ Νίκη. The paean was raised, all the men joining in it, and, under its inspiring strains, the advance began in even line. At the sound of the trumpet, with shields forward and spears in rest, the men raised the battle-cry, the pace quickened to a run, and the phalanx charged. If the enemy gave way, the victors pursued, preserving their line. The recall was sounded with the trumpet. Sacrifice was offered to the Gods in thanksgiving and a trophy (*τρόπαιον*) was erected.

44. The battle at Cunaxa was fought on the left bank of the Euphrates. In their first position the forces of Cyrus were drawn up at right angles to the river, facing down stream. The Greek phalanx had a front of about three quarters of a mile in length. Clearchus had the right wing



I. — First position of Cyrus facing down stream.
II. — First position of King facing up stream.
III. — Second position of King facing down stream.
IV. — Second position of Greek Troops facing up stream.

1. Paphlagonian Cavalry.
2. Greek light-armed Troops.
3. Greek Phalanx.
4. Native Troops of Cyrus.
5. Position of Cyrus.
6. Cyreian Camp.
7. Position of King.
8. Troops of Tissaphernes.
9. Troops of Gobryas.
10. Troops of Arbaces.
11. Hill.
12. Cunaxa.

The dotted lines indicate the scythe-bearing chariots, posted in front of the Persian forces in both armies.

of the phalanx. Menon commanded the left wing; the other generals were posted at the centre. On the right of the phalanx the Greek light-armed troops were posted. On their right and next to the river was Cyrus's Paphlagonian cavalry. On the left of the phalanx were the barbarian troops of Cyrus, under his own command, and probably arranged like the forces of the king, in solid squares. This diminished greatly the length of their front. There were 100,000 of these. Cyrus with his body guard of 600 horse, was probably at the centre. In front of these troops were drawn up his twenty scythe-bearing chariots.

Xenophon records that the king brought 900,000 men and 150 chariots into the battle, in three divisions, under the command of Tissaphernes (who was at the left), Gobryas, and Arbaces. The king's troops were drawn up in solid squares, race by race. He himself was posted at their centre, with a guard of 6000 horse under the command of Artagerses. These forces were so vast that, notwithstanding their arrangement in solid squares, the king himself at the centre was *beyond* the left wing of Cyrus, and practically out of the battle. And yet the front of the entire force of Cyrus must have measured more than a mile, at the lowest calculation.[1]

45. When the army of the king had advanced so far that it was only three or four stades (two fifths of a mile) from the army of Cyrus, the Greeks also began to move forward.

[1] We cannot determine the exact length of the line because we do not know how the 2300 or 2500 light-armed troops of Cyrus were drawn up. From the fact recorded by Xenophon (i. 10. 7), that when Tissaphernes charged through them with his horse they made a gap and let him pass, they would seem to have been in line. The length of the line of the hoplites can be determined with approximate accuracy. This line was very thin (8 men deep), as contrasted with the solid squares of the king's forces (which must have had an average depth of some 185 men), and so faced at least one third of the king's army. These last were the troops that took to flight in the first charge, some 300,000 men.

Their line was long and thin, and a part of it bellied out in front. The part left behind quickened its pace to a run. All then charged double quick, and the left of the barbarians under the command of Tissaphernes, which was opposed to them, took to flight. Cyrus did not join in the pursuit, but waited to see what the king would do. The latter, finding that the enemy did not engage him, began to wheel his centre and right wing to the left. Cyrus, fearing that he would thus get in the rear of the Greeks, charged him, and was slain in the hand to hand engagement that followed. The king advanced, the troops of Ariaeus flying before him, as far as the Cyreian camp.

The king, with his centre and right wing, was now plundering the camp, and the Greek heavy and light-armed infantry had pursued the king's left wing far down the river. The opposing forces were thus at this time over three miles apart. The king now first learned that his left had been put to rout, and at once massed his troops in line and advanced in the direction of the Greeks. The Greeks thereupon changed front by counter-marching (§ 33 [3]), so that the troops under Clearchus now constituted the left wing of their phalanx. The king, however, did not advance against the Greeks straight down the river from the Cyreian camp, as at first he seemed to intend to do, but took the course by which he had passed earlier in the day outside their right (original left) wing. This carried him away from the river, and brought his right wing over against the right wing of the Greeks. The Greeks feared that if he advanced in this manner he would take them in the right flank, enfold them on both sides, and cut them down; and they made up their minds that they must retire the wing that was specially exposed and bring their whole line into position parallel with the river, which would be a defense in their rear. But they mistook the king's real intention, and the contemplated change of position was

never executed.[1] While they were deliberating, the king, doubtless elated by the death of Cyrus, of which he supposed the Greeks had been informed, and confident in his numbers, so moved his line toward the Euphrates as he advanced that his right wing, when he finally came into position, rested on the river. The two armies were now again face to face, at right angles to the Euphrates, as in their first encounter, but with positions relatively reversed. The Greeks charged, put the barbarians again to flight, and remained the masters of the field. It was now nearly sunset.

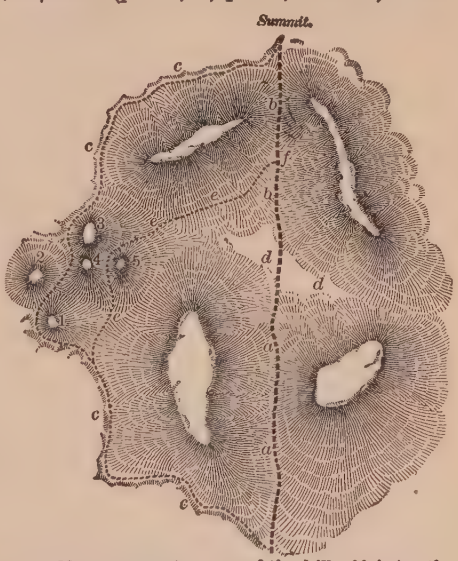
[1] Observe the language of the historian in i. 10. 10. *ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο*, *while they were deliberating about this.* For the manner in which the contemplated manœuvre would probably have been executed, see § 34[4].

REMARKS

ON

ANABASIS IV. 1. §§ 20–28 AND 2. §§ 1–22 (pp. 118–123).

The Greeks were approaching a hill, which had a steep road, *aabb* (p. 118, 22) ascending its side. This was the only road visible to the Greeks, and it is called ἡ φανερὰ ὁδός (p. 119, 6; p. 121, 5 and 15). This road passed into a plain at the top of the hill (τὸ ὁμαλόν, p. 122, 29) through a defile or outlet, *bb*, called ἡ ἔκβασις, which was seen to be guarded by the enemy posted at the end of a narrow path, *eee*, at the point *f* (p. 121, 5; *cf* p. 118, 24). The guide told the generals of a circuitous road, *cccc*, by which the summit could be reached without passing through the ἔκβασις (p. 119, 12). The volunteers set out late in the afternoon by this road, intending to capture a height (3) at a critical point on the pass (p. 119, 14), and at daybreak to attack the enemy at *f* (p. 120, 6), while the rest of the army should co-operate with them from below. After the departure of the volunteers, Xenophon tried to divert the attention of the enemy from the attack on the height, by marching up the main road towards the ἔκβασις (p. 120, 11); but his way led across



aabb: steep road to top of the hill; *bb* being the ἔκβασις, guarded by the enemy at *f*. *dd:* ravine (p. 120, 13). *cccc:* circuitous road to top of the hill. *eee:* narrow path, taken by the volunteers, leading to *f*. 4: position seized by the volunteers at night. 1: first hill captured by Xenophon (p. 121, 29). 2: second hill captured by Xen. (p. 122, 6). 3: the ἄκρον of p. 121, 2, the third hill captured by Xen. (p. 122, 18). 5: hill opposite 3 (p. 123, 7), occupied by the enemy.

a ravine (p. 120, 13), down which the enemy hurled stones, so that he was unable even to approach the entrance (εἴσοδος) of the ἔκβασις. In the meantime the volunteers with the guide ascended the road *cc*, but turned off into the narrow path *ee*, which led them to 4, where they surprised some guards of the enemy. They thought this position was the ἄκρον (3) which they had hoped to capture: but this proved to be a still higher point which the enemy held. But from their position (4) there was a path (ἔφοδος, p. 121, 4) leading to the important point *f*, where the enemy was posted on the main road. In the morning the volunteers attacked and routed the enemy on the main road, which Chirisophus now began to ascend, while other Greeks climbed up the side of the hill as they best could, to join the volunteers on the height (p. 121, 14–19).

Xenophon in the meantime, with the rear-guard and the baggage, began to mount the road *cc*. He was unable to take the narrow path *ee*, which the volunteers had taken, because this was not fit for the cattle (p. 121, 27; *cf.* p. 119, 12); so that he was obliged to proceed by the same road *cc*. This led him to a hill (1) held by the enemy (p. 121, 24), which he captured; leaving a guard to hold this, he proceeded to a second hill (2) and captured this. He next came to the hill (3) which the volunteers thought they had taken in the night (p. 122, 19), but which the enemy still held. This position was unexpectedly evacuated by the enemy, who had seen the capture of the first hill and were eager to recover it: this they did, putting to death or flight the guard left there by Xenophon (p. 123, 3). In the meantime Xenophon, with his youngest troops, took possession of the hill (3) which the enemy had left, and ordered the rest of his men to proceed by the road *cc* to the plain (ὁμαλόν) on the summit (p. 122, 29). The enemy then appeared on a hill (5) opposite to the height (3) on which Xenophon stood, and before long a great crowd of Carduchians had assembled. When Xenophon and his men left their position on the hill to join their comrades on the summit (p. 123, 13–15), the enemy mounted the hill (3) and rolled stones down upon the departing Greeks. With some difficulty the Greeks escaped, and soon all parts of the army were united on the summit, where comfortable quarters awaited them.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ

BOOK I.

Darius summons his two sons to Thamneria.

I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, 1
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν 2
οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μετα-
πέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλ-
λήνων ἔχων ὁπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

Darius dies and Artaxerxes is made king. Cyrus is arrested and his life is in danger.

Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν 3
βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ. ὁ δὲ
πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.

Cyrus plots his brother's overthrow, and wins Persian support.

'Ο δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βου- 4
λεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά,
ἢν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν
δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον
ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ὅστις δ' ἀφικνεῖτο 5
τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὕτω διατι-
θεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ
βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμε-
λεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς
ἔχοιεν αὐτῷ.

Cyrus collects also a Greek armament. He strengthens his garrisons. Siege of Miletus.

Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα 6
ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον
λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν.
ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς
φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοπον-
νησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύ-
οντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ
Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασι-
λέως δεδομέναι, τότε δὲ ἀφειστήκεσαν πρὸς Κῦρον
πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνης 7
προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀπο-
στῆναι πρὸς Κῦρον, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξέ-
βαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλ-
λέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν
καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπε-
πτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ
ἀθροίζειν στράτευμα.

The king hoodwinked.

Πρὸς δὲ βασιλέα πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ 8
δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην
ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα·
ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ
ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν
ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἧχθετο
αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε
τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων
ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.

A third contingent is collected by Clearchus in the Chersonese.

Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονή- 9
σῳ τῇ κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον.
Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγε-
νόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ
μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στρά-
τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπο-
λέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς
ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλλη-
νας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν
τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις
ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν
αὐτῷ τὸ στράτευμα.

Aristippus also enlists mercenaries in Thessaly.

Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν 10
αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν
ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλί-
ους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περι-
γενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδω-

σιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

Other Greek generals are summoned.

Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λα- 11
βόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαί-
νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Muster of the troops at Sardis.

II. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν 1
μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλ-
λαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄλλους πλὴν ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ 2
τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρό-

σθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγέ- 3
νετο εἰς Σάρδεις ὁπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους γυμνῆτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὁπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς πεντακοσίους Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὁπλίτας τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

Tissaphernes warns the king.

Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσα- 4
φέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ᾗ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε 5
Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

March through Lydia and Phrygia to Colossae and Celaenae.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἑπτὰ ἐζευγμένη πλοίοις. τοῦτον διαβὰς ἐξελαύνει διὰ 6
Φρυγίας σταθμὸν ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἦκε Μένων ὁ Θετ-

ταλὸς ὁπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 7

Royal palaces at Celaenae. The myth of Marsyas.

Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι 8
δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. 9

Review and numbering of the Greek forces.

Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ἔχων ὁπλίτας χιλίους καὶ πελταστὰς Θρᾳκας ὀκτακοσίους καὶ τοξότας Κρῆτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρακούσιος ἔχων ὁπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὁπλί-

ras χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

March to Peltae. Celebration of the Lycaea. March continued to the borders of Mysia.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας 10
δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν
ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια
ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἆθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ.

Thence eastward. Pay of the troops in arrears. Visit of Epyaxa.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας 11
τριάκοντα εἰς Καΰστρου πεδίον, πόλιν οἰκουμένην.
ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις
ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις
ἰόντες ἐπὶ τὰς θύρας ἀπῄτουν. ὁ δὲ ἐλπίδας λέγων
διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ
Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφι- 12
κνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα φυλακὴν περὶ αὑτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ.

March continued through Phrygia, and review of all the troops at Tyriaeum.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας 13
δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν
παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν
βασιλέως, ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι
οἴνῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς 14
δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμέ-
νην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται
δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα
αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν
τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε 15
δὲ τοὺς Ἕλληνας ὡς νόμος αὐτοῖς εἰς μάχην οὕτω
ταχθῆναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυ-
τοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέ-
αρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατη-
γοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβά- 16
ρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλας καὶ
κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ'
ἅρματος καὶ ἡ Κίλισσα ἐφ' ἁρμαμάξης. εἶχον δὲ
πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνη-
μῖδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.

Mock charge of the Greeks. The barbarians panic-stricken.

Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἅρμα 17
πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρ-
μηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε
προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν
φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις·
καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπῆσαν,

ἐκ δὲ τούτου θᾶττον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολύς, καὶ ἥ τε 18
Κίλισσα ἔφυγεν ἐπὶ τῆς ἁρμαμάξης καὶ οἱ ἐκ τῆς
5 ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

March through Lycaonia and Cappadocia. Epyaxa returns home.

10 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας 19
εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς
15 Ἕλλησιν ὡς πολεμίαν οὖσαν. ἐντεῦθεν Κῦρος τὴν 20
Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ τοὺς στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας πα-
20 ρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν
25 αὐτῷ.

Syennesis abandons the Pass into Cilicia.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· 21
ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς ὀρθία ἰσχυρῶς καὶ

ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἤσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἥκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

Cyrus crosses the mountains and descends to Tarsus.

Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύον- 22
τος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε 23
σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, ἔνθα ἦν τὰ Συεννέσιος βασίλεια· διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων.

He finds the town abandoned and plundered.

Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ 24
Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπό- 25
αξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν

ὀρέων τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλῖται. οἱ δ' ἄλλοι ἐπεὶ ἦκον, τήν τε πόλιν διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ.

Friendly meeting of Cyrus and Syennesis, and exchange of gifts.

Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἥν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

The troops refuse to advance. Clearchus in great danger.

III. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὑτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιντο προϊέναι. Κλέαρχος δὲ τότε μὲν μικρὸν

ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὑτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε.

Speech of Clearchus: "Cyrus has been my friend."

3 Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων.

"When he summoned me from Thrace, I obeyed."

4 Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου.

"But now, as between him and you, I choose you."

5 Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δή μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὔποτε ἐρεῖ οὐδεὶς ὡς ἐγώ, Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἱλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, 6

ἐγὼ σὺν ὑμῖν ἕψομαι καὶ ὅ τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ὦ, ὑμῶν δὲ ἔρημος ὢν οὐκ ἂν ἱκανὸς εἶναι οὔτ' ἄν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

The soldiers are pleased. Clearchus refuses to go to Cyrus.

7 Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ἐπῄνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλέαρχον. 8 Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

Second speech of Clearchus: "We must be on our guard, and take good counsel."

9 Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. 10 ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος

αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβών με δίκην ἐπιθῇ
ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ 11
ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,
ἀλλὰ βουλεύεσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. καὶ
ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως
ὡς ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι,
ὅπως ὡς ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτή-
δεια ἕξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε
ἰδιώτου ὄφελος οὐδέν.

"Cyrus can be severe, and he has great resources."

Ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, 12
χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ
δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικὴν ἣν
πάντες ὁμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ
οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε
ὥρα λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα
εἰπὼν ἐπαύσατο.

Other speakers come forward.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, 13
λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέ-
λευστοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύ-
ρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, 14
προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι
εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς
τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ'
ἐπιτήδει' ἀγοράζεσθαι — ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρ-
βαρικῷ στρατεύματι — καὶ συσκευάζεσθαι· ἐλθόντας
δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ
διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας

τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον.

Clearchus refuses to take the lead.

15 Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι ᾗ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

Counter-proposals.

16 Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν Κῦρος δῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; ἐγὼ γὰρ ὀκνοίην 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.

"Let us address ourselves directly to Cyrus."

18 Ἀλλ' ἐγώ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται

ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ᾖ παραπλησία οἵαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἕπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαί- 19
νηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἑπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἑποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.

The suggestion is adopted. Cyrus explains his plan and promises more pay.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἑλόμενοι σὺν Κλεάρχῳ 20
πέμπουσιν οἳ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ᾖ ἐκεῖ, τὴν δίκην ἔφη χρῄζειν ἐπιθεῖναι αὐτῷ, ἢν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀγγέλλουσι τοῖς 21
στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἕπεσθαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

Advance. Arrival of the ships at Issus with reinforcements.

IV. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγ- 1
γας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγ-

γας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ 2 παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγεῖτο δ' αὐταῖς Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον. παρῆν δὲ καὶ Χειρίσο- 3 φος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὁπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κῦρον τετρακόσιοι ὁπλῖται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Advance. Safe passage of the "Syrian Gateway."

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας 4 πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλίκων φυλακή, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὕπερθεν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς 5

μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Advance. Xenias and Pasion abandon the expedition.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα παρὰ σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὁλκάδες πολλαί. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν ἠῦχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἁλώσοιντο. 6

Cyrus refuses to pursue the deserters. The Greeks are pleased.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθων ὅτι οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἑλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ 8

τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ 9 ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Advance to Thapsacus on the Euphrates.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τρι- 10 άκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσυος βασίλεια τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὧραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. ἐντεῦθεν 11 ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

The real object of the expedition is disclosed. The soldiers are angry. Promises of Cyrus.

Καὶ Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἕπεσθαι. οἱ δὲ 12 ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγ- 13 γελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἑκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὴν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη.

Clever device of Menon to win the favor of Cyrus.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἕψονται Κύρῳ ἢ οὔ, συνέλεξε τὸ αὑτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. Ἄνδρες, ἐάν μοι πειισθῆτε, οὔτε κινδυνεύσαντες οὔτε 14 πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται Κῦρος ἕπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἢν μὲν γὰρ ψηφίσωνται ἕπε- 15 σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαί-

νειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἣν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοὔμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὑτινοσ ἂν δέησθε οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου.

Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν 16
τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾔσθετο διαβεβηκότας, ἥσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μέν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν 17
ἐλπίσι μεγάλαις ὄντες ηὔχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

Passage of the Euphrates, and advance to the Araxes.

Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ- 18
πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προϊὼν κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσοντι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθ- 19
μοὺς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

Advance through the desert of Arabia. The cavalry go hunting.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐ- 1
φράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους
πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ
τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὲς ὥσπερ θά-
λαττα, ἀψινθίου δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνῆν
ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα·
δένδρον δ' οὐδὲν ἐνῆν, θηρία δὲ παντοῖα, πλεῖστοι 2
ὄνοι ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν
δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ
ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεί τις διώ-
κοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων
ἔτρεχον θᾶττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι,
ταὐτὸν ἐποίουν, καὶ οὐκ ἦν λαβεῖν εἰ μὴ διαστάντες
οἱ ἱππεῖς θηρῷεν διαδεχόμενοι. τὰ δὲ κρέα τῶν
ἁλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἁπαλώ-
τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαν- 3
τες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα
φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν
αἴρουσα ὥσπερ ἱστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν
τις ταχὺ ἀνιστῇ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ
ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα
αὐτῶν ἥδιστα ἦν.

March to Corsote and Pylae. Cattle perish in the desert. The supply of grain fails.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται 4
ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον.
ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ
Κορσωτή· περιερρεῖτο δ' αὖτη ὑπὸ τοῦ Μάσκα
κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-

σαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεισ- 5
καίδεκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην
ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.
ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώ-
λετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν
δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοι-
κοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες
καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ
ἀνταγοράζοντες σῖτον ἔζων. Ἐντὸ δὲ στράτευμα ὁ σῖτος 6
ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδίᾳ
ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων
ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται
ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη
δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ
στρατιῶται διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν 7
οὓς πάνυ μακροὺς ἤλαυνεν, ὁπότε ἢ πρὸς ὕδωρ βού-
λοιτο διατελέσαι ἢ πρὸς χιλόν.

Splendid discipline of the Persian nobles.

Καὶ δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος
ταῖς ἁμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς
περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε
Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρα-
τοῦ συνεκβιβάζειν τὰς ἁμάξας. ἐπεὶ δ' ἐδόκουν 8
αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς
περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι
τὰς ἁμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεά-
σασθαι. ῥίψαντες γὰρ τοὺς πορφυροῦς κάνδυς ὅπου
ἔτυχεν ἕκαστος ἑστηκώς, ἵεντο ὥσπερ ἂν δράμοι τις
περὶ νίκης καὶ μάλα κατὰ πρανοῦς χηλόφου, ἔχοντες

τούς τε πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον ἢ ὥς τις ἂν ᾠήθη μετεώρους ἐξεκόμισαν τὰς ἁμάξας.

Rapidity of the march explained. Traffic with Charmande.

9 Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενὴς εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

10 πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἃς εἶχον στεγάσματα ἐπίμπλασαν χόρτου κούφου, εἶτα συνῆγον καὶ συνέσπων, ὡς μὴ ἅπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

A quarrel at the ford. Clearchus attacked.

11 Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν Κλεάρχου, ὁ Κλέαρχος κρίνας

ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος 12
ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὔπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.

Clearchus advances with his horse against Menon's troops. Proxenus interposes.

Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ 13
εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὁπλίτας αὐτοῦ ἐκέλευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἱππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα — τούτων δὲ οἱ πλεῖστοι Θρᾷκες — ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος — ἔτυχε 14
γὰρ ὕστερος προσιὼν καὶ τάξις αὐτῷ ἑπομένη τῶν ὁπλιτῶν — εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πρᾴως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

Cyrus comes up and quickly stops the quarrel.

Ἐν τούτῳ δὲ ἐπῄει καὶ Κῦρος καὶ ἐπύθετο τὸ 15
πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ
σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ
μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ 16
ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. εἰ
γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε
τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ
ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων
πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν
ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα 17
ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφό-
τεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

Treacherous proposal of Orontas.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵππων καὶ 1
κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων
ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι
ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνήρ, γένει
τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν
τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
πολεμήσας, καταλλαγεὶς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2
αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας
ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολ-
λοὺς αὐτῶν ἂν ἕλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας,
καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας
τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ
Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ
ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἑκάστου τῶν
ἡγεμόνων.

The traitor betrayed, and brought to trial.

Ὁ δ' Ὀρόντας νομίσας ἑτοίμους εἶναι αὐτῷ τοὺς 3
ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξοι
ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι
τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑπο-
δέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν
φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπι-
στολὴν δίδωσι πιστῷ ἀνδρί, ὡς ᾤετο· ὁ δὲ λαβὼν
Κύρῳ δίδωσιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμ- 4
βάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν
Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς
τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὁπλίτας ἀγα-
γεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὑτοῦ
σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισ-
χιλίους ὁπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε 5
σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει
προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλ-
θεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα
ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον
ἄρχειν τοῦ λόγου ὧδε.

Speech of Cyrus: "Twice before has this man been false to me, and twice have I forgiven him."

Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν 6
βουλευόμενος ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ
πρὸς ἀνθρώπων τοῦτο πράξω περὶ Ὀρόντα τουτουί.
τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπή-
κοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθείς, ὡς ἔφη αὐτός, ὑπὸ
τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν
ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν
ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου

παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, 7
ἔφη, ὦ Ὀρόντα, ἔστιν ὅ τι σε ἠδίκησα; ἀπεκρίνατο
ὅτι οὔ. πάλιν δὲ ὁ Κῦρος ἠρώτα, Οὐκοῦν ὕστερον,
ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος
ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν
ὅ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος,
ὁπότ' αὖ ἔγνως τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν
τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα, καὶ
πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ'
ἐμοῦ; καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντας.

"He confesses that he has no excuse for this third attempt. He cannot be trusted. What shall be done with him?"

Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ 8
τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος
δὲ τοῦ Ὀρόντα ὅτι οὐδὲν ἀδικηθείς, ἠρώτησεν ὁ Κῦ-
ρος αὐτόν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆ-
σθαι; Ἦ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου
πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ
ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ
ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἄν
ποτε ἔτι δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παρ-
οῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα
δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι
γνώμην ὅ τι σοι δοκεῖ.

Clearchus advises that he be put to death. The others concur, and Orontas is led away.

Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν
ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα, ὡς
μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν
τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εὖ ποιεῖν.

ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10
μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης
τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ
συγγενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη.
ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ
τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον
ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη 11
τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα
οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώ-
ποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον
δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ
ἐφάνη.

Advance. Midnight review. Council of war.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ- 1
μοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ
σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ
τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας·
ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἔω ἥξειν βασιλέα σὺν
τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρχον
μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐω-
νύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν 2
ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἥκοντες αὐτόμολοι
παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς
βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς
στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβου-
λεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρῄ-
νει θαρρύνων τοιάδε.

Speech of Cyrus encouraging the Greek generals and captains.

Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρ- 3
βάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους

καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω· εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως 4
δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἐὰν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι.

Objection of Gaulites. Answer of Cyrus.

× Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς 5
δὲ Κύρῳ, εἶπε· Καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὖ γένηταί τι, οὐ μεμνήσεσθαί σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνῆ́ό τε καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. ἀκούσας 6
ταῦτα ἔλεξεν ὁ Κῦρος· Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἢν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους 7
φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἑκάστῳ τῶν φίλων ἂν εὖ

γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω.

More promises. Cyrus confident that the king will fight.

Οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προ- 8
θυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆσαν δὲ
παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων
τινὲς ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται ἐὰν κρατή-
σωσιν. ὁ δὲ ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέ-
πεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοιπερ δι- 9
λέγοντο μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττε-
σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο
τὸν Κῦρον· Οἴει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν
ἀδελφόν; Νὴ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου
καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι.

Numbers of the opposing forces.

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10
μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ
δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου
βαρβάρων δέκα μυριάδες καὶ ἅρματα δρεπανηφόρα
ἀμφὶ τὰ εἴκοσι· τῶν δὲ πολεμίων ἐλέγοντο εἶναι 11
ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα
διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν
Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασι-
λέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύ- 12
ματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες
τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας,
Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρε-
γένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρ-

ματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβρο-
κόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ
Φοινίκης ἐλαύνων. ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ 13
αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς
μάχης, καὶ μετὰ τὴν μάχην οἳ ὕστερον ἐλήφθησαν
τῶν πολεμίων ταὐτὰ ἤγγελλον.

Advance. The great trench. Traces of the king's retreat.

Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρα- 14
σάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ
καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ
ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέ-
σον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα,
τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς.
παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώ- 15
δεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα
αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι·
εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ
ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσ-
βάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκά-
στη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ
τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ
καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην 16
δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος,
ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην
δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε
καὶ ἐγένοντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17
ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων
φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά.

A soothsayer rewarded. Cyrus advances with less caution.

Ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμπρακιώ- 18
την μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι
τῇ ἑνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ προθυόμενος εἶπεν
αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος
δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ
μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισ-
χνοῦμαί σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε
ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' 19
ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρά-
τευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις
ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος
ἐπορεύετο ἠμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπί τε 20
τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλί-
γους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ
ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρα-
τιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγετο καὶ ὑποζυγίων.

"The king is coming!" The call to arms.

VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ 1
πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα
Πατηγύας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν
προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ,
καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-
κῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι
πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.
ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν 2
οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπε-
σεῖσθαι· Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος 3
τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ

παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

The order of battle. Armor of Cyrus and his body-guard.

Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρ- 4
χος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ 5
ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἱππεῖς τού- 6
του ὅσον ἑξακόσιοι ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. οἱ δ' 7
ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

In the afternoon the enemy appear, prepared for battle.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς 8
ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ 9

τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο
τούτων ἄρχειν· ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ
ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν. Αἰγύπτιοι
δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξό-
5 ται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει 10
ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δὲ
αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ
δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα
ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς
10 δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγ-
χάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλ-
λήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος 11
εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν
κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο·
15 οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν
ἴσῳ καὶ βραδέως προσῇσαν.

Clearchus refuses to attack the Persian centre.

Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πί- 12
γρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ
20 τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κἂν τοῦτ', ἔφη,
νικῶμεν, πάνθ' ἡμῖν πεποίηται. ὁρῶν δὲ ὁ Κλέαρ- 13
χος τὸ μέσον στῖφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ
εὐωνύμου βασιλέα — τοσοῦτον γὰρ πλήθει περιῆν
βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
25 εὐωνύμου ἔξω ἦν — ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν
ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας,
φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν, τῷ δὲ Κύρῳ
ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Final preparations. The sacrifices favorable. The watchword.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρά- 14
τευμα ὁμαλῶς πρὸῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ
αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ
ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρα-
τεύματι κατεθεᾶτο ἑκατέρωσε ἀποβλέπων εἴς τε τοὺς
πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ 15
Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὡς συναν-
τῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε
καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ
τὰ σφάγια καλά. ταῦτα δὲ λέγων θορύβου ἤκουσε 16
διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη.
ὁ δὲ Κλέαρχος εἶπεν ὅτι σύνθημα παρέρχεται δεύτε-
ρον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ
ἤρετο ὅ τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο, Ζεὺς
σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ 17
δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

The Greeks charge on the run. The left wing of the king's army takes to flight. His chariots are useless.

Ταῦτα δ' εἰπὼν εἰς τὴν αὑτοῦ χώραν ἀπήλαυνε·
καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φά-
λαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες
καὶ ἦρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ 18
πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολει-
πόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο
πάντες οἷον τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ
ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ
δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις.
πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβα- 19
ροι καὶ φεύγουσι· καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ

κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι. τὰ δ' ἅρματα ἐφέροντο 20
τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν,
διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἱπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

The king himself holds the centre, and begins to move.

Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' 21
αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ τι ποιήσει βασιλεύς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ 22
τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὑτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς 23
αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

Cyrus charges, and attacks the king in person.

Ἔνθα δὴ Κῦρος δείσας μὴ ὄπισθεν γενόμενος 24
κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβα-

λῶν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, 25
διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν 26
τούτοις δὲ ὢν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν ἄνδρα ὁρῶ ἴετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Cyrus and his immediate followers are slain.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν 27
ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνῃσκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκη- 28
πτούχων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ 29
μέν φασι βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δ' ἐφόρει καὶ ψέλια καὶ τἆλλα ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

So died Cyrus, the kingliest man since Cyrus the Great.

IX. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν 1
Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων
βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ
πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ
γενέσθαι.

Reared at court, he was as a boy modest and brave.

Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο καὶ 2
σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων
πάντα κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν 3
ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις
παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην κατα-
μάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκοῦσαι οὔτ'
ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ 4
βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·
ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ
ἄρχεσθαι. ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον 5
τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ
τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα
δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·
ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,
τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι
καὶ μελετηρότατον. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ 6
φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλο-
κινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ
ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ
ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχε,
τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθή-
σαντα πολλοῖς μακαριστὸν ἐποίησεν.

As governor on the coast, he kept faith with friend and foe.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης 7
Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν 8
αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9
πόλεις ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ 10
ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο, ἔτι δὲ κάκιον πράξειαν.

He rewarded his friends, requited his foes, and punished wrong-doers.

Φανερὸς δ' ἦν καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιή- 11
σειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν ἔστε νικῴη καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ ἑνί γε 12
ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ 13
οὐδὲ τοῦτ' ἄν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας

ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ᾽ ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι ὅ τι προχωροίη.

He especially honored the brave and upright.

Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦσθαι εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κῦρον αἰσθήσεσθαι. εἴ γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

Loyalty and honest service won from him reward.

Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἳ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. εἰ δέ τινα ὁρῴη δεινὸν ὄντα

οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὅσα ἐπέπατό τις ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

He served his friends, and in his benefactors studied their characters and needs.

Φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὔνους γνοίη 21
ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ 21
αὐτὸ τοῦτο οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον ἐπιθυμοῦντα. δῶρα δὲ πλεῖστα μὲν οἶμαι εἶς 22
γε ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῴη ἕκαστον δεόμενον.

He unselfishly shared everything with them, and delighted to show them personal attention.

Καὶ ὅσα τῷ σώματι αὐτοῦ πέμποι τις ἢ ὡς εἰς 23
πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ 24
τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ

δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμι- 25
δεεῖς πολλάκις ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι
οὔπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. πολλάκις δὲ χῆνας 26
ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτοις ἥσθη
Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δὲ δύναιτο 27
παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δή ποτε πορεύοιτο καὶ 28
πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη οὗς τιμᾷ.

No man was ever more beloved. His friends were loyal even to the last.

Ὥστε ἐγὼ μέν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ
πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου 29
δούλου ὄντος οὐδεὶς ἀπῄει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν ηὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ᾽ αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ

Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνους καὶ βεβαίους. ἀποθνῄσκοντος γὰρ αὐτοῦ 31
πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὗ ἡγεῖτο.

Cyrus's camp plundered. The Greek guard makes a stand.

X. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ 1
ἡ χεὶρ ἡ δεξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρ- 2
πάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ 3
Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἁρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.

The king masses his troops in line. The Greeks face right about, ready for attack, but he withdraws to their right.

Ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ 4
Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς
καθ' αὑτοὺς ὡς πάντας νικῶντες, οἱ δ' ἁρπάζοντες
ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ' ἤσθοντο οἱ μὲν 5
5 Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς
σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρ-
νους ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτοὺς καὶ εἰς
τὸ πρόσθεν οἴχονται διώκοντες, ἔνθα δὴ βασιλεὺς
μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ
10 Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαί-
τατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ
τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς 6
δῆλος ἦν προσιὼν πάλιν ὡς ἐδόκει ὄπισθεν. καὶ οἱ
μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ
15 προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν
οὐκ ἦγεν, ᾗ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος
ταύτῃ καὶ ἀπῆγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ
πρὸς τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσα-
φέρνην καὶ τοὺς σὺν αὐτῷ.

How Tissaphernes had charged through the Greek line.

20 Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ 7
ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς
Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν
οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόν-
τιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν
25 πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν 8
Τισσαφέρνης ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν

οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

The king's flank movement a failure. His troops are routed.

Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων 9
κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν. ἐν ᾧ δὲ 10
ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχούμενος συνῄει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὖθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ 11
ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφη- 12
σαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λεί- 13
πουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱπ-
πέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν 14
Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόν-

τας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν ἀπαγγεῖλαι. καὶ ὁ 15
Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν
ἀνὰ κράτος.

At sunset the Greeks retire to their plundered camp.

Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα 16
δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύ-
οντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος
φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ
ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον ἢ διώκοντα
οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι· καὶ 17
αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα
ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-
ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπη-
στὸν ἐπὶ τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο 18
τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων
χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον
ἢ ποτὸν ἦν, καὶ τὰς ἁμάξας μεστὰς ἀλεύρων καὶ
οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ
τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν —
ἦσαν δ' αὗται τετρακόσιαι ὡς ἐλέγοντο ἅμαξαι — καὶ
ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδει- 19
πνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ
ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα
πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν
νύκτα οὕτω διεγένοντο.

BOOK II.

Tidings reach the Greeks of the death of Cyrus.

I. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε 1
ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα
ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς
Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόν-
τες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν
καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἅμα 2
δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι
Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα ὅ τι χρὴ
ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συ-
σκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προϊέναι
εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν 3
ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνέχοντι ἦλθε Προκλῆς ὁ
Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ
Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦ-
ρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθ-
μῷ εἴη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτε-
ραίᾳ ὥρμηντο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν
περιμενοῖεν αὐτοὺς εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ
ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε.

They offer to make Ariaeus king. Slaughter of the baggage-cattle.

Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλ- 4
ληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ
τάδε εἶπεν. Ἀλλ' ὤφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ
τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν
τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ
εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.

ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικώντων καὶ τὸ ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλ- 5
λει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν
5 Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στρά- 6
τευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δὲ
10 ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ
15 καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἕψοντες ἤσθιον ἐκείνην τὴν ἡμέραν.

The king demands the unconditional surrender of the Greeks.

Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχον- 7
ται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
20 μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὁπλομαχίαν. οὗτοι δὲ προσελθόντες 8
καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγου-
25 σιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὑρίσκεσθαι ἄν τι δύνωνται ἀγαθόν.

The Greeks make answer. Phalinus replies to Proxenus.

Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ 9
Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος
τοσοῦτον εἶπεν ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα
παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μέν, ὦ ἄνδρες στρα-
τηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ
ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. ἐκάλεσε γάρ
τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξῃρη-
μένα· ἔτυχε γὰρ θυόμενος. ἔνθα δὴ ἀπεκρίνατο 10
Κλεάνωρ ὁ Ἀρκὰς πρεσβύτατος ὢν ὅτι πρόσθεν ἂν
ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν· Πρόξενος δὲ ὁ
Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα
ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν
δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν
καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται
λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ
ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασι- 11
λεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ
αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ
καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ
καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων
ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι
ὑμῖν δύναισθε ἂν ἀποκτεῖναι.

Theopompus threatens, and Phalinus twits him. Conciliatory answers.

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν. Ὦ Φα- 12
λῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο
εἰ μὴ ὅπλα καὶ ἀρετή. ὅπλα μὲν οὖν ἔχοντες οἰό-
μεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν
ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἷον

τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ 13
εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ
5 λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὤν, εἰ οἴει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας ἔφασαν λέγειν ὑπομα- 14
λακιζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο εἰ βούλοιτο φίλος
10 γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ.

Clearchus appeals to Phalinus to advise them what to do.

Ἐν τούτῳ Κλέαρχος ἧκε, καὶ ἠρώτησεν εἰ ἤδη 15
ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν,
Οὗτοι μέν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ'
15 ἡμῖν εἰπὲ τί λέγεις. ὁ δ' εἶπεν, Ἐγώ σε, ὦ Φαλῖνε, 16
ἄσμενος ἑώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ οὖν πρὸς 17
20 θεῶν συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν
25 αὐτοῖς τάδε. οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλεύσῃς. ὁ δὲ Κλέαρχος ταῦτα 18
ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα,

ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγώ, εἰ 19
μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι
5 τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπὶς ἄκοντος βασιλέως, συμβουλεύω σῴζεσθαι ὑμῖν ὅπῃ δυνατόν.

The Greeks refuse to give up their arms. Phalinus proposes a truce.

Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν 20
δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι
10 ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος 21
εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε
15 ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἴπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαί εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοίνυν 22
20 καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταὐτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἣν μὲν μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος. ὁ δὲ πάλιν ἠρώτησε, 23
Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταὐτὰ
25 πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος. ὅ τι δὲ ποιήσοι οὐ διεσήμηνε.

Ariaeus declines the offer of the Greeks, but invites them to join him.

II. Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ 1
παρὰ Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ᾽ εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μή, αὔριον πρῲ ἀπιέναι φησίν. ὁ δὲ 2
Κλέαρχος εἶπεν, Ἀλλ᾽ οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὁποῖον ἄν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.

Conference of the Greeks. The invitation accepted. Clearchus in command.

Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς 3
στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. ὧδε οὖν χρὴ 4
ποιεῖν· ἀπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἕπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. ταῦτ᾽ ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ- 5

θον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἑλόμενοι, ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς τῆς ὁδοῦ ἣν ἦλθον ἐξ Ἐφέ- 6
σου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

First desertion. The Greeks join Ariaeus. Solemn covenant.

Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ 7
Θρᾷξ ἔχων τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους ηὐτομόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρ' Ἀριαῖον· καὶ ὤμοσαν οἵ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον 9
καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Plan of retreat.

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε 10
δή, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότε

ρον ἄπιμεν ἤνπερ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέ-
ναι δοκεῖς ὁδὸν κρείττω. ὁ δ' εἶπεν, Ἦν μὲν ἤλθομεν 11
ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρ-
χει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα
γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς
χώρας οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δέ τι ἦν,
ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ'
ἐπινοοῦμεν πορεύεσθαι μακροτέραν μέν, τῶν δ' ἐπι-
τηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς 12
πρώτους σταθμοὺς ὡς ἂι δυνώμεθα μακροτάτους, ἵνα
ὡς πλεῖστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύ-
ματος· ἢν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπό-
σχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλα-
βεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέ-
πεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως
πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ.
ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

The retreat begins. Traces of the king's army.

Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ 13
ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε
κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν
δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ
δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο
μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν 14
πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ
ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ
Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος
διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν
αὐτῷ. ἐν ᾧ δὲ ὡπλίζοντο ἦκον λέγοντες οἱ προπεμ- 15

φθέντες σκοποὶ ὅτι οὐκ ἱππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω.

First encampment. The enemy terrified.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· 16
ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. οἱ μὲν οὖν πρῶτοι 17
ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε 18
γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε.

Panic in the Greek camp.

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς 19
Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. Κλέαρχος 20
δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν

κηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν 21
οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες
σῶοι. ἅμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας ᾗπερ εἶχον ὅτε ἦν ἡ μάχη.

Heralds from the king propose a truce.

III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ 1
ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ
πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν 2
τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στρά- 3
τευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, ἐκτὸς τῶν ὅπλων δὲ μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τούς
τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταὐτὰ ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί 4
βούλοιντο. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἥκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

If the truce is made, the Greeks shall have supplies.

Ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι 5
μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ

τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι 6
ἀπήλαυνον, καὶ ἦκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο
ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες οἳ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτήδεια. ὁ δὲ ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς 7
ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. οἱ δέ, Ἅπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.

The truce is concluded, and the Greeks follow their guides.

Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ 8
Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχύ τε καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ
ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ 9
μὲν κἀμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον
παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι 10
ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ
ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν φοινίκων οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.

Clearchus a vigorous commander. He suspects the king.

Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστά- 11
τει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ
δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς
τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτή-
δειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς
τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι
μὴ οὐ συσπουδάζειν. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ 12
εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον
ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύ-
τεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑπο- 13
πτεύων μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδα-
τος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα
ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ εἰς τὴν
πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ
πεδίον τὸ ὕδωρ ἀφεικέναι.

Ample supplies secured.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν 14
οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος
πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἑψητὸν ἀπὸ τῶν
αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν 15
ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο,
αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,
θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις
ἠλέκτρου οὐδὲν διέφερε· τὰς δέ τινας ξηραίνοντες
τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ
μέν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον 16
τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ἰδιότητα τῆς

ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὃ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

Conference with Tissaphernes.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως
γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι
δὲ πολλοὶ εἵποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν
Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι'
ἑρμηνέως τοιάδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων 18
οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ
ἀμήχανα πεπτωκότας, εὕρημα ἐποιησάμην εἴ πως
δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ
ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ
ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς
πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, 19
λέγων αὐτῷ ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ
Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοή-
θειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος
τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον,
ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ
στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέ-
κτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν
τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι
πιστότατοι.

Why the Greeks undertook the expedition. Now they would return home.

Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσεσθαι· 20
ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἕνεκεν
ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν
μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ ἐάν

τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· 21 καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτε ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ μέντοι 22 ἤδη αὐτὸν ἑωρῶμεν ἐν δεινῷ ὄντα, ᾐσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ 23 δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν· πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι. ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἷς γε δύναμιν οὐχ ἥττησόμεθα εὖ ποιοῦντες.

The king consents. Compact with Tissaphernes.

Ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, 24 Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ εἰς μὲν 25 τὴν ὑστεραίαν οὐχ ἧκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἥκων ἔλεγεν ὅτι διαπεπραγμένος ἥκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῴζειν τοὺς Ἕλληνας, καίπερ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26

λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δὲ 27
5 αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ ἰγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγοράν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ 28
ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς
10 βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε, Νῦν μὲν 29
δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς
15 τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.

Ariaeus less friendly. The Greeks grow uneasy.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε 1
Ἕλληνες καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ
20 ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν 2
25 οἱ περὶ Ἀριαῖον ἧττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, Τί μένομεν; ἢ 3

οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὴν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που 4
ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ᾖ ἡ ὁδός. οὐ γάρ ποτε ἑκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσοίδε ὄντες ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

"If we break the truce, we are lost. I have faith in the king."

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, 5
Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μέν τις 6
καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαί γε δέῃ ἱππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἷόν τε σωθῆναι· ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι 7
τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ

οἶδα ὅ τι δεῖ αὐτὸν ὀμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

Tissaphernes returns and the march begins. Mutual distrust.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ 8
δύναμιν ὡς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ
δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως
ἐπὶ γάμῳ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμέ- 9
νου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο
δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στρά- 10
τευμα ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ καὶ συνεστρα-
τοπεδεύετο σὺν ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες
τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες.
ἐστρατοπεδεύοντο δὲ ἑκάστοτε ἀπέχοντες ἀλλήλων
παρασάγγην καὶ μεῖον· ἐφυλάττοντο δὲ ἀμφότεροι
ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν
παρεῖχεν. ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ 11
καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς
ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

March to the Tigris. The Persians cross to the other side.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ 12
Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω
αὐτοῦ. ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν
ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ
ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν·
ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. ἐντεῦθεν δ' ἐπορεύ- 13
θησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβη-
σαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ

ἐζευγμένην πλοίοις ἑπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ᾗ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν. 14

"Beware of a night attack, and guard the bridge!"

Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὢν τοῦ Μένωνος ξένου. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακήν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτός, ἐὰν δύνηται, ὡς μὴ διαβῆτε ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 15 16 17

The warning is seen to be inconsistent.

Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέ- 18
αρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκού-
σας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος δέ 19
τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα
εἴη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον
γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι.
ἐὰν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν;
οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν ἔχοιμεν ἂν ὅποι
φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νικῶμεν, 21
λελυμένης τῆς γεφύρας οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύ-
γωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν
οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

Its object becomes clear. The Greeks cross the river at daybreak.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον 21
πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς
διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι
καὶ πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώ-
σθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν,
ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν
μείναιεν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν
Τίγρητα, ἔνθεν δὲ τὴν διώρυχα, τὰ δ' ἐπιτήδεια
ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς
οὔσης καὶ τῶν ἐργασομένων ἐνόντων, εἶτα δὲ καὶ
ἀποστροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς
ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυ- 23
ραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς
οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν

πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24
δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην
πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἷόν τε μάλιστα
πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ
Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν
ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαι-
νόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων
σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν,
ᾤχετο ἀπελαύνων.

The march continued to the river Zapatas.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25
ταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν,
τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. καὶ ἐνταῦθα
ᾠκεῖτο πόλις μεγάλη ὄνομα Ὦπις· πρὸς ἣν ἀπήν-
τησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος
ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολ-
λὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ
ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθε-
ώρει. ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο 26
δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον
τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦ-
τον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος
γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ
αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν
Πέρσην ἐκπεπλῆχθαι θεωροῦντα.

Ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθ- 27
μοὺς ἐρήμους ἓξ παρασάγγας τριάκοντα εἰς τὰς
Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μη-
τρός. ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρ-

πάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 28
τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

Clearchus has a personal interview with Tissaphernes.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν πο- 1
ταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν 2
οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καὶ εἴ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει. ὁ δὲ ἑτοίμως ἐκέλευεν ἥκειν.

"Let us dispel, if possible, this growing distrust."

Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε. 3
Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πει- 4
ρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους 5

ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας 6
ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἥκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

"If we break our oaths, the gods will take vengeance on us."

Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι 7
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων
σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχείρια καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

"You, Tissaphernes, are now our only hope."

Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γι- 8
γνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ 9
σοὶ πᾶσα μὲν ὁδὸς εὔπορος πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ
πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε 10
κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνι-

ζοίμεθα; ὅσων δὲ δὴ καὶ οἵων ἂν ἐλπιδων ἐμαυτὸν στερήσαιμι εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον 11 γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ χώραν σῴζοντα, τὴν δὲ βασιλέως δύναμιν, ᾗ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν. τούτων δὲ 12 τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.

"And an alliance with us would make you invincible. Who has persuaded you to doubt us?"

Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς 13 νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν 14 ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δέ τίς σε λυποίη, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω 15 δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς οὕτως ἐστὶ δεινὸς

λέγειν ὥστε σε πεῖσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

"Nor should you, Clearchus, distrust us. Think how completely you are in our power."

Ἀλλ' ἥδομαι μέν, ὦ Κλέαρχε, ἀκούων σου φρονί- 18
μους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ 17
γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὁπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἄν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν 18
ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὁρᾶτε ὑμῖν ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν 19
πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε.

"We also are God-fearing and honorable men; and to me personally the friendship of you Greeks is most important."

Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ 20
ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον,

ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων 21
ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἠλίθιοί ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι 22
οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τοῦ αἴτιος τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. ὅσα 23
δ' ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

Clearchus is deceived by the crafty proposal of Tissaphernes for another interview.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24
καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ 25
ἐγὼ μέν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, 26
ἄξω πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.

He persuades four other generals and twenty captains to accompany him.

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλο- 27
φρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ
σύνδειπνον ἐποιήσατο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος
ἐλθὼν ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς
οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν
ἐκεῖνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τισ-
σαφέρνην οὓς ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι δια-
βάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ
κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. ὑπώ- 28
πτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν
καὶ λάθρᾳ συγγεγενημένον Τισσαφέρνει μετ' Ἀρι-
αίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως
τὸ στράτευμα ἅπαν πρὸς αὑτὸν λαβὼν φίλος ᾖ Τισ-
σαφέρνει. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ 29
στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς
παραλυποῦντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν
ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς
καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ 30
Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε
μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκο-
λούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιω-
τῶν ὡς διακόσιοι.

They are entrapped and either seized or slain.

Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, 31
οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος
Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος
Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς
θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ 32

σημείου οἵ τ' ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον. οἱ δὲ 33
Ἕλληνες τήν τε ἱππασίαν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες καὶ ὅ τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα.

Alarm in the Greek camp. Ariaeus comes up and calls for some general or captain.

Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα 34
πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ 35
ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθραδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ 36
ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι 37
τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δὲ ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος.

His attempt to deceive the Greeks cleverly balked by Xenophon.

Ἐπειδὴ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος 38
τάδε. Κλέαρχος μέν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπι-

ὁρκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39
δὲ Κλεάνωρ ὁ Ὀρχομένιος· Ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;

Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπι- 40
βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν εἰ 41
παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεῦσαι.
πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες 42
ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Life and character of Clearchus.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνή- 1
χθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς

ἐτελεύτησαν, εἷς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαι- 2
μονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, ἀναπείσας τὴν αὑτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων, ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾳξίν. ἐπεὶ 3
δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ᾽ ᾤχετο πλέων εἰς Ἑλλήσποντον. ἐκ 4
τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὢν ἔρχεται πρὸς Κῦρον, καὶ
ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλῃ γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ 5
λαβὼν οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ᾽ ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θρᾳξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε
καὶ ἦγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς σὺν ἐκείνῳ αὖ πολεμήσων.

He was a born soldier, and an excellent though harsh disciplinarian.

Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα 6
εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης
καὶ βλάβης αἱρεῖται πολεμεῖν, ἐξὸν δὲ ῥᾳθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ

ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλο- 7
πόλεμος ἦν· πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι
φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ
τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ
παρόντες πανταχοῦ πάντες ὡμολόγουν. καὶ ἀρχικὸς 8
δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου
οἷον κἀκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ
ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ
ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ
ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ.
τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν 9
στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυ-
ρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ'
ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρα- 10
τεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν
αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι
μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ
φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασί-
στως ἰέναι πρὸς τοὺς πολεμίους.

His men believed in him, but did not love him.

Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν 11
σφόδρα καὶ οὐκ ἄλλον ᾑροῦντο οἱ στρατιῶται· καὶ
γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις
προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρω-
μένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτή-
ριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ 12
γένοιντο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,
πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν,
ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς

αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτε 13
εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν
αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. ἐπεὶ δὲ ἤρξαντο 14
νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· 15
ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

Proxenus was ambitious, but strictly upright.

Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν 16
ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς 17
νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ 18
καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

As a commander he failed to inspire his men with either respect or fear.

Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· 19
οὐ μέντοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ᾐσχύνετο μᾶλλον

τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ὤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν 20
μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε καὶ ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

Menon's greed for gain was appalling. He was a bad and shameless man, without a single redeeming quality.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν 21
πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ κατερ 22
γάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἁπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ 23
φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ 24
συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾷστον ὂν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25
ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὡπλισμένους ἐφοβεῖτο, τοῖς δὲ ὁσίοις καὶ ἀληθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

Ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀλη- 26
θείᾳ καὶ δικαιότητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπα-
τᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους
διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἀεὶ
ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν
φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο ᾤετο δεῖν
κτήσασθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας 27
παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο.
τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος
ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργε-
σίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίστατο, ὅτι
χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ 28
ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες
ἴσασι τάδ' ἐστί. παρὰ Ἀριστίππου μὲν ἔτι ὡραῖος
ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ δὲ
βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἥδετο, οἰκειό-
τατος ἔτι ὡραῖος ὢν ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε
Θαρύπαν ἀγένειος ὢν γενειῶντα.

His end was fitting. — The other two generals.

Ἀποθνῃσκόντων δὲ τῶν συστρατήγων ὅτι ἐστρά- 29
τευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταὐτὰ πεποιηκὼς
οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρα-
τηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμη-
θέντες τὰς κεφαλάς, ὅσπερ τάχιστος θάνατος δοκεῖ
εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς
λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30
τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ

κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

BOOK III.

Distress of the Greeks at the loss of their leaders.

I. Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες 1
ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν 2
καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἢ μύρια στάδια, ἡγεμὼν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διειργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προυδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὔδηλον ἦν ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοούμενοι καὶ 3
ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναι-

κῶν, παίδων, οὓς οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

Xenophon's connection with the expedition. Socrates and the Delphic oracle.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς 4
οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν
συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο
οἴκοθεν ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ
ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη
κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι 5
Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σω-
κράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκρά-
της ὑποπτεύσας μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη
Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως
τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,
συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνα-
κοινῶσαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενο- 6
φῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἂν θεῶν θύων καὶ
εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν
ἐπινοεῖ καὶ καλῶς πράξας σωθείη. καὶ ἀνεῖλεν αὐτῷ
ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 7
λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἠτι-
ᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα πότερον λῷον
εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας
ἰτέον εἶναι τοῦτ' ἐπυνθάνετο ὅπως ἂν κάλλιστα πο-
ρευθείη. ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ
ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν.

Xenophon had been led by false representations to join Cyrus.

Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ 8
θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον

καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου 9
καὶ ὁ Κῦρος συμπροθυμεῖτο μεῖναι αὐτόν, εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμ-
5 ψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθείς — οὐχ ὑπὸ 10
Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει
10 εἶναι ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν.

Xenophon's dream.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις 11
15 καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12
καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὢν
20 καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως ἀλλ' εἴργοιτο πάντοθεν ὑπό τινων ἀποριῶν.
25 ὁποῖόν τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι 13
σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νὺξ προβαίνει·

ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. εἰ δὲ
γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα
μὲν τὰ χαλεπώτατα ἐπιδόντας πάντα δὲ τὰ δεινό-
τατα παθόντας ὑβριζομένους ἀποθανεῖν; ὅπως δ' 14
ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται,
ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ
οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα
πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω;
οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον
προδῶ ἐμαυτὸν τοῖς πολεμίοις.

Address of Xenophon to the captains of Proxenus. No hope of mercy from the king.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου 15
πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγώ,
ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ
οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἵοις
ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον 16
πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν
καλῶς τὰ ἑαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς
οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιού-
μεθα. καὶ μὴν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενη- 17
σόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομη-
τρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν
κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς
κηδεμὼν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ'
αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀπο-
κτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἆρ' 18
οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμε-
νος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦ-

σαί ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον.

Open war is better than treacherous peace.

Ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὔποτε 19
ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς
σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν
χώραν καὶ οἵαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,
ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ,
ἐσθῆτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυ- 20
μοίμην, ὅτι τῶν μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν
μετείη εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ᾔδειν
ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ
ἐπιτήδεια ἢ ὠνουμένους ὅρκους ἤδη κατέχοντας
ἡμᾶς· ταῦτ' οὖν λογιζόμενος ἐνίοτε τὰς σπονδὰς
μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ μέντοι 21
ἐκεῖνοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοι δοκεῖ καὶ
ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ἀσάφεια. ἐν μέσῳ
γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἆθλα ὁπότεροι ἂν
ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοί
εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. οὗτοι μὲν 22
γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὁρῶντες
ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν
θεῶν ὅρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν
ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι 23
δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ
θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν
τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ
θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν
νίκην ἡμῖν διδῶσιν.

Xenophon urges immediate action. He will follow or lead.

Ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς 24
τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν
παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς
ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν
ἀρετήν· φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν
στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ, εἰ μὲν 25
ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἕπεσθαι ὑμῖν βού-
λομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφα-
σίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι
ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

All urge Xenophon to take command, except Apollonides. Xenophon's reply to him.

Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες 26
ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις
ἦν βοιωτιάζων τῇ φωνῇ. οὗτος δ' εἶπεν ὅτι φλυα-
ροίη ὅστις λέγει ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ
βασιλέα πείσας εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν
τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν 27
ἔλεξεν ὧδε. Ὦ θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ
ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταὐτῷ
γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κῦρος
ἀπέθανε, καταφρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε
παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες 28
ἀλλ' ἐξοπλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ,
τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν
καὶ παρέχων τὰ ἐπιτήδεια, ἕστε σπονδῶν ἔτυχεν;
ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ 29
κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον πι-
στεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,

κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἶμαι ἐρῶντες τούτου; ἃ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῄς, πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, ὦ 30
5 ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταὐτὸν ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκεύῃ ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὢν τοιοῦτός ἐστιν.

Apollonides is expelled, and a meeting of officers is called.

10 Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· 31
Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὦτα τετρυπημένον. καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλ- 32
15 λοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶς εἴη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἴη τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν 33
τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες
20 στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἱερώ- 34
νυμος Ἠλεῖος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς
25 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.

Address of Xenophon. Great responsibility of the officers

Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν 35
δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἢν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἐκεῖνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς 36
τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται, ἢν δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἕψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. ἴσως δέ τοι καὶ δίκαιόν 37
ἐστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν ἤν που δέῃ.

They must choose new officers and encourage the dejected soldiers.

Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὠφελῆ- 38
σαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν.

ἡ μὲν γὰρ εὐταξία σῴζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρ- 39
χοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν
5 καιρῷ ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε 40
ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας. ἢν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο 41
10 μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι 42
οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους,
15 τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντε- 43
θύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνῄσκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον
20 ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνῄσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλόν πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44
ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ
25 ἐσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν.

Speech of Chirisophus. Five new generals are chosen, Xenophon taking the place of Proxenus.

Ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον 45
εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μέν, ὦ Ξενοφῶν,

τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, 46
ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἱρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἑλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ 47
κῆρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ᾑρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

Assembly of the soldiers. Speech of Chirisophus.

II. Ἐπεὶ δὲ ᾔρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε 1
καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ 2
μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων 3
ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἢν μὲν δυνώμεθα καλῶς νικῶντες σῳζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν,

ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

Speech of Cleanor. Perfidy of the Persians.

Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ 4
ἔλεξεν ὧδε. Ἀλλ' ὁρᾶτε μέν, ὦ ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὀμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ᾐδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς 5
ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους 6
μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὅ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

Xenophon, arrayed in his best armor, begins a long harangue (8-32). We must fight our way home and trust in the Gods.

Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ 7
πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων

ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων 8
ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα
πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας.

A sneeze is taken as a good omen, and Xenophon continues his speech. The Gods will be on our side.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις. ἀκού- 9
σαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ
μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ',
ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου ηὔξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτύγχανον 10
λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς
τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοί εἰσι καὶ

τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σῴζειν εὐπετῶς ὅταν βούλωνται.

Our ancestors defeated the Persians at Marathon and Salamis, and you have done the same at Cunaxa.

Ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ- 11
γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγα-
θοῖς τε ὑμῖν προσήκει εἶναι σῴζονταί τε σὺν τοῖς
θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν
γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ
ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοὶ Ἀθη-
ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι 12
τῇ Ἀρτέμιδι ὁπόσους κατακάνοιεν τῶν πολεμίων
τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ
εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεν-
τακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα ὅτε 13
Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν
ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι
πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ
κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρό-
παια, μέγιστον δὲ μνημεῖον ἡ ἐλευθερία τῶν πόλεων
ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ
ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.
τοιούτων μέν ἐστε προγόνων. οὐ μὲν δὴ τοῦτό γε 14
ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὔπω
πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς
ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν ἐνικᾶτε σὺν
τοῖς θεοῖς.

You have tried the Persians and found them cowards. Their cavalry are merely so many men.

Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες 15
ἦτε ἀγαθοί· νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτη-

ρίας ὁ ἀγὼν ἐστι πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ 16
θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πεῖραν ἤδη ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μεῖον δόξητε 17
ἔχειν, εἰ οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὁρᾶν. εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι 18
ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἱππέων πολὺ 19
ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἤν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἑνὶ δὲ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

We can seize native guides who will be better than Tissaphernes; it is cheaper to plunder than to buy provisions; and no river is impassable at its source.

Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι 20
ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν
παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν
φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες
ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται ὅτι ἤν τι περὶ ἡμᾶς
ἁμαρτάνωσι περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα
ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι 21
κρεῖττον ἐκ τῆς ἀγορᾶς ἧς οὗτοι παρεῖχον, μικρὰ
μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ
αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν, μέτρῳ χρωμέ-
νους ὁπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν 22
γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον
νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι
διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον
πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, εἰ
καὶ πρόσω τῶν πηγῶν ἄποροί εἰσι, προϊοῦσι πρὸς
τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέχον-
τες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε 23
μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον.
ἐπιστάμεθα μὲν γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίη-
μεν βελτίους εἶναι, οἳ ἐν τῇ βασιλέως χώρᾳ πολλάς
τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπι-
στάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ
αὐτοὶ εἴδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλα-
βόντες τὴν τούτων χώραν καρποῦνται.

If we pretended that we wished to remain here, the king would do his best to help us home. But we must go home ourselves and send our poor friends here to get rich.

Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανε- 24
ροὺς εἶναι οἴκαδε ὡρμημένους, ἀλλὰ κατασκευάζε-
σθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ
Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,
πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ
ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βού-
λοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμε-
νος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν κατασκευαζο-
μένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν 25
ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ
καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθέ-
νοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα
τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον 26
εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους
πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν
ὅτι ἑκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς
ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους
ὁρᾶν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τἀγαθὰ
δῆλον ὅτι τῶν κρατούντων ἐστί.

We must burn our tents and wagons and get rid of all superfluous baggage. Finally, the officers must be more vigilant and the soldiers more obedient than ever before.

Τοῦτο δὴ δεῖ λέγειν, ὅπως ἂν πορευοίμεθά τε ὡς 27
ἀσφαλέστατα καὶ εἰ μάχεσθαι δέοι ὡς κράτιστα
μαχοίμεθα. πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατα-
καῦσαι τὰς ἁμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη
ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρα-
τιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦ-

σαι. αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν 28 τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἢν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. λοιπόν μοι εἰπεῖν ὅπερ 29 καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχίᾳ ἂν καὶ ἀταξίᾳ ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν 30 τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν· ἢν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν ἀεὶ 31 ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέμιοι πλεῖστον ἐψευσμένοι ἔσονται, τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους τοὺς οὐδενὶ ἐπιτρέψοντας κακῷ εἶναι. ἀλλὰ γὰρ καὶ πε- 32 ραίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Adoption of Xenophon's proposals. Vote to march to some neighboring villages for provisions.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μέν τινος 33
ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα
ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα
ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα,
ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν πάντες. ἀναστὰς 34
δὲ πάλιν εἶπε Ξενοφῶν· Ὦ ἄνδρες, ἀκούσατε ὧν
προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου
ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς
οὐ πλέον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν 35
θαυμάζοιμι εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες
τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν ἢν
δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ
ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέ- 36
στερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν
ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν
ἀσφαλεστέρῳ ᾖ. εἰ οὖν νῦν ἀποδειχθείη τίνας χρὴ
ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ
τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ' ὀπι-
σθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βου-
λεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρῴμεθα ἂν εὐθὺς τοῖς
τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως 37
ἐχέτω· εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ
Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἑκατέρων δύο
τὼ πρεσβυτάτω στρατηγὼ ἐπιμελοίσθην· ὀπισθο-
φυλακοῖμεν δ' ἡμεῖς οἱ νεώτεροι ἐγὼ καὶ Τιμασίων
τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς 38
τάξεως βουλευσόμεθα ὅ τι ἂν ἀεὶ κράτιστον δοκῇ
εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. ἐπεὶ δ'

οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39
ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε
ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ
ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν·
ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ
νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ,
κρατεῖν πειράσθω· τῶν γὰρ νικώντων ἐστὶ καὶ τὰ
ἑαυτῶν σῴζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

The Greeks burn their wagons, etc. Mithridates offers his help, but is rejected as a spy.

III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες 1
κατέκαον τὰς ἁμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ
ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται
Μιθραδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε.
Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς 2
ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε δ'
εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῴην ὑμᾶς
σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς
καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς
με τί ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὔνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευ- 3
ομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε·
καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μέν τις ἐᾷ
ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς
ἂν δυνώμεθα ἀσινέστατα· ἢν δέ τις ἡμᾶς τῆς ὁδοῦ

ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο Μιθραδάτης διδάσκειν 4
ὡς ἄπορον εἴη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ
ἐγιγνώσκετο ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισ-
σαφέρνους τις οἰκείων παρηκολουθήκει πίστεως ἕνεκα.
καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι 5
δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον
Ἀρκάδα, καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

The Greeks are attacked by Mithridates. Xenophon charges the enemy without success, and is censured by his colleagues.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6
πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-
λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ προσῄει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· 7
ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτό-
ξευον καὶ ἱππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων, καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποίουν δ' οὐδέν· οἵ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκλειντο, οἵ τε
ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενοφῶντι ἐδόκει διω- 8
κτέον εἶναι· καὶ ἐδίωκον τῶν ὁπλιτῶν καὶ τῶν πελτα-
στῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώ-

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κοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε 9
γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς
πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβά-
νειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ
τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι 10
ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοὔπισθεν
τοξεύοντες ἀπὸ τῶν ἵππων, ὁπόσον δὲ διώξειαν οἱ
Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους
ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε 11
καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς
κώμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος
καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτι-
ῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε
ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύ-
νατο βλάπτειν.

Xenophon's defence. Adoption of his plan for providing slingers and cavalry.

Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο 12
καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ' ἐγώ,
ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν
τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐδὲν
δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς 13
λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνά-
μεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς.
τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ 14
σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα,
δηλῶσαι δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι 15
τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρῆτες
ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες
ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ

οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ῥύματος. ἡμεῖς οὖν εἰ μέλ- 16
λοιμεν τούτους εἴργειν ὥστε μὴ δύνασθαι βλάπτειν
ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ
καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν
Ῥοδίους, ὧν τοὺς πολλούς φασιν ἐπίστασθαι σφεν-
δονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι
τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χει- 17
ροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦν-
ται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται
χρῆσθαι. ἢν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπαν- 18
ται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν ἀργύριον,
τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶ-
μεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι
ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἴσως τινὲς φανοῦν-
ται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν 19
τῷ στρατεύματι, τοὺς μέν τινας παρ' ἐμοί, τοὺς δὲ
τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ
ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τού- 20
τους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν,
τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ
οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ 20
ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς
διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθη-
σαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ
θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπε-
στάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

The Greeks are again attacked by Mithridates, who is repulsed with loss.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπο- 1
ρεύοντο πρῳαίτερον ἀναστάντες· χαράδραν γὰρ ἔδει
αὐτοὺς διαβῆναι ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2
πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἱππέας χιλίους,
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους·
τοσούτους γὰρ ᾔτησε Τισσαφέρνην, καὶ ἔλαβεν ὑπο-
σχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς
Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσ-
βολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ
ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες 3
ἀπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε
καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο
δὲ τῶν πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὁπλιτῶν,
καὶ τοῖς ἱππεῦσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεψο-
μένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατ- 4
ειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνοῦν-
το, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς
ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον. οἱ δὲ
οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. ἐν 5
ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέ-
θανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ
ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας
αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώ-
τατον τοῖς πολεμίοις εἴη ὁρᾶν.

The march continued to Larissa and afterwards to Mespila, on the Tigris. A sight of ancient Nineveh. Account of the ruins.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ 6
δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς
ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα 7
πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα·
ᾤκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους
αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ'
ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι·
ᾠκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρηπὶς δ' ὑπῆν
λιθίνη τὸ ὕψος εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ 8
Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον
Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἥλιον
δὲ νεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ
ἄνθρωποι, καὶ οὕτως ἑάλω. παρὰ ταύτην τὴν πόλιν 9
ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ
ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων
ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. ἐντεῦ- 10
θεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἓξ
πρὸς τεῖχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ
πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτε ᾤκουν. ἦν
δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος
πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ 11
ταύτῃ ἐπῳκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος
πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τείχους
ἡ περίοδος ἓξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια
γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν
ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν 12
ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν

οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως ἑάλω.

Tissaphernes threatens the Greeks, but is kept off.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὁρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων ὄπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγών, ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προυθυμεῖτο ῥᾴδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἵ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ ⟨οἱ Κρῆτες ἐτόξευον.⟩ μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὁπόσα ἁλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν. εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

After a day's halt, the Greeks proceed four days. Change in the order of march.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύ- 18
οντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ
βάρβαροι μεῖον ἔχοντες τῇ ἀκροβολίσει· τὴν δ'
ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτί-
σαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δὲ
ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρ-
νης εἵπετο ἀκροβολιζόμενος. ἔνθα δὴ οἱ Ἕλληνες 19
ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ τάξις εἴη
πολεμίων ἑπομένων. ἀνάγκη γάρ ἐστιν, ἢν μὲν
συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας
οὔσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβε-
σθαι τοὺς ὁπλίτας καὶ πορεύεσθαι πονήρως ἅμα μὲν
πιεζομένους, ἅμα δὲ καὶ ταραττομένους, ὥστε δυσ-
χρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας· ὅταν δ' 20
αὖ διάσχῃ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν
κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολε-
μίων ἑπομένων. καὶ ὁπότε δέοι γέφυραν διαβαίνειν
ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμε-
νος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς
πολεμίοις. ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, 21
ἐποίησαν ἓξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχα-
γοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλ-
λους ἐνωμοτάρχους. οὕτω δὲ πορευόμενοι, ὁπότε
μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχα-
γοὶ ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγον
ἔξωθεν τῶν κεράτων. ὁπότε δὲ διάσχοιεν αἱ πλευραὶ 22
τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν, εἰ μὲν στε-

νότερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἣ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. 23

The Greeks are attacked in descending a hill. They come to some villages on high land at night.

Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασίλειόν τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἳ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὁπλῖται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταὐτὰ ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταὐτὰ ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ 24 25 26 27 28

πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ 29
δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἑπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιντο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας 30
πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας· καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

Halt of three days. The Greeks encamp when attacked. The enemy withdraw when night comes on. A Persian camp at night.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων 31
ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ 32
δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὗ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἵ τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν 33
αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὁρμῶντες ἀλέξασθαι ἢ πορευόμενοι ἐπιοῦσι τοῖς πολεμίοις μάχεσθαι. ἡνίκα δ' ἦν 34
ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὔποτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἑξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ 35

νυκτός ἐστι στράτευμα Περσικόν. οἵ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι, δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὀψὲ ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 36

The Greeks also decamp at once. On the fourth day they see the enemy on a height commanding the road. Xenophon disobeys an order to bring his peltasts from the rear, and comes up alone.

Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον ὅσον ἑξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἧ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσα- 37 38 39

φέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας
ἠρώτα Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἔξεστιν ὁρᾶν·
προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως
λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκό-
ψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ 40
λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπι-
σθεν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', 41
ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ
τοῦ λόφου.

Xenophon captures a height above the enemy's position, and the Persians retreat. Adventure with Soteridas.

Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν 41
ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ
ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι,
καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς
τάχιστα ἐπὶ τὸ ἄκρον· ἢν γὰρ τοῦτο λάβωμεν, οὐ
δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλά, εἰ βού-
λει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύε-
σθαι· εἰ δὲ χρῄζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ
μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42
ὁπότερον βούλει ἑλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώ-
τερός ἐστιν αἱρεῖται πορεύεσθαι, κελεύει δέ οἱ συμ-
πέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν
ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσοφος συμπέμ- 43
πει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς
κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν
αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπι-
λέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦθεν ἐπο- 44
ρεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου
πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον,

εὐθὺς καὶ αὐτοὶ ὥρμησαν ἁμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ 45
στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακε-
λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἁμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσό-
μεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47
ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὃς ἀκού- 48
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ
θώρακα ἔχων τὸν ἱππικόν· ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὄπι- 49
σθεν παριέναι, μόλις ἑπόμενος. οἱ δ' ἄλλοι στρα-
τιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα
πορεύεσθαι. ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

The Persians take flight, and the Greeks descend to one of several rich villages in the plain. Tissaphernes attempts to burn these. Jests concerning this.

V. Ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον 1
ἧ ἕκαστος ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον κατα-

βάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι 2
ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἁρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχεί- 3
ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ κάοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς
βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν, Ὁρᾶτε, ὦ 5
ἄνδρες Ἕλληνες, ὑφιέντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἀλλοτρίαν. ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτή-
δεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', 6
ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν, Οὔκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν, καὶ οὕτω θᾶττον παύσονται.

Perplexity about crossing the Tigris. A proposal to carry the army over on a bridge of inflated skins. This is rejected, and they turn about and march southward a single day.

Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι 1
περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν

γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθών τις 8
ἀνὴρ Ῥόδιος εἶπεν, Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὁπλίτας, ἂν ἐμοὶ ὧν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκών, ἔφη, δισχιλίων 9
δεήσομαι· πολλὰ δ' ὁρῶ πρόβατα καὶ αἶγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥᾳδίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10
δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφεὶς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλῶ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύ- 11
σεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι. ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς 12
στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἳ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπαν- 13
εχώρουν εἰς τοὔμπαλιν εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμιοι οὐ προσήλαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν.

Questioning of prisoners about the roads. It is decided to march northward through the land of the Carduchi into Armenia. The army is to be ready to march at any moment during the coming night.

Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια 14
ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνῆλθον, καὶ συνα-
γαγόντες τοὺς ἑαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν
χώραν τίς ἑκάστη εἴη. οἱ δὲ ἔλεγον ὅτι τὰ μὲν 15
πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν,
δι' ἥσπερ ἥκοιεν, ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ
Ἐκβάτανα φέροι, ἔνθα θερίζειν λέγεται βασιλεύς, ἡ
δὲ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν
καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς
ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. τούτους 16
δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι,
καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε
εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
τούτων δ' οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν.
ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ 17
σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους
καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ
στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκον-
τας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι
ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι
διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους
γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς
Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ'
εὔπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι.
ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα καὶ δοκοίη τῆς 18
ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν
τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθείη· καὶ παρ-

ἤγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι ἡνίκ' ἄν τις παραγγέλλῃ.

BOOK IV.

Summary of preceding accounts.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς 1
μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

The Greeks enter the mountains. Flight of the Carduchians. Mountain villages.

Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παν- 2
τάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι. ἤκουον 3
γὰρ τῶν ἁλισκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν 4
ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.

Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ 5
ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πε-
δίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πο-
ρευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος.
ἔνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος 6
λαβὼν τὸ ἀμφ' αὑτὸν καὶ τοὺς γυμνῆτας πάντας,
Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὁπλίταις εἵπετο
οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει
εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὄπισθεν ἐπί-
σποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος 7
πρίν τινας αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφη-
γεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύ-
ματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς
τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες 8
τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,
ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέ-
ναι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες οὐδὲ τοὺς
ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι εἴ πως ἐθελήσειαν
οἱ Καρδοῦχοι διιέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,
ἐπείπερ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια 9
ὅπου τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν.
οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο
φιλικὸν οὐδὲν ἐποίουν.

An attack in the rear. Captives set free, and animals left behind.

Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς 10
τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι — διὰ γὰρ
τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβα-
σις αὐτοῖς ἐγένετο καὶ κατάβασις — τότε δὴ συλλε-

γέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπετίθεντο, καὶ ἀπέκτειναν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους 11
συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατη- 12
γοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τἆλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ 13
ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. ἐπεὶ 14
δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἐν τῷ στενῷ οἱ στρατηγοί, εἴ τι εὑρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφῃροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.

March in a storm under attack. Dispute between Chirisophus and Xenophon.

Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολύς, ἀναγ- 15
καῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τἀπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει

δὲ Ξενοφῶν. καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, 16
καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. ἐνταῦθα ὁ 17
Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῷτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἕπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι εἴη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνῄσκει ἀνὴρ ἀγαθὸς Λακωνικὸς 18
Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς τὴν κεφαλήν. ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς 19
ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ᾐτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλώ τε καὶ ἀγαθὼ ἄνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, Βλέψον, ἔφη, 20
πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἣν ὁρᾷς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευδον καὶ 21
διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὓς ἔχομεν οὔ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ Ξενο- 22
φῶν λέγει, Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς

καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προυθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Xenophon's two prisoners. One is made guide. Call for volunteers to seize a height.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον 23
διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24
ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι ὅτι αὐτῷ ἐτύγχανε θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπά- 25
ριτον χωρίον, ἔφη εἶναι ἄκρον ὃ εἰ μή τις προκατα-
λήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. ἐνταῦθα δ' 26
ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. ὑφίσταται τῶν 27
μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκάς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς· καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται
πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. ἐκ τούτου ἐρωτῶ- 28
σιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

The attacking party set forth, while Xenophon makes a diversion. The enemy roll huge stones down the mountain. An outpost captured.

II. Καὶ ἦν μὲν δείλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα- 1
γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύ- 2
οντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ 3
ὀπισθοφύλακες ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαίους καὶ μείζους καὶ ἐλάττους, οἳ φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι 4
δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. οἱ δ' 5
ἔχοντες τὸν ἡγεμόνα κύκλῳ περιιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς

μὲν κατακανόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐν-
ταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δ' οὐ κατεῖ- 6
χον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ
αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι
αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἳ ἐπὶ τῇ φανερᾷ ὁδῷ
ἐκάθηντο.

Battle for the heights. One hill captured.

Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' 7
ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ
τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλα-
θον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ
τε σάλπιγξ ἐφθέγξατο καὶ ἀλαλάξαντες ἴεντο ἐπὶ
τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες
τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνῃσκον· εὔζωνοι γὰρ
ἦσαν. οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλ- 8
πιγγος εὐθὺς ἴεντο ἄνω κατὰ τὴν φανερὰν ὁδόν·
ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπο-
ρεύοντο ᾗ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς
ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι 9
πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.
Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις 10
ἐπορεύετο ᾗπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη
γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὄπισθεν
τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχάνουσι
λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολε-
μίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεζεῦχθαι ἀπὸ
τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθη-
σαν ᾗπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλῃ
ἢ ταύτῃ ἐκβῆναι. ἔνθα δὴ παρακελευσάμενοι ἀλλή- 11
λοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς

λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις εἰ βούλοιντο φεύγειν. καὶ τέως μὲν αὐτοὺς 12
ἀναβαίνοντας ὅπῃ ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι.

Two more hills captured, and the first lost.

Ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἔρημον καταλίποι 13
τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα — καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἱροῦσιν. ἔτι 14
δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο 15
οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὄπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις 16
ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ

ὅπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγό- 17
ρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν
ἀπὸ τοῦ λόφου καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ
Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἁλάμενοι κατὰ τῆς
πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.

Negotiations for a truce. General attack of the natives. Burial of the dead.

Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' 18
ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο
αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς
ἀπῄτει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κάειν τὰς 19
οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ
μὲν ἄλλο στράτευμα παρῆει οἱ δὲ ταῦτα διελέγοντο,
πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. ἐνταῦθα 20
ἵσταντο οἱ πολέμιοι, καὶ ἐπεὶ ἤρξαντο καταβαίνειν
ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὅπλα
ἔκειτο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ·
καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ'
οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρους· καὶ ἑνὸς
μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπι-
στὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ 21
Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὁπλίτης, καὶ
πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι
πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου 22
πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν
αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις
δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις
κονιατοῖς εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπρά- 23
ξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν

ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

Fighting the way. The Carduchian bowmen.

Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων, ὁπότε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευρὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής. 24 25 26 27 28

The Armenian frontier. The passage of the Centrites disputed.

III. Ταύτην δ' αὖ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην 1

ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὁρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ἓξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως καὶ 2
ταπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

Ἅμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας που πέραν τοῦ 3
ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα Ἀρμένιοι καὶ 4
Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὗται 5
ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμέ- 6
νοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν (εἰ δὲ μή, ἥρπαζεν ὁ ποταμός), ἐπί τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τἆλλα βέλη· ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

Xenophon's dream A ford discovered.

Ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ 7
ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσποῥρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὄπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα 8
ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιῤῥυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπόσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἥδετό τε 9
καὶ ὡς τάχιστα ἕως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο 10
νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλ- 11
λέγοντες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ 12
γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ

τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια πάλιν ἦκειν.

Plans for crossing the river. Paean sung at the ford.

Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς 13
νεανίσκοις ἐγχεῖν ἐκέλευε καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταὐτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπεί- 14
σαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαίεν καὶ τούς τε ἔμπροσθεν νικῷεν καὶ ὑπὸ τῶν ὄπισθεν μηδὲν πά- 15
σχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· 16
ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

Πορευομένων δ' αὐτῶν ἀντιπαρῆσαν αἱ τάξεις τῶν 17
ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους,

τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ 18
οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ
πολέμιοι ἐτόξευον καὶ ἐσφενδόνων· ἀλλ' οὔπω ἐξι-
κνοῦντο. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον 19
πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον
δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖ-
ραι ἐν τῷ στρατεύματι.

Chirisophus crosses easily, but Xenophon is attacked.

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· 20
ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζω-
νοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν
κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη,
προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ
τὸν ποταμὸν ἱππέας. οἱ δὲ πολέμιοι ὁρῶντες μὲν 21
τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας,
ὁρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοὔμ-
παλιν, δείσαντες μὴ ἀποκλεισθείησαν φεύγουσιν
ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν.
ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ
ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ 22
Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χει-
ρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἵποντο·
οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συν-
εκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, 23
τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσ-
ηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς
ἄνω πολεμίους. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν
ἱππέας φεύγοντας, ὁρῶντες δ' ὁπλίτας σφίσιν ἐπιόν-
τας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, 24
ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρά-
τευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς
τὸ πεδίον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευ-
5 ταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος 25
δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιῶξαι ἔλαβε τῶν
σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά
τε καλὴν καὶ ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν 26
Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε, Ξενοφῶν δὲ
10 στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὅπλα ἔθετο,
καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιή-
σασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ
τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν
15 Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς
τοῦ ποταμοῦ.

Chirisophus sends help. Xenophon repels an attack and crosses the river.

Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας 27
τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους,
θᾶττον δὴ ἐπῆσαν ᾠδάς τινας ᾄδοντες. ὁ δὲ Χειρί-
20 σοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει
παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας
καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλῃ.
ἰδὼν δ' αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγ- 28
γελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ δια-
25 βάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντί-
ους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομέ-
νους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ ἐπιβε-
βλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ

προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπει- 29
δὰν σφενδόνη ἐξικνῆται καὶ ἀσπὶς ψοφῇ, παιανί-
σαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δ' ἀναστρέ-
ψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτὴς
σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖ-
σθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαί-
νειν ὅτι τάχιστα ᾗ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ
ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς
ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι 30
ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς — πολλοὶ γὰρ καὶ
τῶν μένειν τεταγμένων ᾤχοντο ἐπιμελόμενοι οἱ μὲν
ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν — ἐνταῦθα δὴ
ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ το-
ξεύειν.

Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' 31
αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὡπλι-
σμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδρα-
μεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ
ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ 32
μὲν πολέμιοι ἔφευγον πολὺ ἔτι θᾶττον, οἱ δὲ Ἕλληνες
τἀναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι
τάχιστα. τῶν δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι 33
πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλί-
γους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν
Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαν- 34
τήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ
προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν
πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

March through Armenia. They pass the sources of the Tigris and come to the Teleboas. Visit of Tiribazus, the Persian governor.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον 1
ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν
καὶ λείους γηλόφους οὐ μεῖον ἢ πέντε παρασάγγας·
οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πο-
λέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἣν ἀφί- 2
κοντο κώμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ
σατράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆ-
σαν· ἐπιτήδεια δ' ἦν δαψιλῆ. ἐντεῦθεν δ' ἐπορεύ- 3
θησαν σταθμοὺς δύο παρασάγγας δέκα μέχρι ὑπερ-
ἦλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν
δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντε-
καίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν
καλὸς μέν, μέγας δ' οὔ· κῶμαι δὲ πολλαὶ περὶ τὸν
ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο 4
ἡ πρὸς ἑσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος,
ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη,
οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν.
οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας 5
ἑρμηνέα εἶπεν ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρ-
χουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσ-
ελθόντες εἰς ἐπήκοον ἠρώτων τί θέλοι. ὁ δὲ εἶπεν 6
ὅτι σπείσασθαι βούλοιτο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλ-
ληνας ἀδικεῖν μήτε ἐκείνους κάειν τὰς οἰκίας, λαμ-
βάνειν τε τἀπιτήδεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς
στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

March of three days. Two heavy falls of snow.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ 7
πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος

παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρα- 8
τοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. ἐνταῦθα εἶχον τὰ ἐπιτήδεια ὅσα 9
ἐστὶν ἀγαθά, ἱερεῖα, σῖτον, οἴνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαν- 10
νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλε- 11
τος, ὥστε ἀποκρύψαι καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρυείη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς 12
ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαον καὶ ἐχρίοντο· πολὺ γὰρ ἐν- 13
ταῦθα εὑρίσκετο χρῖμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερμίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὑρίσκετο.

Village quarters. A Persian prisoner. Capture of the governor's tent.

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς 14
τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν
πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ
τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπῆσαν τὰς
οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας δίκην ἐδίδοσαν
κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 15
κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα
ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά·
οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι
τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ
ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα 16
δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ
φαρέτραν καὶ σάγαριν οἵανπερ καὶ αἱ Ἀμαζόνες
ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἴη, Πέρσης μὲν 17
ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατο-
πέδου ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἠρώτων αὐτὸν
τὸ στράτευμα ὁπόσον τε εἴη καὶ ἐπὶ τίνι συνειλεγμέ-
νον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἴη ἔχων τήν τε ἑαυτοῦ 18
δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους·
παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ
τοῦ ὄρους ἐν τοῖς στενοῖς ἥπερ μοναχῇ εἴη πορεία,
ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρά- 19
τευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες
καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφά-
λιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἁλόντα ἄνθρω-
πον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ 20
προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν

τοὺς ὁπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ 21
ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες
τῶν βαρβάρων καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ
σκηνὴ ἡ Τιριβάζου ἑάλω καὶ ἐν αὐτῇ κλῖναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι
φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22
ὁπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς
καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
στρατόπεδον.

Passage of the Euphrates. Snow six feet deep.

V. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύ- 1
ναιντο τάχιστα πρὶν συλλεγῆναι τὸ στράτευμα πάλιν
καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ εὐθὺς
ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες
πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ'
ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπεδεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 2
τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην
ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν
ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσω εἶναι.
ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου 3
σταθμοὺς τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκάων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους.
ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ 4
ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς

ἔδοξεν ἀνεῖναι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο δὲ τὴν νύκτα 5
πῦρ κάοντες ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἥκοντες καὶ πῦρ κάοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ μετεδίδοσαν ἀλλήλοις 6
ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκάετο, διατηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

Many are attacked by *bulimy*, and are restored by Xenophon. Some perish from cold and hunger. Chirisophus is quartered in a village.

Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο 7
διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγνόει ὅ τι τὸ πάθος εἴη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς 8
βουλιμιῶσι κἄν τι φάγωσιν ἀναστήσονται, περιιὼν περὶ τὰ ὑποζύγια, εἴ πού τι ὁρᾷη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας 9
πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. αὗται ἠρώτων αὐ- 10

τοὺς τίνες εἶεν. ὁ δ' ἑρμηνεὺς εἶπε περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ', ἐπεὶ ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ 11 στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐν- 10 ταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν.

Continued suffering from frost and exposure. Despair of the invalids.

Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς 12 καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἵ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς 15 ὀφθαλμοὺς οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς 13 ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἄγοι καὶ εἰς τὴν νύκτα ὑπολύοιτο· 20 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν 15 25 στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα εἴκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι.

Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἤσθετο, 16
ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
ἔδοξε κράτιστον εἶναι τοὺς ἑπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῷ θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύ- 18
λακες ἅτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγξατο. καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, 19
εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ' αὐτούς, πορευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν 20
τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ηὐλί- 21
σθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἵας ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊ-
ἔναι.

Chirisophus sends help to the rear. All encamp in villages. An underground village. Armenian beer.

Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης 22
σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι
ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν
κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο,
καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ
κώμῃ ἔνθα Χειρίσοφος ηὐλίζετο. ἐπεὶ δὲ συνεγέ- 23
νοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς
εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ
ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἃς ἑώρων κώμας
ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἔνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευ- 24
σεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων
ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει
πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ
πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαί-
δεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν
γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηρά-
σων καὶ οὐχ ἥλω ἐν ταῖς κώμαις. αἱ δ' οἰκίαι ἦσαν 25
κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ'
εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί,
οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς
οἰκίαις ἦσαν αἶγες, οἷες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα
τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἔνδον ἐτρέφοντο.
ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος 26
κρίθινος ἐν κρατῆρσιν. ἐνῆσαν δὲ καὶ αὐταὶ αἱ
κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν
μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. τούτους 27
ἔδει ὁπότε τις διψῴη λαβόντα εἰς τὸ στόμα μύζειν.

καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πῶμα ἦν.

The village chief Xenophon's guest. Luxurious feasting of the army in the villages.

Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης 28
σύνδειπνον ἐποιήσατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε
λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τήν τε οἰκίαν
αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἢν
ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνηται
ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισ- 29
χνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα
ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα δια-
σκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις
πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρ-
χην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρ- 30
χην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι
κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατε-
λάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους,
καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄρι-
στον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31
τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια,
ὀρνίθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς
δὲ κριθίνοις. ὁπότε δέ τις φιλοφρονούμενός τῳ βού- 32
λοιτο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύ-
ψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ τῷ
κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. ὁ δὲ
ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν
ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν.

Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33
κἀκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ
χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας
σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς παισὶν ἐδείκνυ-
σαν ὥσπερ ἐνεοῖς ὅ τι δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους 34
ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ
δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος
ἑρμηνέως τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία.
καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφοιντο. ὁ δ'
ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν
ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ᾗ εἴη. καὶ 35
αὐτὸν τότε μὲν ᾤχετο ἄγων Ξενοφῶν πρὸς τοὺς
ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαίτερον
δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι
ἥκουεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀπο-
θάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν
πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ
λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ' οἱ ταύτῃ 36
ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ
πολύ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ
τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία
περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ
τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

The village chief is ill-treated by Chirisophus and escapes. After crossing the river Phasis, the natives block the way.

VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα 1
παραδίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει
τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος·
τοῦτον δὲ Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάτ-
τειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι.

καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἡγεῖτο δ' 2
αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη
τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ
ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν
ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος
αὐτὸν ἔπαισε μέν, ἔδησε δ' οὔ. ἐκ δὲ τούτου ἐκεῖνος 3
τῆς νυκτὸς ἀποδρὰς ᾤχετο καταλιπὼν τὸν υἱόν.
τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφο-
ρον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις
καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τοῦ παιδὸς καὶ
οἴκαδε κομίσας πιστοτάτῳ ἐχρῆτο. μετὰ τοῦτο ἐπο- 4
ρεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς
ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον.
ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας 5
δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν
αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. Χειρίσο- 6
φος δ' ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ,
ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα στα-
δίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολε-
μίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς
λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

Council of officers. Speeches of Chirisophus, Cleanor, and Xenophon. Spartan and Athenian views of "stealing."

Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς 7
στρατηγοὺς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε. Οἱ μὲν
πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ
ὄρους· ὥρα δὲ βουλεύεσθαι ὅπως ὡς κάλλιστα ἀγω-
νιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀρι- 8
στοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι

εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.
Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα 9
ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ
τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέ-
ραν, οἵ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι θαρραλεώτεροι
ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους
προσγενέσθαι.

Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώ- 10
σκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρα-
σκευάσασθαι ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ
βουλόμεθα ὡς ῥᾷστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ
σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα
λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβά-
λωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλέον ἢ 11
ἐφ' ἑξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες
ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν·
πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι
πειρᾶσθαι λαθόντας καὶ ἁρπάσαι φθάσαντας, εἰ
δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώ-
πους παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ῥᾷον 12
ὄρθιον ἁμαχεὶ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολε-
μίων ὄντων, καὶ νύκτωρ ἁμαχεὶ μᾶλλον ἂν τὰ πρὸ
ποδῶν ὁρῴη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ
τραχεῖα τοῖς ποσὶν ἁμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ἡ
ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι δ' 13
οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι
ὡς μὴ ὁρᾶσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ
αἴσθησιν παρέχειν. δοκοῦμεν δ' ἄν μοι ταύτῃ προσ-
ποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ

ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14
ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δὲ ὡς κράτι- 15
στα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον παρ' ὑμῖν ἐστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.

Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς 16
Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενο- 17
φῶν, ἕτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω 18
δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.

Volunteers offer to capture the heights. Victory of the Greeks.

Ὁ δὲ Χειρίσοφος εἶπε, Καὶ τί δεῖ σὲ ἰέναι καὶ 19
λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον,

ἂν μή τινες ἐθέλοντες ἀγαθοὶ φαίνωνται. ἐκ τούτου 20
Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὁπλίτας ἔχων καὶ
Ἀριστέας Χῖος γυμνῆτας καὶ Νικόμαχος Οἰταῖος
γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὁπότε ἔχοιεν
τὰ ἄκρα, πυρὰ κάειν πολλά. ταῦτα συνθέμενοι ἠρί- 21
στων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος
τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολε-
μίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν 22
ταχθέντες ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ
δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ
ἤσθοντο τὸ ὄρος ἐχόμενον, ἐγρηγόρεσαν καὶ ἔκαον
πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο 23
Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ
τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν 24
δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ
τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ
ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων,
συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλ-
ληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ 25
πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον
πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην
ταχὺ ἐφείπετο σὺν τοῖς ὁπλίταις. οἱ δὲ πολέμιοι οἱ 26
ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγου-
σι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ
πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις
κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβησαν, θύσαν- 27
τες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πε-
δίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

March into the Taochian country. Attack on a fortress. Stratagem of Xenophon.

VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους στα- 1
θμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτή-
δεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι,
ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι.
ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν 2
οὐδ' οἰκίας (συνεληλυθότες δ' ἦσαν αὐτόσε καὶ
ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά), Χειρίσοφος
μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ
δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῄει καὶ
αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ
ποταμὸς ἦν κύκλῳ. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν 3
τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὁπλίταις, ἐν-
ταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἥκετε· τὸ γὰρ
χωρίον αἱρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτή-
δεια, εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ
ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ 4
κωλῦον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, Μία αὕτη
πάροδός ἐστιν ἣν ὁρᾷς· ὅταν δέ τις ταύτῃ πειρᾶται
παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερε-
χούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατί-
θεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους
καὶ σκέλη καὶ πλευράς.

Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5
ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ
ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους,
καὶ τούτων δύο ἢ τρεῖς ὡπλισμένους. τὸ δὲ χωρίον, 6
ὡς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ
βαλλομένους διελθεῖν· τούτου δὲ ὅσον πλέθρον δασὺ

πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν 7
ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἴη· θᾶττον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥᾴδιον, ἢν βουλώμεθα.

Capture of the fortress. Women throw their children over the cliffs and leap after them.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8
Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφά- 9
λιος καὶ Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλέον ἢ τὸν ἕνα λόχον. ἔνθα 10
δὴ Καλλίμαχος μηχανᾶταί τι· προύτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροιντο, ἀνέχαζεν εὐπετῶς· ἐφ' ἑκάστης δὲ προδρομῆς πλέον ἢ δέκα ἄμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας ὡς ὁρᾷ τὸν Καλλίμαχον ἃ 11
ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμῃ εἰς τὸ χωρίον, οὔτε τὸν Ἀρι-

στώνυμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἑταίρους ὄντας οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλί- 12
μαχος ὡς ὁρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ
5 τῆς ἵππου· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ ἀντηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος
10 ἄνωθεν ἠνέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες 13
ῥίπτουσαι τὰ παιδία εἶτα ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνείας Στυμφάλιος λοχαγός, ἰδών τινα θέοντα ὡς ῥίψοντα
15 ἑαυτὸν στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο 14
κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

March through the Chalybes. Passage of the Harpasus. At Gymnias they take a guide to lead them to the Euxine.

20 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς 15
ἑπτὰ παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διῆλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνη- 16
25 μῖδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικήν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ᾖδον καὶ ἐχόρευον ὁπότε οἱ πολέμιοι

αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, 17
εἵποντο ἀεὶ μαχούμενοι. ὤκουν δὲ ἐν τοῖς ὀχυροῖς,
καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἄρπασον 18
ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθηνῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας, ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν διῆλθον 19
σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης τῆς χώρας ὁ ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει 20
αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας.

In five days they come to a mountain, and a great shout "The Sea! The Sea!" is heard from the van. The guide is dismissed with presents.

Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· 21
ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκού- 22
σας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾠήθησαν

ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶπόντο γὰρ ὄπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τέ τινας καὶ ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δ' ἡ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν Θάλαττα θάλαττα καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι.

Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ᾔτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπιών.

The Macrones oppose the march of the Greeks. Through a former slave terms are made and pledges are given.

VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ 1
Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ
πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε
τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθηνῶν. εἶχον δ' 2
ὑπὲρ δεξιῶν χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστε-
ρᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὁρίζων, δι'
οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι
μὲν οὔ, πυκνοῖς δέ. ταῦτ' ἐπεὶ προσῆλθον οἱ Ἕλλη-
νες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα
ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας 3
καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως
παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ
λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνοῦντο γὰρ
οὔ, οὐδ' ἔβλαπτον οὐδέν.

Ἔνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν 4
ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι
γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι,
ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει
ἐθέλω αὐτοῖς διαλεχθῆναι. Ἀλλ' οὐδὲν κωλύει, ἔφη, 5
ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ'
εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν,
ἔφη, αὐτοὺς τί ἀντιτετάχαται καὶ χρήζουσιν ἡμῖν
πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ 6
τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ
στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασι-
λεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ
ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἠρώτων ἐκεῖ- 7
νοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ

δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφότεροι.

The Colchians next oppose the march. Xenophon's plan of attack. He encourages the troops.

Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα 8
συνεξέκοπτον τήν τε ὁδὸν ὡδοποίουν ὡς διαβιβῶντες ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν οἵαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὅρια κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ τούτου 9
οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται.

Ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν 10
φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὔοδον εὑρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὁρῶσιν. ἔπειτα ἢν μὲν ἐπὶ πολλῶν 11
τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων ἐμπεσόντων· εἰ δέ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. ἀλλά 12

μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ᾗ τε ἂν εὔοδον ᾖ ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ εἴς τε τὸ διαλεῖπον 13 οὐ ῥᾴδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾴδιον ἔσται λόχον ὄρθιον προσιόντα. ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἤν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. 14 Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις, Ἄνδρες, οὗτοί εἰσιν οὓς ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους, ἤν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν.

The Colchians are defeated. The Greeks occupy villages, where they are poisoned by the honey.

Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς 15 λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὁπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ 16 στρατηγοὶ εὔχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος

ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον 17
αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ
ἐπὶ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν
φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ 18
τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ
Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον·
καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὁπλιτικόν, ὧν ἦρχε
Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο 19
θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν
πολλαῖς κώμαις καὶ τἀπιτήδεια πολλὰ ἐχούσαις.
καὶ τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ 20
σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον
τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ
ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς
ἐδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες
σφόδρα μεθύουσιν ἐῴκεσαν, οἱ δὲ πολὺ μαινομένοις,
οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ 21
ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.
τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδείς, ἀμφὶ δὲ τὴν
αὐτήν πως ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ
ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

In two days the Greeks arrive at Trapezus on the Euxine. They make the sacrifice which they had vowed and celebrate games.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγ- 22
γας ἑπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα,
πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ

Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὁρμώμενοι ἐλῄζοντο τὴν 23
Κολχίδα. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράττοντο 24
δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

Μετὰ δὲ τοῦτο τὴν θυσίαν ἣν εὔξαντο παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ 25
Διὶ τῷ σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ 26
δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον ποιηκὼς εἴη. ὁ δὲ δείξας οὗπερ ἑστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλόν τι ἀνιάσεται ὁ καταπεσών. ἠγωνίζοντο δὲ παῖδες μὲν 27
στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρῆτες πλείους ἢ ἑξήκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ⟨ἕτεροι· καὶ⟩ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ ἅτε θεωμένων τῶν ἑταίρων πολλὴ φιλονικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι, 28

καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκαλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο.

N.B. — In the notes, G. refers to the latest edition of Goodwin's Greek Grammar (1892), and H. to Hadley's Greek Grammar, revised by Allen (1884). A few references are made to Goodwin's *Syntax of the Greek Moods and Tenses* (edition of 1890), for the benefit of teachers and more advanced pupils.

Most references to the Greek text of this edition are made to pages and lines (*e.g.* p. 91, 7). When references are made by a simple number without mentioning a page (*e.g.* 14), the line of the *same page* is meant. When a reference is made to a section without mentioning the book and chapter (*e.g.* § 16), the section of the *same chapter* is meant.

NOTES.

BOOK FIRST.

The Levying of an Army. — The March to the Neighborhood of Babylon. — The Battle at Cunaxa and the Death of Cyrus.

CHAPTER I.

Page 1.] § 1. 1. **Δαρείου καὶ Παρυσάτιδος**: see the Introd., § 15. For the case, a gen. of source, see G. 1130, 2; H. 750. — **γίγνονται**, *were born*. We should naturally render the clause, 'Darius and Parysatis *had* two sons.' For the historic pres., see G. 1252; H. 828. — **δύο**: for its agreement with **παῖδες**, see G. 922; H. 290 *b*. There were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — 2. **πρεσβύτερος . . . Κῦρος**, *Artaxerxes*, (*who was*) *the older, and Cyrus, the younger*. Ἀρταξέρξης and Κῦρος are in appos. (G. 911; H. 623) with **παῖδες**. — 3. **ἠσθένει**, *was ill, lay sick*. The impf. denotes the continuance of the state (G. 1250, 2; H. 829). The aor. **ἠσθένησε** would mean *fell ill* (G. 1260; H. 841). — **ὑπώπτευε**: peculiar in augment (G. 543; H. 362 *a*). — **τελευτὴν τοῦ βίου**: in such expressions in Greek the two substs. are closely connected, expressing a single compound idea (*cf.* Lebensende' in German, 'life-time' in Eng., *etc.*), and only the subst. in the gen. has the art. For the force of the art., see G. 949; H. 658. — 4. **τὼ παῖδε**: the dual, but above in 1 the pl. (G. 155). For the case, see G. 895, 1; H. 939. — **ἀμφοτέρω**: for its position, see G. 976; H. 673 *a*. — **παρεῖναι**, *to be by* (*him*), *i. e.* at Thamneria. See Introd. § 19.

§ 2. 4. **ὁ**: for the separation of art. and subst., see G. 964; H. 666 *c*. — **μὲν . . . δέ**: used to correlate the two sentences. See the Dict., and *cf.* the case in 2. *μέν* is not to be translated. — 5. **οὖν**, *now*, is here continuative, not inferential. *Cf. igitur* in Lat. — **παρὼν ἐτύγχανε**, *was, as it happened*, (*already*) *there* (G. 1586; H. 984). — **μεταπέμπεται**, *summoned*. For the tense, *cf.* **γίγνονται** in 1. This use of the pres. is common. — 6. **ἀρχῆς**: see the Introd., § 17. — **σατράπην**: pred. acc. (G. 1077; H. 726). See also the Introd., § 11. — **ἐποίησε**, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plpf. — 7. **καὶ . . . δὲ . . . ἀπέδειξε**, *and* (**δέ**) *he had also* (**καί**) *appointed him, etc.*, a transition from a rel. to an independent clause, not uncommon in Greek, by which special attention is called

Page 1.] to the second statement. *καί* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — **πάντων**: accent (G. 128; H. 239). — **ὅσοι**, *who*, lit. (*as many*) *as*, the rel. of quantity or number (G. 429; H. 282). — **εἰς . . . ἀθροίζονται**, *muster in the plain of Castolus*, lit. *gather themselves into, etc.* *ἀθροίζονται* is not the historic pres., but pres. to denote a standing fact. The review was annual. Where was the plain of Castolus, and for what purpose was it especially used? See the Dict. — 8. **ἀναβαίνει, ἀνέβη** (10): this change of tense from the historic pres. to the aor. is common. The repetition of the verb in chiastic order emphasizes the importance of the act: 'So Cyrus went up, taking with him Tissaphernes as his friend, and (he was) accompanied on his journey (*ἀνέβη*) by a Greek escort.' — **ὁ Κῦρος**: prop. name with the art. (G. 943; H. 663). — 9. **λαβών**: the partic. denotes the attendant circumstance (G. 1563, 7; H. 968). So *ἔχων* in 10. See also G. 1565; H. 968 *b*. — **ὡς φίλον**: Tissaphernes was in fact his enemy. See the Introd., § 20[1]. — **τῶν Ἑλλήνων ὁπλίτας τριακοσίους**: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. What was the armor of the hoplite? — 10. **ἄρχοντα**: in appos. (G. 916, 1080; H. 726) with *Ξενίαν*, which is the second obj. of *ἔχων*. Where was Parrhasia?

§ 3. 12. **ἐτελεύτησε**, *had ended* (*his life*), *had died*. The aor. is generally used with *ἐπεί* or *ἐπειδή*, *after*, *after that*, the aor. with the temporal conj. being equivalent to our plpf. See note on *ἐποίησε* in 6, and *cf.* the Lat. historic (aoristic) pf. with *postquam*. — **καὶ κατέστη . . . Ἀρταξέρξης**, *and Artaxerxes had been established in the kingdom*, lit. *had been settled into*, and so *εἰς* with the acc. — 13 **διαβάλλει**, *falsely accused*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation (see the Introd., § 20[2]), Xenophon evidently believed to be false. — 14. **ὡς ἐπιβουλεύοι**: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 1487; H. 932, 2). The historic pres. is a secondary tense (G. 1268). Give the direct form of **ἐπιβουλεύοι**. — **αὐτῷ**: after the compound verb (G. 1179; H. 775). — **ὁ δέ**, *but he* (G. 981, 983; H. 654 *e*), *i. e.* Artaxerxes. *ὁ δέ* in the nom. in Attic almost always refers to a different subj. from that of the preceding sent. — 15. **συλλαμβάνει**, 'had him arrested.' — **ὡς ἀποκτενῶν**, *with the avowed object of putting him to death* (G. 1563, 4; 1574; H. 969 *c*; 978). *ὡς* shows that the purpose expressed by the partic. was that avowed by A. — 16. **ἐξαιτησαμένη . . . πάλιν**: observe the difference between the Greek and Eng. idioms. In Eng., *made intercession for him and effected his return* (*again*); but in

Page 1.] Greek, *having made intercession for him, effected his return, etc.* The use of the partic. is much commoner in Greek than in Eng., a fact to be kept constantly in mind in translating. For the voice of ἐξαιτησαμένη, see G. 1242, 2 ; H. 813. Xenophon's choice of the word ἀποπέμπει (lit. *sent him back*) shows his recognition of the imperious nature of Parysatis and of her influence over Artaxerxes.

Page 2.] § 4. 1. **Ὁ δέ** : *i.e.* Cyrus. *Cf.* the note on ὁ δέ, p. 1, 14. — **ὡς**, *as, when*, temporal conj. — **ἀπῆλθε** : accent (G. 133, 1 ; H. 391 *b*). — **βουλεύεται . . . ἐκείνου**, *planned that he might never* (G. 1610 ; H. 1021) *again be* (G. 1372 ; H. 885) *in the power of his brother, but, if possible, might be king in his stead.* For the mood of δύνηται, see G. 1503, end, and 1403 ; H. 937, 898 ; and for its accent, G. 729 ; H. 417 *a*. — 3. **μέν** : correlative to δέ in 5. His mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — 4. **Κύρῳ** : for the case, see G. 1159 ; H. 764, 2. — 5. **βασιλεύοντα** : the simple attrib. partic. (G. 1559 ; H. 965), used as an adj.

§ 5. 5. **ὅστις ἀφικνεῖτο** : a cond. rel. sent. expressing a general supposition in past time, with the indic. where we should expect the opt. (G. 1432 ; H. 918, 894 *c*). — 6. **παρὰ βασιλέως**, *from the presence of the king*, is used with τῶν as an attrib. adj., a subst. being omitted (G. 952, 1, 2 ; H. 666 *a*, 621 *a*). The expression is brief, and would read in full, ὅστις δὲ τῶν παρὰ βασιλεῖ (dat.) ἀφικνεῖτο παρὰ βασιλέως (gen.) κτλ. Note that the art. is omitted with βασιλέως (G. 957 ; H. 660 *c*). — **πάντας** : pl. because of the distributive force of ὅστις (G. 1021 *c* ; H. 629 *b*). — 7. **αὐτῷ** : with φίλους (G. 1174 ; H. 765). So αὐτῷ in 10. — **εἶναι** : after **ὥστε** (G. 1449; 1450 ; H. 953). The Persians whose support Cyrus thus won were prob. high officials at court, sent out to inspect the province. See Introd. 11[1], end. — 8. **καὶ . . . δέ** : the position of δέ, so far from the beginning of the sent., is rare. For καὶ . . . δέ *cf.* p. 1, 7, and note. — **τῶν βαρβάρων** : to give a subst. a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. So also in Eng., as "See the learned Bellario, how he writes." Here we should normally have ἐπεμελεῖτο ὡς οἱ παρ' ἑαυτῷ βάρβαροι πολεμεῖν κτλ. For the case of βαρβάρων as it stands, see G. 1102 ; H. 742. — 9 **ὡς εἴησαν, ἔχοιεν** : object clause expressed by ὡς and the opt. where we should expect ὅπως and the fut. indic. (*cf.* ὅπως ἔσται in 2, and G. 1372 ; H. 885), or at least ὅπως with the pres. opt. (G. 1374, 1 ; H. 885 *b*). In thus using ὡς (in the sense of ὅπως), Xenophon distinctly violates Attic usage. In general, he stands apart from other writers of Attic prose in his use of ὡς in final and object clauses. See G. *Moods and Tenses*, 351, and Appendix IV. The instances of his peculiar usage will be noted as they occur. —

Page 2.] **πολεμεῖν**: with *ἱκανοί* (G. 1526; H. 952). — **εὐνοϊκῶς ἔχοιεν**: how are such phrases best rendered into Eng.? See the Dict., *s.v.* *ἔχω*.

§ 6. 11. **τὴν δὲ . . . βασιλέα,** *his Greek force* (the position of the words is emphatic) *he collected with the utmost secrecy* (lit. *concealing his act*, G. 1242, 1; H. 812, *as most he was able*), *that he might take* (G. 1365; H. 881) *the king as unprepared as possible.* *δέ* introduces the third and most important particular. His mother was his first resource, then native Persians, then Greek mercenaries. Cyrus knew that an army of Greeks was his chief hope for wresting the throne from his brother, who had all the resources of the empire at his command. *Cf.* i. 7. 3. — 12. **ὅτι ἀπαρασκευότατον**: *ὅτι* or *ὡς* is very often prefixed to the sup. to strengthen it. *Cf. quam maxime* in Lat. In these constructions there is an ellipsis of some form of *δύναμαι*. Sometimes in the case of the sup. with *ὡς* the verb is expressed, as in 11, *ὡς μάλιστα ἐδύνατο κρυπτόμενος, as secretly as possible*, and p. 111, 13, *ὡς ἐδύνατο τάχιστα ἐπορεύετο.* *Cf.* with the latter the simple *ὡς τάχιστα*, p. 14, 21. *Cf.* also with *ὅτι πλείστους, as many as possible*, in 16, *ὡς ἂν δύνηται πλείστους*, p. 27, 3. — 13. **ὧδε,** *in the following manner;* covering all that follows to the end of the chapter. First he strengthened his garrisons (§ 6), which were already manned by Greeks; then he himself collected troops for the siege of Miletus (§ 7); then he got together other Greek contingents under Clearchus (§ 9), Aristippus (§ 10), Proxenus, Sophaenetus, and Socrates (§ 11). — **ἐποιεῖτο**: mid. *Cf.* *ἐξαιτησαμένη*, p. 1, 16. — 14. **φυλακάς**: antec. attracted into the rel. clause (G. 1037; H. 995). Normally we should have *τῶν φυλακῶν ὁπόσων* (G. 1031; H. 994) *εἶχε κτλ.* The accent shows that *φυλακάς* is from *φυλακή* and not from *φύλαξ* (G. 121, 1; H. 128). State the difference in *meaning* of the two substs. — 15. **ἑκάστοις**: pred. position (G. 976; H. 673 *a*). — 16. **ὡς . . . πόλεσι,** *on the plea that Tissaphernes was plotting against their cities* (G. 1568, 1574; H. 970, 978). *Cf.* *ὡς ἀποκτενῶν*, p. 1, 15. — 17. **καὶ γὰρ . . . τὸ ἀρχαῖον,** *and* (*the reason was plausible*), *for the cities of Ionia had originally* (G. 1060; H. 719) *belonged to Tissaphernes* (G. 1094, 1; H. 732 *a*). The impf. *ἦσαν* is used with *τὸ ἀρχαῖον* of a time prior to the main action. — 18. **ἐκ βασιλέως δεδομέναι,** *having been given him by the king*, or *being a present to him from the king.* *ἐξ* (for the form *ἐκ*, see G. 63; H. 88 *c*) is used with the gen. of the agent viewed as the source. — 19. **ἀφειστήκεσαν**: for the form, see G. 528; H. 359 *a*. For the revolt of the Greek cities of Ionia to Cyrus, see the Introd., § 17 end. — 20. **πλὴν Μιλήτου**: Tissaphernes had built a castle in Miletus which overawed the town. Situation of Miletus? See the Dict. and map.

Page 2.] § 7. 21. **προαισθόμενος,** *having become aware* (or in Eng. more commonly, *becoming aware*) *beforehand.* — **τὰ αὐτά** : distinguish this carefully from the following *ταῦτα* (G. 399 ; H. 679). In the pl., because the Greeks looked at the action of revolting with reference *to its parts ;* but in Eng., *were forming this same plan* (cognate acc., G. 1054 ; H. 716 *b*. — **βουλευομένους** : *sc. τινάς.* The partic. is in indirect discourse (G. 1588 ; H. 982). — **ἀποστῆναι** : in appos. with *τὰ αὐτὰ ταῦτα* (G. 1517). — 22. **τοὺς μὲν . . . τοὺς δέ** : relic of the original demonstrative meaning of the art. (G. 981; H. 654). — 23. **ὑπολαβὼν τοὺς φεύγοντας** : subordinated to *συλλέξας ἐπολιόρκει, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ὑπολαβὼν καὶ* (observe the conj.) *συλλέξας ἐπολιόρκει* would mean, *when he had taken and had collected, he laid siege, etc.* — 24. **ἐπολιόρκει** : continued action. — 25. **κατάγειν** : observe the distinction of the following terms : *ἐκβάλλω, eject, banish ; φεύγω, flee, be in banishment ; κατάγω, lead back, restore from banishment ; ἐκπίπτω, fall out, be banished.* — 26. **καὶ αὖτη . . . στράτευμα,** *and in this again he had* (G. 1173 ; H. 768) *another pretext for collecting* (G. 1547 ; H. 959) *an army.* *αὕτη* is in agreement with the subst. in the pred. ; otherwise it would be *τοῦτο.*

Page 3.] § 8. 1. **ἠξίου . . . αὐτοῦ,** *he asked, on the ground that he was* (G. 1563, 2 ; H. 969 *b*) *his brother.* — 2. **δοθῆναι** : obj. of *ἠξίου* (G. 1518 ; H. 948), with *πόλεις* for its subj. — **οἱ** : the indir. reflex. (G. 987 ; H. 685), accented because it is in antithesis to *Τισσαφέρνην* and emphatic (G. 144, 1 ; H. 263). — 3. **ἄρχειν** : parallel in const. to *δοθῆναι, i.e.* he thought it right (*ἠξίου*) rather that the cities should be given to him (placed under his authority) than (he thought it right) that Tissaphernes should control them. — **αὐτῶν** : for the case, see G. 1109 ; H. 741. — **συνέπραττεν . . . αὐτῷ** : *coöperated with him in this,* lit. *did this with* (*συν-*) *him.* Why is *ταῦτα* in the pl. ? See note on *τὰ αὐτά*, p. 2, 21. — 4. **ὥστε οὐκ ᾐσθάνετο** : actual result (G. 1449 ; 1450 ; H. 927). *Cf. ὥστε εἶναι*, p. 2, 7. — **πρὸς ἑαυτόν** : used as adj. (G. 952, 1 ; H. 666 *a*). *πρός* : here of hostile personal relation. — 5. **Τισσαφέρνει . . . δαπανᾶν,** *but thought that he* (*αὐτόν, i.e.* Cyrus) *was incurring expense* (G. 1522, 1 ; H. 946) *about his forces because he was at war with Tissaphernes* (G. 1177 ; H. 772). — 6. **ὥστε . . . πολεμούντων,** *consequently he was not at all* (*οὐδέν*, G. 1060 ; H. 719) *displeased at their being at war* (G. 1568 ; H. 970). — 7. **καὶ γάρ,** *and* (*the more*) *because,* involving an ellipsis, as always. *Cf.* p. 2, 17. — 9. **ὧν . . . ἔχων,** *which he* (Cyrus) *happened to have that belonged to Tissaphernes.* *Τισσαφέρνους* is a gen. of possession (G. 1085, 1 ; H. 729 *a*), limiting *ὧν* in the rel. clause. It would stand normally in the antec. clause with *τῶν πόλεων.* — **ὧν** : assimilation in case (G. 1031 ; H. 994). — Note throughout this section the use of the impf. to express *continuance* or *repetition.*

Page 3.] §9. 10. **Χερρονήσῳ**: What was the Chersonese, and where was it? — 11. **κατ' ἀντιπέρας**: an adv. phrase like 'over against' in Eng., in which *ἀντιπέρας* was originally felt to be an acc.; sometimes written as one word, *καταντιπέρας*. — **'Αβύδου**: for the case, see G. 1148; H. 757. Where was Abydus, and for what was it famous? — **τόνδε τὸν τρόπον**: *in the following* (G. 1005; H. 696) *manner*, adv. acc. equal to *ὧδε*, p. 2, 13. — 12. **Κλέαρχος**: see Introd., § 23. — 13. **ἠγάσθη**, *came to admire* (G. 1260; H. 841). — **δίδωσιν**: change to the historic pres. *Cf. ἀναβαίνει*, *ἀνέβη*, p. 1, 8, 10, and the note. — 14. **μυρίους δαρεικούς**: this was a large sum ($54,000), but Cyrus did not lack means and was determined to have men. — 15. **συνέλεξεν, ἐπολέμει**: note the difference in tense. — 16. **ἐκ . . . ὁρμώμενος**: *i.e.* the Chersonese was his military base. — **τοῖς Θρᾳξὶ τοῖς . . . οἰκοῦσι**: note the position of the attrib. adj. phrase (G. 959, 2; 952, 1; H. 668; 666 *a*). *Cf.* **ἐν Χερρονήσῳ τῇ** *κτλ.* above in 10. — 17. **Ἑλλήσποντον**: the acc. with reference to a preceding state of motion, as in the phrase *εἰς τόπον οἰκῶ*, (*go into and*) *dwell in a place*. What is the modern name of the Hellespont? — 20. **ἐκοῦσαι**: to be translated by an adv. (G. 926; H. 619 *a*). — **τοῦτο . . . στράτευμα**, *in this way again this armament was secretly maintained* (G. 1586; H. 984) *for him*.

§ **10.** 22. **Θετταλός**: Where was Thessaly? What famous mountain was there on its northern boundary? — **ξένος**: What is the difference between the meaning of the word here and that below in 25? — 23. **οἴκοι**: used as adj. (G. 952, 1; H. 666 *a*). For its accent, see G. 113; H. 102 *b*. — 24. **αἰτεῖ . . . μισθόν**, *asked him for pay* (*αὐτόν* and *μισθόν* being obj. accs. with *αἰτεῖ*) *for* (*εἰς*) *2000 mercenaries* (*and*) *for three months, i.e. for three months' pay* (G. 1085, 5; H. 729 *d*) *for 2000 mercenaries*. This is sometimes rendered, *asked him for about* (*εἰς*, see note on *εἰς*, p. 5, 5) *2000 mercenaries etc.;* but it seems incredible that Cyrus should have been willing to send off 4000 Greeks (he gave Aristippus double the sum for which he asked) on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the *means* for collecting this number. — 25. **ὡς . . . ἀντιστασιωτῶν**, *on the ground that* (*cf.* the use of *ὡς* with *ἐπιβουλεύοντος*, p. 2, 16) *in this way he should get the better of his opponents*. *περιγενόμενος ἄν* (G. 1563, 2; H. 969 *b*) would be *περιγένοιτο ἄν* (G. 1308; H. 987 *a*), if expressed by a finite mood. The prot. to this apod. is implied in *οὕτως* (G. 1413; H. 902). — 26. **ἀντιστασιωτῶν**: for the case, see G. 1120; H. 749.

Page 4.] 2. **αὐτοῦ**: gen. obj. of *δεῖται* (G. 1114; H. 743 *a*). The obj. inf. *καταλῦσαι* is, in this case, the acc. — **μή**: with the inf. (G. 1611; H. 1023). — 3. **πρὶν ἂν αὐτῷ συμβουλεύσηται**, *until he had consulted with*

Page 4.] *him.* For πρίν (strengthened by preceding πρόσθεν) signifying *until*, with the subjv. after a neg., see G. 1469; 1470; H. 924. Since the clause depends on an historic tense, πρὶν συμβουλεύσαιτο (G. 1502, 3; H. 937 *a*) might have been used.

§ 11. 6. **Πρόξενον**: the particular friend of Xenophon, at whose invitation the latter took part in the expedition. — 7. **ὡς βουλόμενος, ὡς παρεχόντων**: the first ὡς shows that βουλόμενος κτλ. gives the cause for the command to Proxenus, *as assigned by Cyrus;* the second ὡς shows that παρεχόντων gives the cause, *as assigned by Cyrus*, for his desire (βουλόμενος) to expel the Pisidians; while ὡς before πολεμήσων in 12 shows that this partic. gives the purpose *declared by Cyrus* for his command to the other two generals (ἐκέλευσεν). The further idea implied in the first and third cases, that the cause and the purpose were not the true grounds of his action, is derived from the context and is not implied by this use of ὡς (G. 1574; H. 978). Neither is there any conditional force in the partic. with ὡς. *Cf.* with these three cases of ὡς with the partic. the cases where it occurs above, p. 1, 15, p. 2, 16, p. 3, 25. — **εἰς Πισίδας**: point out the situation of Pisidia on the map. — 9. **χώρᾳ**: equiv. to ἀρχῇ. *Cf.* p. 1, 17. — 10. Where were Stymphālus and Achaia? Over one half of the Ten Thousand came from Arcadia and Achaia. See Introd. § 24[2] — 11. **ξένους . . . τούτους,** *these also being guest-friends* (G. 907; H. 614) *of his.* — 12. **σὺν τοῖς φυγάσι,** *with the aid of the exiles. Cf.* with this the simple dat. Τισσαφέρνει that precedes. For this *cf.* p. 3, 5. — 13. **τοῖς Μιλησίων**: for the repetition of the art., *cf.* τοῖς Θρᾳξὶ κτλ., p. 3, 16, and the note. — For the reasons that made it comparatively easy for Cyrus to collect his large force of Greek mercenaries, see the Introd., § 24[1].

CHAPTER II.

§ 1. 14. **Ἐπεὶ . . . ἄνω,** *but when it now seemed good to him to proceed* (note the tense, G. 1271, 1272, 1; H. 851) *into the interior.* The time is early in 401 B. C. Cyrus had begun his secret preparations against his brother immediately on his return to the court, after the death of his father, in 404 B. C. — **τὴν μὲν . . . βουλόμενος,** *he made his pretence as if he wished, etc.* Note the voice of ἐποιεῖτο. μέν *implies* a clause with δέ, which if expressed might be, τῇ δ' ἀληθείᾳ ἐπὶ βασιλέα ἐπορεύετο. The antithesis is in fact expressed below in § 4, where μέν is repeated from a new point of view. For ὡς βουλόμενος, see the note on ὡς βουλόμενος, p. 4, 7. — Knowing the dread with which the Greeks regarded the vast distances of the Persian empire, Cyrus did not deem it wise to announce his real purpose publicly. But it should be observed that his alleged purpose

Page 4.] carried him and his troops eastward toward Babylon. See the map. — 15. **ἐκβαλεῖν ἐκ** : the prep. repeated, as often. — 16. **ὡς ἐπὶ τούτους,** *avowedly against these.* — 17. **ἐνταῦθα ἥκειν,** *to come there, i.e.* to Sardis. *Cf.* p. 5, 13. — 18. **καί,** *also.* Clearchus and Aristippus were at a distance (*cf.* i. 1. 9 and 10), and their troops are not regarded as part of the Greek force (*τὸ Ἑλληνικόν*) just mentioned. — **λαβόντι,** *with.* *Cf.* *λαβών*, p. 1, 9, and the note. — 19. **ὅσον . . . στράτευμα,** *whatever troops he had.* *Cf.* *ὁπόσας εἶχε φυλακάς*, p. 2, 14, and the note, and *ὃ εἶχε στράτευμα* in the next line. This attraction of the antec. is a common const. in Eng. also. — **Ἀριστίππῳ** . Aristippus did not come in person, but sent Menon. See i. 2. 6 and ii. 6. 28. — 20. **τοὺς οἴκοι** : *cf.* p. 3, 23. — 21. **Ξενίᾳ** : What mark of confidence, as already narrated, had Cyrus shown Xenias? — 22. **τοῦ ξενικοῦ** : for the case, see G. 1109; H. 741. — 23. **λαβόντα** : so far removed from *Ξενίᾳ*, with which we should expect it to agree (*cf.* *λαβόντι* in 18 and *συναλλαγέντι* in 19), that it takes the case of the (unexpressed) subj. of *ἥκειν* (G. 928, 1; H. 941). — 24. **φυλάττειν** : *cf.* the const. of *πολεμεῖν*, p. 2, 9.

§ 2. 25. **ἐκέλευσε,** *urged.* Note the chiastic arrangement, *ἐκάλεσε τοὺς πολιορκοῦντας καὶ τοὺς φυγάδας ἐκέλευσε.* — 26. **ὑποσχόμενος . . . οἴκαδε,** *promising them that, if he should successfully accomplish the object for which he was taking the field* (G. 1026 : 1027; H. 996), *he would not* (G. 1496; H. 1024) *stop until he had restored them to their homes.* Verbs of *promising* regularly take the fut. inf. of indir. discourse, but the pres. and aor. are allowed (G. 1286; H. 948 *a*). (The fut. *παύσεσθαι* here has the authority only of a correction in one MS.) For the dependent verbs, which, except *ἐστρατεύετο*, are indirectly quoted, see G. 1497, 2; H. 932, 2. We might have had *ἐὰν καταπράξῃ* and *πρὶν ἂν καταγάγῃ* representing *ἐὰν καταπράξω* and *πρὶν ἂν καταγάγω* of the direct form. *ἐστρατεύετο,* for which, on the principles of indir. discourse, we might have had either *στρατεύοιτο* or *στρατεύεται* (representing *στρατεύομαι* of the dir. form), is not included in the indir. discourse, but is in the tense demanded by the narrative. See G. 1501; H. 936. This is also the Eng. usage. — 27. **πρόσθεν πρίν** : *cf.* p. 4, 2 and 3.

Page 5.] 2. **αὐτῷ** : dat. of indir. obj. — 3. **παρῆσαν εἰς Σάρδεις** : previous motion is implied (G. 1225, 1; H. 788). The army was encamped probably outside the city, so that *εἰς* means simply *to.* Sardis was the capital of Lydia and at this time the residence of Cyrus. See the Dict. and map.

§ 3. Read the Introd. §§ 21, 22, 23. — 4. **τοὺς ἐκ τῶν πόλεων** : *cf.* *τῶν παρὰ βασιλέως*, p. 2, 6, and note. — 5. **εἰς,** *to the number of,* with a numeral. This word and *ἀμφί, about,* when thus used, are still prepositions and take

Page 5.] the numeral in the acc. *Cf.* πελτασταὶ ἀμφὶ τοὺς δισχιλίους, *about two thousand* (acc.) *peltasts* (nom.) below, p. 7, 4, where ἀμφὶ τοὺς δισχιλίους is an adj. phrase. ὡς and ὅσον, on the other hand, are in this sense advs. and do not affect the case of the numeral that follows. — 7. **γυμνῆτας**: the accent determines the declension to which the subst. belongs, the termination *-as* being long in the first dec. and short in the third (G. 112; H. 101 *c*). For the comprehensive application of the term γυμνής, see the Dict. — 9. **ὡς**, *about*. See note on εἰς above in 5. — **Πασίων ὁ Μεγαρεύς**: not before mentioned. Where was Megara? — **πελταστάς**: describe the equipment of the peltast. — 11. **ἦν**: in agreement with the nearer subj. (G. 901; H. 607). — 12. **τῶν στρατευομένων**, *of those who had been campaigning*. The pres. here represents the impf. (G. 1289; H. 856 *a*). For the case, see G. 1094, 7; H. 732; 729 *e*.

§ 4. 13. **Οὗτοι μέν**: in contrast with those who came from a greater distance and joined him later (§ 6 and § 9). For μέν, see the note, p. 4, 14. — In connected discourse, every Greek sent. has, in general, a conjunction to connect it with the preceding sent. The exceptions to this principle in Xenophon are mainly such sents. as begin with demonstratives or advs. of place. *Cf.* οὗτοι μὲν κτλ. here, τούτου τὸ εὖρος κτλ. in 23, τοῦτον διαβὰς κτλ. in 24, ἐνταῦθα ἔμεινεν in 26. *Cf.* also τούτῳ συγγενόμενος κτλ., p. 3, 12, and ἐνταῦθα καὶ παραγγέλλει, p. 4, 17. The lack of connection is called *asyndeton* (ἀ-σύν-δετον, δέω, *bind*) and is commonest in explanatory sents. — **αὐτῷ**: dat. of advantage (G. 1165; H. 767). — **Τισσαφέρνης πορεύεται κτλ.** he declares this himself in ii. 3. 19. — 14. **μείζονα ἢ ὡς**, *too extensive to be*, lit. *greater than as* (*it would be, if*), *etc.* — 15. **εἶναι**: quoted inf. *Cf.* δαπανᾶν, p. 3, 6, and the note. — 16. **ὡς βασιλέα**, *to the king*. ὡς is used as a prep. only with the acc. of a person. See also note on βασιλέως, p. 2, 6. — **ᾗ . . . τάχιστα**, *as quickly as possible*, lit. *in what way* (*sc.* ὁδῷ, G. 1181; H. 776) *he could most quickly*.

§ 5. 17. **ἤκουσε**: with double obj. (G. 1103; H. 742 *c*). — 20. **οὕς**: antec. omitted. *Cf.* p. 4, 27. With how many Greek troops did Cyrus set out from Sardis? — **ὥρμᾶτο**: the march probably began March 6, 401 B. C. See the Introd. § 42[3]. Follow carefully on the map the route now to be described, and determine the situation of the countries, towns, and rivers mentioned. Read at the same time the corresponding articles in the Dict. — **ἀπό**: not ἐξ, *out of*, because the army was not encamped *within* the city. — 21. **σταθμοὺς τρεῖς**, *three days' journey*, an acc. of extent of time (G. 1062; H. 720). *Cf.* παρασάγγας, an acc. of extent of space, immediately following. On the 'stage' and parasang, see the Introd., § 41. — 22. **εἴκοσι καὶ δύο**: note the conj. (G. 382, 1; H. 291 *b*). — **Μαίανδρον**: note the position of the word (G. 970; H. 624 *a*). Give its

Page 5.] Eng. derivative. — 23. **πλέθρα**: what was the length of the **πλέθρον**? — **γέφυρα . . . . πλοίοις,** *and there was a pontoon-bridge over (it) made of seven boats* (G. 1181; H. 776): *cf.* *γεφύρας ζευγνύων*, Hdt. i. 205.

§ 6. 24. **διαβάς**: relatively *past* (G. 1288; H. 856). Still we render loosely, *crossing this, etc.* — 26. **οἰκουμένην,** *inhabited*, many of the cities of Asia being then, as now, deserted, *ἔρημοι.* — 27. **ἡμέρας**: for the case, *cf.* *σταθμούς* in 21. — **Μένων**: the general sent by Aristippus. He had been delayed in some manner in getting to Sardis, and Cyrus waited for him at Colossae. An unfavorable account of Menon is given in ii. 6. 21–29. See also the Introd., § 29[1].

Page 6.] § 7. 6. **Ἐνταῦθα . . . ἦν,** *there Cyrus had a palace.* Distinguish *βασίλεια* from *βασιλεία*, p. 1, 13. — **ἦν**: *cf.* *ἦν*, p. 5, 11, and note (G. 899, 2; H. 604). — 7. **θηρίων**: limiting *πλήρης* (G. 1139; 1140; 1112; H. 753 *c*). — **ἀπὸ ἵππου,** *on horseback*, lit. *from a horse*, because in hunting the attack upon the animal hunted proceeds *from* the horse. When this relation is not to be expressed the phrase is *ἐφ' ἵππου*, as *ἐπὶ τοῦ ἵππου* **ἦγεν,** *he led them on horseback*, p. 111, 20. — 8. **ὁπότε βούλοιτο**: a cond. rel. sent. expressing general supposition in past time (G. 1431, 2; H. 914, 2). — 9. **διὰ . . . παραδείσου,** *through the middle* (G. 978, 1; H. 671) *of the park.* — 10. **αὐτοῦ**: in the pred. position (G. 977, 1; H. 673 *b*). — **ἐκ τῶν βασιλείων**: the more precise statement would be *ἐν τοῖς βασιλείοις*, but the subsequent flowing of the water *out from (under) the palace* is implied. *Cf.* *παρῆσαν εἰς Σάρδεις*, p. 5, 3, and note.

§ 8. 11. **ἔστι**: for the accent, see G. 144, 5; H. 480, 2. Note the tense. Above in 6 we have *ἦν*, because, although the palace was doubtless in existence at the time of the composition of the narration, Cyrus himself was then dead. — 12. **μεγάλου βασιλέως**: note the omission of the art., and *cf.* *βασιλέως*, p. 2, 6, and the note. — 14. **καὶ οὗτος,** *this also, i.e.* the Marsyas as well as the Maeander. — 16. **ποδῶν**: pred. gen. of measure (G. 1094, 5; H. 732, 729 *d*). — **λέγεται . . . ἐκδεῖραι,** *Apollo is said to have flayed, etc.*, the pers. const. for the impers., *λέγεται Ἀπόλλωνα ἐκδεῖραι* (G. 1522, 2; H. 944). The dir. form of the anecdote would be *ἐνταῦθα Ἀπόλλων ἐξέδειρε . . . ἐκρέμασε.* — 17. **Μαρσύαν**: see the Dict. — — **ἐρίζοντα**: *in a contest* (G. 1563, 3; H. 969 *a*). — **οἱ**: as indir. reflex. refers to Apollo. Here without accent. *Cf.* *οἱ*, p. 3, 2, and note. — 18. **περὶ σοφίας,** *about musical skill.* — **δέρμα**: from stem of *δέρω.* — 19. **ὅθεν αἱ πηγαί,** *whence (= ἐξ οὗ) the fountains spring*: see 13 above. — **Μαρσύας**: pred. nom. (G. 907; H. 614).

§ 9. 20. **Ξέρξης**: see the Introd., § 13. — 21. **τῇ μάχῃ,** *in the well-known (τῇ) battle* (G. 1181; H. 776). — **λέγεται οἰκοδομῆσαι**: *cf.* *λέγεται ἐκδεῖραι*, above in 16, and the note. — 23. **ἔμεινε ἡμέρας τριάκοντα**: waiting for

Page 6.] the reinforcements immediately named. This is the longest halt that the Greek troops made anywhere, but the time was utilized. See the Introd., § 42[1]. — 25. **τοξότας Κρῆτας**: the Cretan bowmen were celebrated in antiquity. — 26. **Σῶσις**: not previously mentioned and not again referred to in the *Anabasis*. What became of him and what disposition was made of his troops are matters of conjecture. — 27. **Σοφαίνετος**: we should probably read Ἀγίας. See the Introd., § 22, note.

Page 7.] 3. **ἐγένοντο οἱ σύμπαντες**, *all together amounted to*. — **ὁπλῖται, πελτασταί**: pred. nom. with *ἐγένοντο*. (G. 907; H. 706*b*). The words distribute *οἱ σύμπαντες* (note *μὲν . . . δέ*). *πελτασταί* is here used generically for *light armed troops* in general, and includes the 500 *γυμνῆτες* and 200 bowmen mentioned above, p. 5, 7, and p. 6, 25, See the Dict., *s.v. πελταστής*. Above, p. 6, 24, the word has its specific sense. — 4. **ἀμφὶ τοὺς δισχιλίους**: see the note on *εἰς*, p. 5, 5. For the force of the art., see G. 948*b*; H. 664*c*. — When Xenophon here says 11,000 hoplites and 2000 light armed troops, he is speaking in round numbers. The exact totals according to the preceding enumerations are respectively 10,600 and 2,300. The hoplite force was subsequently increased to the number of 1,100. See the Introd., § 22.

§ 10. Up to this time the march has been south-east. Cyrus now turns back and marches north-west as far as Κεράμων ἀγορά, probably with the double object of increasing his supplies and getting on the main high-road to the east. — 7. **τὰ Λύκαια ἔθυσε**, *celebrated the Lycaea with sacrifice*. *τὰ Λύκαια* is a cognate acc. (G. 1051; 1052; H. 715; 716*a*). *Cf.* the phrase *πέμπειν Βοηδρόμια*, *to celebrate the Boedromia by a procession*. Why should Xenias have felt special interest in the Lycaea? — 8. **ἦσαν**: in agreement with the pred. nom. (G. 904; H. 610). — 11. **Κεράμων ἀγοράν**: *cf.* Eng. *Newmarket*. — **ἐσχάτην πρός**: *the last bordering on*, or *the last on the road to*.

§ 11. 13. **σταθμοὺς . . . τριάκοντα**: these are the longest marches recorded in the *Anabasis*. Cyrus's object probably was to meet Epyaxa before his troops became clamorous for their pay. — 14. **Καΰστρου πεδίον**: What parallels in Eng.? *Cf.* the compound Κεράμων ἀγορά above. — 16. **πλέον**: used for *πλεόνος*: *cf.* iv. 7, 9 and 10. — 17. **ὁ δὲ . . . διῆγε**, *kept* (*διῆγε*) *expressing* (or *continued to express*) *his hope* (of paying them). For this use of the supplementary partic., see G. 1580; H. 981. — 18. **ἀνιώμενος**: quoted after *δῆλος ἦν* (G. 1589; H. 981). — **τοῦ Κύρου τρόπου**: the art. limits *τρόπου*. *Cf. ἡ Συεννέσιος γυνὴ* and *τοῦ Κιλίκων βασιλέως* just below. — 19. **ἔχοντα**: *when able*, limiting the omitted subj. of *ἀποδιδόναι* (G. 928, 2; H. 941). — **ἀποδιδόναι**, *to pay*: note the force of the prep.: correspondingly in 17 *ἀπήτουν*. But below in 21 simply *δοῦναι*, because Cyrus had in fact no claims on Epyaxa.

Page 7.] **§ 12.** 20. The Syennesis here named (see the Dict. and *cf.* the modern use of *Pharaoh*) is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne, whichever of the two prevailed The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. **Συεννέσιος**, see G. 255; H. 201 D. — **τοῦ βασιλέως**: note the art. — 21. **ἐλέγετο δοῦναι**: the pers. const., but below in 24 the impers. *Cf.* **λέγεται Ἀπόλλων ἐκδεῖραι**, p. 6, 16, and the note. — 22. **οὖν**, *at any rate, i.e.* however he got the money, he *at any rate* certainly had it to pay his troops with. *Cf.* **οὖν** below, p. 10, 9 and p. 11, 6. — **στρατιᾷ**: his *Greek* army. — 23. **μισθὸν τεττάρων μηνῶν**: how much did this amount to in gold money of the U. S.? See the Dict. *s.v.* **μισθός** and **δαρεικός**, and i. 3, 21, below. — 24. **Ἀσπενδίους**: where was Aspendus?

Page 8.] **§ 13.** 3. **παρά**: with the acc., because of the course of the water after it left the **κρήνη**, *along the road. Cf.* **πηγαὶ ἐκ τῶν βασιλείων**, p. 6, 10. — **κρήνη . . . καλουμένη**, *the so-called* (G. 1559; H. 965) *spring of Midas*, lit. *the spring called (that) of Midas.* Who was Midas, and for what two things was he especially celebrated? — 4. **τὸν Σάτυρον**: What particular satyr is here meant? — 5. **οἴνῳ . . . αὐτήν**, *by mixing wine in it*, lit. *by mixing it with wine* (the means).

§ 14. 8. **Κύρου ἐπιδεῖξαι**: *cf.* **αὐτοῦ μὴ καταλῦσαι**, p. 4, 2, and the note. — 9. **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving her husband a vivid impression of the strength of his army. — 10. **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the art. repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

§ 15. 11. **ὡς . . . μάχην**, *as their custom (was) for battle.* — 12. **στῆναι**, *to take their places*, not *to stand.* — **ἕκαστον**: *sc.* **στρατηγόν**. — 13. **ἐπὶ τεττάρων**: this made the front of the army very extended. See the Introd., § 32 [2], note. — **εἶχε**: in agreement with the nearer subj. *Cf.* **ἦν**, p. 6, 6, and the note. — **τὸ μὲν δεξιὸν κτλ.**: the positions are here named in the order of danger and honor. See the Introd., § 32 [2], end. — 14. **οἱ σὺν αὐτῷ**: the subst. is omitted. *Cf.* **τῶν παρὰ βασιλέως**, p. 2. 6, and the note. *Cf.* also **τοὺς ἑαυτοῦ** in 12, and **οἱ ἐκείνου** in 15. — **εὐώνυμον**: What is meant when it is said that the Greeks used the word **εὐώνυμος** euphemistically for **ἀριστερός**? See the words in the Dict. and also **δεξιός**.

§ 16. 16. **πρῶτον μέν**: correlated by **εἶτα δέ** two lines below — 17. **ἴλας, τάξεις**: cavalry and infantry respectively. See the Introd., § 14 [1]. — 18. **τοὺς Ἕλληνας**: governed by **ἐθεώρει** above. — **παρελαύνων**: the Greeks drawn up in line of battle doubtless presented a more imposing appearance than if they had marched by in column. — 19. **ἁρμαμάξης**:

Page 8.] distinguish the ἁρμάμαξα from the ἅρμα and the ἅμαξα respectively. — 20. **πάντες** : *i.e.* the Greeks. So πάντας below in 22. — **κράνη χαλκᾶ . . . ἐκκεκαλυμμένας** : Cyrus was aiming to impress the Cilician queen with the splendor of his Greek troops, through the mingled effect produced by the brilliant color of their χιτῶνες and by the gleam of their metal armor. The cuirass worn by the common soldier was doubtless generally the leathern σπολάς (see the word in the Dict.). This was now temporarily laid aside, leaving the dark-red tunic uncovered. See the Introd., § 31[1], note. For the effect of this brilliant display upon Epyaxa, *cf.* ἰδοῦσα τὴν λαμπρότητα ἐθαύμασε, p. 9, 7. — 21. **ἐκκεκαλυμμένας,** *uncovered*, a circumstantial partic. of manner (G. 1563, 3 ; H. 969 *a*). How was the shield protected when not in use ?

§ 17. 22. **παρήλασε** : see the note on ἐτελεύτησε, p. 1, 12. — **στήσας** : *first* aor. and trans. For its relation to πέμψας, see the note on ὑπολαβών, p. 2, 23. — 23. **φάλαγγος** : see the word in the Dict. — **μέσης** : *cf.* μέσου, p. 6, 9, and the note. — 25. **προβαλέσθαι τὰ ὅπλα** : *i.e.* shields forward and spears in rest, as if for attack. See the Introd., § 43[2]. — **ὅλην τὴν φάλαγγα,** *the phalanx in a body* (G. 979 ; H. 672 *c*). — 26. **οἱ δέ,** *and they*. *Cf.* ὁ δέ, p. 1, 14, and the note. — 27. **ἐσάλπιγξε** : subj. nom. omitted (G. 897, 4 ; H. 602 *c*).

Page 9.] 1. **ἐκ δὲ . . . σκηνάς,** *and they* (*sc.* αὐτῶν) *now advancing* (gen. abs.) *more and more rapidly, of their own accord the soldiers* (G. 1173 ; H. 768) *began with a shout to run toward the camp.* They wished to give the barbarians the impression that they intended an attack. In the next section we are told that the Greeks ἐπὶ τὰς σκηνὰς ἦλθον, *dispersed to their own tents.* See the Introd., § 40[2].

§ 18. 3. **βαρβάρων** : subjective gen. (G. 1094, 2 ; H. 729 *b*). With φόβος *sc.* ἦν. — **καὶ . . . τε . . . καί** : the first καί connects the statement that precedes with the *double* (τε . . . καί, *both . . . and*) statement that follows. — 4. **ἔφυγεν, ἔφυγον** : the repetition of the word delineates the act vividly with comic effect. — **οἱ ἐκ τῆς ἀγορᾶς ἔφυγον** : *i.e.* οἱ ἐν ᾗ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφυγον. *Cf.* τοὺς ἐκ τῶν πόλεων, p. 5, 4, and τῶν παρὰ βασιλέως, p. 2, 6. For the marches here referred to, see the Introd., § 26[1]. — 6. **σὺν γέλωτι** : these Greeks had a keen sense of humor. See the Introd., § 28[1]. — 7. **τὴν τάξιν** : the Greek phalanx had not broken rank in its charge. — **τοῦ στρατεύματος** : the gen. in this position (G. 965 end ; H. 666 *b*) doubtless because it modifies λαμπρότητα as well as τάξιν. — 8. **τὸν . . . ἰδών,** *seeing the terror with which the Greeks inspired the barbarians.* Note the prep. phrases used adjectively.

§ 19. 14. **ταύτην . . . Ἕλλησιν,** *this country he gave over to the Greeks to plunder* (G. 1532 ; H. 951). At this point Cyrus first leaves his own

Page 9.] satrapy. — 15. **ὡς . . . οὖσαν,** *on the ground that it was.* *Cf.* *ὡς βουλόμενος*, p. 4, 7, and the note. See also Introd., § 26[1], end.

§ 20. 16. **ἀποπέμπει, συνέπεμψεν** : *cf.* *ἀναβαίνει, ἀνέβη*, p. 1, 8, and the note. — **τὴν ταχίστην ὁδόν** : adv. acc. — 18. **αὐτόν** : *himself, i.e. Menon.* — **Κῦρος δὲ κτλ.** : see the map for the two routes into Cilicia that are here mentioned. — 22. **ἐν ᾧ** : *sc.* *χρόνῳ*, and *cf.* *ἐν αἷς*, p. 7, 7. — 23. **ἕτερον . . . δυνάστην,** *a certain other powerful man of his subordinates.* — 24. **ἐπιβουλεύειν αὐτῷ**: Cyrus's charge was, *ἐπιβουλεύουσιν ἐμοί* (G. 1522, 1; H. 946).

§ 21. 27. **ἡ εἰσβολή** : the so-called *Πύλαι τῆς Κιλικίας*.

Page 10.] 1. **ἀμήχανος . . . στρατεύματι,** *impracticable for an army* (G. 1165; H. 767) *to enter* (G. 1526; H. 952). — **εἴ τις ἐκώλυεν,** *if there was anybody to oppose* (lit. *trying to prevent* G. 1255; H. 832) *it.* — 2. **εἶναι ἐπὶ τῶν ἄκρων κτλ.** : he was there not with the intention of real opposition, but to give color to his asserted allegiance to the king. *εἶναι* is quoted. *Cf.* *ἐκδεῖραι*, p. 6, 17. — 4. **τῇ ὑστεραίᾳ** : for the case, see G. 1192; H. 782. — **ὅτι λελοιπὼς εἴη κτλ.** : the messenger's announcement continues to the end of the section. He said, *λέλοιπε* (for the compound form in the opt. act., see G. 733) *Συέννεσις κτλ.*, *Syennesis has left the height since* (*ἐπεί*) *he learned, etc., and because* (*καὶ ὅτι*) *he heard, etc.* *ἤσθετο* and *ἤκουε* were secondary tenses in the original statement and remain unchanged when quoted (G. 1499, 1482; H. 935 *b c*). The clause beginning *ὅτι τὸ Μένωνος* is quoted after *ἤσθετο*, *ἦν* occurring where *εἴη* or *ἐστί* would be regular (G. 1489; H. 936). *Cf.* *ἐστρατεύετο*, p. 4, 27. Similarly the clause beginning *τριήρεις περιπλεούσας* is quoted after *ἤκουε* (G. 1588; H. 982). — 8. **τὰς Λακεδαιμονίων** : with *τριήρεις* (G. 959, 2; 960; H. 668 *a*). For the aid rendered Cyrus by the Lacedaemonians, see i. 4. 2 and 3.

§ 22. 9. **οὖν,** *at any rate, i.e.* whatever the reason for which Syennesis left the heights. *Cf.* p. 7, 22. — **οὐδενὸς κωλύοντος,** *without hindrance*, gen. abs. expressing *manner*. — 10. **τὰς σκηνάς,** *the camp, the place.* — **οὗ** : rel. adv. — **ἐφύλαττον** : expressing continuance, but with plpf. force. *Cf.* *ἦσαν*, p. 2, 17. — 11. **κατέβαινεν** : mark the change of tense from *ἀνέβη* in 9. — 12. **δένδρων, ἀμπέλων** : with *σύμπλεων*. *Cf.* *θηρίων*, p. 6, 7, and the note. — **σύμπλεων** : Attic second dec. (G. 305, 306; H. 227). — 13. **πολύ** : for its agreement, see G. 923; H. 620 *a*. — 14. **πυροὺς καὶ κριθάς** : note the pl. number. — **φέρει** : not the historic pres. *Cf.* *ἀθροίζονται*, p. 1, 8, and note. — **ὄρος δ' αὐτὸ περιέχει κτλ.** : Mt. Taurus. The plain (*αὐτό*) is of great extent. See the map.

§ 23. 18. **Ταρσούς,** *Tarsi* or *Tarsus*, the birth-place of St. Paul. — 19. **μέσου** : neut. of *μέσος* used subst., as in the phrase *μέσον ἡμέρας, midday*

Page 10.] (G. 932, 1; H. 621 *b*). The following gen. is partitive (G. 1085, 7, 1088; H. 729 *e*).—20. **ὄνομα, εὖρος**: accs. of specification (G. 1058; H. 718). —21. **πλέθρων**: limits *ποταμός* (G. 1085, 5; H. 729 *d*), not *εὖρος*.

§ 24. 22. **οἱ ἐνοικοῦντες**: subst. G. 1560, 1; H. 966). —23. **πλὴν οἱ . . . ἔχοντες**: *sc. οὐκ ἐξέλιπον*. *Cf.* the use of *πλήν*, p. 2, 20, where it is a prep. —24. **οἱ παρὰ . . . οἰκοῦντες**: *cf. τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι*, p. 3, 16, and the note. Those who remained did so for the purposes of trade with the army and fleet respectively.

§ 25. 26. **προτέρα . . . ἀφίκετο**, *reached Tarsus five days* (G. 1184; H. 781) *before* (G. 926; H. 619 *a*) *Cyrus* (G. 1153; H. 755).

Page 11.] 1. **εἰς τὸ πεδίον**: used adj. (G. 959, 1, 2, 960; H. 666 *a*). *Cf. κατ' ἀντιπέρας Ἀβύδου*, p. 3, 11. —2. **οἱ μὲν . . . οἱ δέ**, *some . . . others*. *Cf. τοὺς μὲν . . . τοὺς δέ*, p. 2, 22, and the note. A case of asyndeton in an explanatory sent. *Cf. οὗτοι μέν*, p. 5, 13, and the note. —**ἁρπάζοντάς τι κατακοπῆναι**, *they had been cut to pieces* (G. 1523, 1; H. 946 *b*) *while committing some act of plunder* (G. 1054; H. 716 *b*). —4. **καὶ οὐ**, *and not*, *καί* connecting *οὐ δυναμένους κτλ.* with an affirmative expression, *ὑπολειφθέντας*, but at the end of the line *οὐδέ*, *nor*, continuing the negation. —**τὸ ἄλλο**, *the rest of* (G. 966, 1). —5. **εἶτα**, *then*, resuming the two preceding partics. —**ἦσαν . . . ὁπλῖται**: in explanation of *δύο λόχοι* in 1. The normal strength of the *λόχος* was 100 men (see the Introd., § 32 [2].) If these two companies numbered each only 50 men, the instance is isolated; some commentators believe that Xenophon here expresses himself loosely, but means *these were each 100 hoplites*. Elsewhere he is more exact. *Cf.* p. 106, 22, *ἓξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, *six companies each of 100 men*, and p. 152, 21, *ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν*. —6. **οὖν**, *however that was*. *Cf.* p. 10, 9.

§ 26. 6. **οἱ δ' ἄλλοι**: *i.e.* of Menon's army. Emphatic position (not *ἐπεὶ δ' οἱ ἄλλοι*) as also in 9, *Κῦρος δὲ ἐπεὶ κτλ.* —7. **διήρπασαν**: mark the force of the prep. See also the Introd., § 26 [1], end. —9. **μετεπέμπετο πρὸς ἑαυτόν**, *summoned repeatedly to himself*, impf. (G. 1253, 2; H. 830). —10. **ὁ δ' οὔτε . . . οὔτε . . . ἤθελε**, *but he both declared that he had never before, etc., and was then unwilling, etc.* The Greek often says *οὐκ ἔφη ἐλθεῖν*, where we say, *he said that he did not go*, *οὔ φημι* having the sense *I deny*. Here *οὔτε . . . ἔφη οὔτε . . . ἤθελε*, lit. *he neither declared* (*i.e. he denied*) *nor wished*, is perfectly regular, although a lit. translation of it is not good English. In *οὔτε . . . ἔφη* the direct discourse had *ἤλθον* (G. 1494; H. 854); in *οὔτε . . . ἤθελε* there is no indirect discourse. —11. **οὐδενί**: for the neg., see G. 1619; H. 1030. The dat. follows *εἰς χεῖρας ἐλθεῖν*, which implies *union* or *approach* (G. 1175; H. 772 *a*). So *Κύρῳ* in the next line —12. **ἰέναι**: *sc. εἰς χεῖρας*. —**πρὶν ἔπεισε, ἔλαβε**: for *πρίν*

Page 11.] with the indic., see G. 1469; 1470; 1464; H. 924. **Mark** the change of subj. in ἔλαβε.

§ 27. 13. **μετὰ δὲ ταῦτα**: for its position, *cf.* οἱ δ' ἄλλοι in 6. — 14. **ἔδωκε . . . πολλά**: so likewise had Epyaxa. *Cf.* p. 7, 20. — 15. **Κῦρος δέ**: *sc.* ἔδωκε. — 16. **παρὰ βασιλεῖ**, *at court*, *i.e.* at the great king's court, the art. being omitted. Cyrus, in thus bestowing royal gifts, was assuming the kingly prerogative. See the Introd., § 19. — **στρεπτόν, ψέλια, ἀκινάκην**: for illustrations of these Persian articles, see the Dict. For representations of the bridle (χαλινός) and στολή, see the Dict. *s.v.* προμετωπίδιον and κάνδυς. — 18. **μηκέτι**: as had already happened at Tarsus. — **ἁφαρπάζεσθαι**: one of the objs. of ἔδωκε supplied above (G. 1518; H. 948). So ἀπολαμβάνειν in 20. — 19. **τὰ δὲ . . . ἀπολαμβάνειν**, *and* (*the privilege of*) *taking back the slaves that had been seized*, *if they* (*i.e.* Syennesis and the Cilicians) *should fall in with them* (*i.e.* the slaves) *anywhere* (G. 1403; H. 898). The apod. is the inf., which expresses future time. In place of ἢν που ἐντυγχάνωσιν we might have had εἴ που ἐντυγχάνοιεν (G. 1502, 1; H. 937).

CHAPTER III.

§ 1. 21. **ἔμεινε**: *cf.* ἦν, p. 5, 11, and the note. — **ἡμέρας εἴκοσιν**: this enforced delay was long. See the Introd., § 42[1]. 22. **οὐκ ἔφασαν ἰέναι**, *refused to go*, *said they would not go*. *Cf.* above 10, and the note, and μισθωθῆναι οὐκ ἔφασαν in 23. ἰέναι has a future sense (G. 1257; H. 828 *a*), and this is the regular force of this inf. in indir. discourse. So in p. 13, 17. So in the next line, *suspected that they were to go*. See G. *Moods and Tenses*, 30 and 31. — **τοῦ πρόσω**, *forward*, a prose use of the gen. of place (G. 1138; H. 760 *a*), like the advs. in -ου, as ποῦ, *where*, ὁμοῦ, *in the same place*, *together*, *etc.* — 23. **ὑπώπτευον**: *cf.* p. 1, 3, and the note. — 24. **ἐπὶ τούτῳ**, *for this*. — **πρῶτος**: he was the *first* to do it; πρῶτον would mean, he did this *first* and something else afterwards. πρῶτον μέν, on the other hand, p. 12, 3, means *in the first place*; its correlative is εἶτα δέ, p. 12, 5. *Cf.* p. 8, 16 and 18. (See G. 926; H. 619 *b*.) — 25. **ἐβιάζετο**: *attempted* action (G. 1255; H. 832). Clearchus was a man of stern will, but he found in this instance that force was not the best means for complishing his purpose See the Introd., § 27[2]. — 27. **ἄρξαιντο**: for the mood, *cf.* βούλοιτο, p. 6, 8, and the note.

§ 2. 27. **μικρόν**, *by a little*, *narrowly*, adv. acc.

Page 12.] 1. **μή**: added to the inf. to strengthen the neg. idea contained in ἐξέφυγε (G. 1615; 1549; H. 1029). — **ἔγνω**, *perceived*. — 2. **ὅτι οὐ δυνήσεται**: quoted (G. 1591; 1487; H. 932, 1, 2). — 3. **ἐδάκρυε . . . ἱστώς**, *stood* (G. 507; 508; H. 336) *and wept a long time*, acc. of extent of time. — 5. **τοιάδε**: with reference to what follows (G. 1005; H. 696).

Page 12. § 3. 6. **ἄνδρες στρατιῶται,** *fellow-soldiers.* **ἄνδρες** is prefixed to **στρατιῶται** as a term of respect, as in the formula of the courts, **ἄνδρες δικασταί.** Clearchus deals with the situation with great skill. — **μὴ θαυμάζετε:** pres. imv. in prohibition (G. 1346; H. 874). — 7. **πράγμασιν:** dat. of cause. — **ξένος:** *cf.* p. 3, 22, and the note. — 8. **ἐγένετο,** *became,* not *was.* For the facts, *cf.* i. 1. 9. — **τά τε . . . καί,** *both honored me in other ways* (acc. of specification), *and in particular, etc.* — 9. **οὓς . . . οὐκ . . . ἐδαπάνων,** *which I, when I had received them, did not lay up for myself* (**ἐμοί** used reflex.) *for private use* (or, more freely, *did not devote to my own personal use*) *nor squander in pleasure, but I expended* (impf.) *them on you.*

§ 4. 13. **ἐτιμωρούμην:** *sc.* **αὐτούς,** *i.e.* the Thracians. — 15. **ἀφαιρεῖσθαι:** with double obj. (G. 1069; H. 724). — 17. **ἵνα . . . ἐκείνου,** *that, in case he should have any* (G. 1114; H. 743 *a*) *need* (*of me*), *I might aid him in return for the benefits I had received from him.* For **εἴ τι δέοιτο,** we might have had **ἐάν τι δέηται** (G. 1503; H. 937). For the assimilation of **ὧν,** see G. 1032; H. 996 *a*; and for the pass. force of **εἶ πάσχω,** see G. 1241; H. 820.

§ 5. 19. **ὑμεῖς:** emphatic (G. 985; H. 677). So **ἐγώ** in 24. *Cf.* also the beginning of § 6. — **ἀνάγκη:** *sc.* **ἐστί.** — 20. **προδόντα:** *cf.* **λαβόντα,** p. 4, 23, and the note. — **φιλίᾳ:** a dat. of *means* (G. 1183; H. 777). — 21. **εἰ,** *whether* (G. 1605; H. 1016). — 22. **οὖν:** *cf.* p. 7, 22, and the note. — 23. **ὅ τι ἂν δέῃ:** *sc.* **πάσχειν.** The rel. sent. is cond. (G. 1434; H. 916). — **οὔποτε οὐδείς:** emphatic negation. *Cf.* p. 11, 11, and the note. — 24. **ὡς εἰλόμην:** quoted without change of *mood.* Give the form of the verb in dir. discourse. — **ἀγαγών, προδούς:** for the relation of the two partics. to one another, *cf.* **ὑπολαβών, συλλέξας,** p. 2, 23, and the note, and **στήσας, πέμψας,** p. 8, 22.

§ 6. 26. **ἐμοί:** dat. of indir. obj. (G. 1159, 1160; H. 764, 2).

Page 13.] 1. **ὅ τι . . . πείσομαι:** for the use of the moods, *cf.* p. 12, 23, and the note. — 2. **καὶ . . . καὶ . . . καί,** *equally . . . and . . . and.* — 3. **σὺν ὑμῖν:** *i.e. if I should remain with you,* is the prot. (G. 1413; H. 902) to the following **ἂν εἶναι,** which stands by quot. (G. 1494; H. 964 *a*) for **ἂν εἴην.** In the alternative sent. that follows, the prot. to **ἄν εἶναι** lies in **ὧν** (4) = **εἰ εἴην.** The cond. rel. clause **ὅπου ἂν ὦ,** *ubicunque ero,* presents the supposed future case more vividly than the more regular **ὅπου εἴην** would have presented it, — *wherever I may be,* for *wherever I might be* (G. 1437, 1421, 2; H. 918, 901 *a*). See also G. *Moods and Tenses,* 556. This inf. with **ἄν,** it should be remembered, represents the potential opt. (G. 1327–1329; H. 872). — 4. **ὑμῶν:** gen. with an adj. of *want* (G. 1140; H. 753 *c*). — **οὐκ ἂν ἱκανὸς εἶναι:** by quot. for **οὐκ ἂν . . . εἴην.**

Page 13.] ἄν is repeated after οὔτε before each of the dependent infs., but still belongs to εἶναι (G. 1312; H. 864). — 5. **ὠφελῆσαι, ἀλέξασθαι:** infs. limiting ἱκανός. *Cf.* p. 2, 9, and the note. — 6. **ὡς . . . ἔχετε,** *be of this opinion, therefore, that I shall go, etc.*, or more lit. (in order to show the force of the gen. abs. with ὡς) *assuming, therefore, that I shall go, etc., be of this mind.* Note that τὴν γνώμην ἔχετε is practically equiv. to γιγνώσκετε, and see G. 1593, 2. See also G. *Moods and Tenses*, 918. — **ὅπῃ ἂν καὶ ὑμεῖς:** *sc.* ἦτε.

§ 7. 8. **Ταῦτα:** with reference to what precedes. *Cf.* τοιάδε, p. 12, 5, and the note. — **οἵ τε:** the art. receives the accent from the following enclitic. — 9. **παρὰ δὲ . . . Κλέαρχον:** as to the difficulty of maintaining military discipline among the Ten Thousand, see the Introd., § 27[1].

§ 8. 12. **τούτοις:** dat. of cause. — 14. **στρατιωτῶν:** gen. with adv. (G. 1150; H. 757 *a*). — **αὐτῷ:** indir. obj. — 15. **ἔλεγε θαρρεῖν,** *bade him not to be discouraged* (G. 1519; H. 948). λέγω in this use is equiv. to κελεύω; so generally εἶπον with the inf. See G. *Moods and Tenses*, 99. For the const. with these verbs when used in quoting, see G. 1523; H. 946 *b*. — **ὡς . . . δέον,** *since this matter would be settled* (gen. abs.) *in the right way.* δέον is used subst. (G. 932, 1; H. 621 *b*). ὡς shows that the participial sent. gives the ground on which *Clearchus* bade Cyrus be encouraged. — 16. **μεταπέμπεσθαι,** *to keep on sending for (him).* — **αὐτὸς . . . ἰέναι,** *but for himself* (αὐτός modifies the subj. of ἰέναι, G. 927; H. 940), *he said he would not go.* αὐτός marks the opposition of the two persons: '*You* keep sending for me, but still *I'll* not go.'

§ 9. 18. **θ':** *i.e.* τε (G. 92; H. 82). — 19. **τῶν . . . βουλόμενον,** *any one of the rest* (partitive gen., G. 1088; H. 729 *e*) *who wished.* — 21. **τὰ Κύρου:** πράγματα omitted (G. 953; H. 621 *b*). — **δῆλον:** *sc.* ἐστί. — **οὕτως . . . ἐκεῖνον:** *i.e. his relations to us are in just the same position as ours to him.* — 23. **ἐπεί γε,** *since* (with emphasis). — 24. **ἡμῖν:** with the following subst. (G. 1174; H. 765 *a*).

§ 10. 24. **μέντοι:** used in a sinister sense: 'although our relations are at an end, he may, *however*, not be done with us.' — 25. **καὶ μεταπεμπομένου,** *although he keeps sending, etc.* (G. 1573; H. 979). — 26. **τὸ μὲν μέγιστον,** *chiefly*, adv. acc. The correlative follows in ἔπειτα καί. — 27. **αἰσχυνόμενος,** *from shame.* — **ἐψευσμένος:** quoted after σύνοιδα (G. 1590; H. 982 *a*).

Page 14. 1. **δεδιὼς μὴ ἐπιθῇ** (G. 1378; H. 887). — **δίκην ὧν . . . ἠδικῆσθαι,** *punishment for that in which* (ὧν for ἅ, cognate acc.) *he thinks he has been wronged by me,* — *i.e. punishment for the wrongs he thinks he has suffered from me.* For ὧν, *cf.* p. 12, 17, and the note.

Page 14.] § 11. 2. **ἐμοὶ . . . καθεύδειν,** *it therefore seems to me not to be a time for us to sleep* (G. 1521 ; H. 952). *δοκεῖ* in the sense of *it seems* takes the inf. in indir. discourse (G. 1523, 1, end ; H. 946 *a*). In the sense *it seems good* or *best*, as in the phrase *δοκεῖ ἀπιέναι* in 6, the accompanying inf. is *not* in indir. discourse. In either case the inf. is the subj. (not obj.) of *δοκεῖ* ; although with *δοκέω*, *seem*, there may be a shift to the pers. const. (G. 1522, 2 ; H. 944 *a*), as in this place, where *ὥρα* is the subj. of *δοκεῖ*. *Cf.* the uses of *videor* in Lat. For the neg., see G. 1611 ; H. 1024. — 3. **ἡμῶν αὐτῶν,** *ourselves* (G. 1102 ; H. 742). — 4. **ὅ τι χρή :** an indir. question (G. 1600 ; H. 1011). — **ἐκ τούτων,** *next*, expressing time (sequence) with an implied idea of consequence, *in consideration of, in consequence of, the present circumstances.* — 5. **ἕως μένομεν αὐτοῦ,** *as long as, while, we are staying here* (*αὐτοῦ*, adv.). *ἕως* with the pres. indic. never means *until.* — **σκεπτέον εἶναι :** in the dir. form, *σκεπτέον ἐστί* (G. 1597 ; H. 990). — **ὅπως . . . μένωμεν :** an obj. clause after a verb of *caring for* with the *subjv.* (G. 1374 ; H. 885 *b*). But in the alternative sent. (7) we have the regular const. (G. 1372 ; H. 885) *ὅπως . . . ἄπιμεν* (G. 1257 ; H. 828 *a*), *ὅπως . . . ἕξομεν.* — 8. **οὔτε . . . οὐδέν,** *neither general nor private is of any use.*

§ 12. 10. **ὁ δ' ἀνὴρ . . . φίλος ᾖ,** *but the man* (*i.e.* Cyrus) *is a valuable friend to whomsoever he is a friend* (G. 1431, 1 ; H. 914, B. 1). For the case of *πολλοῦ*, see G. 1135 ; H. 753 *f.* — 11. **ἐχθρός, πολέμιος :** *i.e.* whomsoever he is *at war with* he comes to hate as a *personal* enemy. — 13. **ὁμοίως :** with *πάντες*, *we all alike.* — 14. **δοκοῦμέν μοι καθῆσθαι :** *cf.* *δοκεῖ* in 2 and the note. — **αὐτοῦ :** construe with *πόρρω*, *at a distance from him* (G. 1149 ; H. 757). — 15. **ὥρα :** *sc.* *ἐστί*, and for the following inf. *cf.* *καθεύδειν* in 3 and the note (on 2).

§ 13. 17. **ἐκ τοῦ αὐτομάτου :** *cf.* *ἀπὸ τοῦ αὐτομάτου*, p. 9, 1. — 18. **λέξοντες,** *to say* (G. 1563, 4 ; H. 969 *c*). In the next line *ἐπιδεικνύντες*, *showing*, where the *pres.* partic. expresses both purpose and attendant circumstance (G. 1563, 4 and 7 ; H. 969 *c*, 968). See G. *Moods and Tenses*, 840, end. — **ἐκείνου :** *i.e.* Clearchus. — 19. **οἷα εἴη :** indir. question (G. 1487 ; H. 932, 2). In the dir. form, *ποῖα ἐστί ;* — 20. **μένειν, ἀπιέναι :** with *ἀπορία* (G. 1530 ; H. 952).

§ 14. 20. **εἷς δὲ δὴ εἶπε,** *but one in particular proposed.* Both this man and the one who answers him in § 16 doubtless spoke at the instigation of Clearchus. — 22. **ἑλέσθαι :** the intimation is that the soldiers would choose their own commanders. See the Introd., § 27 [2]. *ἑλέσθαι* depends on *εἶπε*, *proposed* or *urged.* *Cf.* *ἔλεγε θαρρεῖν*, p. 13, 15, and the note. The six following infs., beginning with *ἀγοράζεσθαι* (24), have the same const. with *ἑλέσθαι.* The cond. sents. dependent on these infs., with

Page 14.] *ἐὰν μὴ διδῶ* (*bis*), being dependent clauses in indir. discourse, might each have had the opt. (G. 1502, 1; H. 937); but *εἰ βούλοιτο* for *εἰ βούλεται* (23) would have been ambiguous (G. 1499). So *ὅπως μὴ φθάσωσι*, p. 15, 3, might have been in the opt., like *ὡς ἀποπλέοιεν*, p. 14, 26 (G. 1503; H. 937 *a*).—24. **ἢ δ' ἀγορὰ . . . στρατεύματι**: thrown in parenthetically by the historian to show the absurdity of the proposal. See the Introd., 26[1]. Clearchus in his second speech had touched upon the same important fact. See above, 7–9.—25. **ἐλθόντας**: limits the unexpressed subj. of *αἰτεῖν*. The subj. of each of the infs. dependent on *εἶπε* is an unexpressed pron. referring to the Greeks.—26. **αἰτεῖν**: with two accs. (G. 1069; H. 724).—**ἐὰν μὴ διδῷ**: the verb of the apod. is *αἰτεῖν*, which after *εἶπε*, *proposed*, has a future force. *Cf.* *ἀπολαμβάνειν*, p. 11, 20, and the note.—27. **ὅστις ἀπάξει**: purpose (G. 1442; H. 911).—**φιλίας**: pred. adj. (*sc.* *οὔσης*).

Page 15.] 1. **μηδέ**, *not even*.—2. **τὴν ταχίστην**: adv. acc.—**προκαταληψομένους**: *sc.* *ἄνδρας*. The partic. expresses purpose. *Cf.* *λέξοντες*, p. 14, 18, and the note.—3. **τὰ ἄκρα**: *i.e.* of Mt. Taurus, the pass by which they had entered Cilicia.—**ὅπως φθάσωσι**: purpose (G. 1369; H. 881). Note the three ways in which purpose has been expressed in this section.—**ὅπως . . . καταλαβόντες**, *might not seize them first* (G. 1586; H. 984).—4. **ὧν**: its antec. is *οἱ Κίλικες*. With *πολλούς*, *ὧν* is a partitive gen., with *χρήματα* a gen. of possession (G. 1085, 1 and 7; H. 729 *a* and *e*).—**πολλοὺς καὶ πολλὰ χρήματα**, *many men* (as captives) *and much property*.—5. **ἔχομεν ἀνηρπακότες**: equiv. to *ἀνηρπάκαμεν καὶ ἔχομεν* (G. 1262; H. 981 *a*). For the facts, *cf.* i. 2. 26, 27. Observe the sudden change to dir. discourse.—6. **τοσοῦτον**, *so much* only, with reference to what follows, irregularly (G. 1005; H. 696). His refusal to take the lead would embarrass his men still more.

§ 15. 7. **Ὡς μὲν . . . λεγέτω**, *let nobody speak of me as the one who is to be general*, the partic. with *ὡς* after *λεγέτω* on the analogy of the const. explained in G. 1593, 1; H. 982. See also G. *Moods and Tenses*, 919.—**στρατηγίαν**: cognate acc.—8. **μηδεὶς λεγέτω**: prohibition. *Cf.* p. 12, 6, and the note.—**ἑνορῶ**, *see in* the undertaking.—9. **ποιητέον**: *sc.* *ἐστί* (G. 1594; H. 988). Since *τοῦτο* is in the neut. sing., the const. may be either pers. or impers.—**ὡς . . . πείσομαι**: *sc.* *οὕτω λέγετε* from the preceding *μηδεὶς λεγέτω*.—**ὃν ἂν ἕλησθε**, *quemcumque elegeritis*, a cond. rel. clause. *Cf.* p. 12, 23, and the note. We might have had *ᾧ ἄν* (G. 1031; H. 994), for which there is slight MS. authority.—10. **ἧ δυνατὸν μάλιστα**, *to the best of my ability* (*sc.* *ἐστί* with *δυνατόν*). *Cf.* the phrases *ὡς μάλιστα*, *ὡς τάχιστα*, and the note on *ὅτι ἀπαρασκευότατον*, p. 2, 12.—**ὅτι καὶ . . . ἀνθρώπων**, *that I know how also to submit to authority as well as any other man that lives*.—11. **μάλιστα ἀνθρώπων**, *in the highest degree* (*best of*

Page 15.] *all men*, partitive gen.) belongs to ἄρχεσθαι ἐπίσταμαι, and is really superfluous to the sense after ὥς τις καὶ ἄλλος, (*as well*) *as any other man whatsoever* (καί being emphatic). For the latter, εἴ τις καὶ ἄλλος is more common.

§ 16. 14. **ὥσπερ . . . ποιουμένου,** *just as if Cyrus were going home again* (G. 1576; H. 978 *a*), *i.e.* were minded to renounce the expedition. — 16. **ὡς εὔηθες εἴη,** *that it was silly* (for the mood, *cf.* p. 14, 19), corresponding to τὴν εὐήθειαν in the clause with μέν. In the dependent clause ᾧ λυμαινόμεθα there is a change to dir. discourse (otherwise we should have λυμαίνονται or λυμαίνοιντο, G. 1497, 2; H. 932, 2), which continues to the close of the speech in § 19. — **παρὰ τούτου**: in place of the simple τοῦτον. *Cf.* the const. with αἰτεῖν in p. 14, 26. — **ᾧ**: dat. of disadvantage. — 17. **εἰ πιστεύσομεν,** *if we are going to trust* (G. 1391; H. 893 *c*), not equiv. to ἐὰν πιστεύσωμεν, *if we shall trust*. — 18. **τί κωλύει . . . προκαταλαμβάνειν**: the order of the words is, τί κωλύει (*sc.* ἡμᾶς) καὶ κελεύειν Κῦρον προκαταλαμβάνειν τὰ ἄκρα ἡμῖν; the question is ironical. If they are going to trust Cyrus's guide, why not order Cyrus at once to occupy the pass in their behalf?

§ 17. 19. **ἐγώ**: emphatic. — **γάρ**: the section states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — 20. **ἃ δοίη**: cond. rel. clause (G. 1436; H. 917), as also ᾧ δοίη in 22. — **μὴ καταδύσῃ**: after ὀκνοίην as a verb of *fearing* (G. 1378; H. 887). ὀκνοίην ἄν takes at the same time the obj. inf. ἐμβαίνειν. So below φοβοίμην δ' ἂν . . . ἔπεσθαι, μὴ . . . ἀγάγῃ. — 21. **ταῖς τριήρεσι,** *with his triremes*, dat. of *instrument* (G. 1181; H. 776). — **φοβοίμην**: a stronger word than ὀκνέω, used to indicate a climax of feeling. — 22. **ᾧ**: *cf.* ὧν, p. 3, 9, and the note. — **οὐκ ἔσται,** *it will not be possible*. The neg. shows that the antec. of ὅθεν is definite (G. 1427; H. 909). If the speaker had wished to express himself less vividly, he would have said, ὅθεν οὐκ ἂν εἴη. — 23. **ἄκοντος Κύρου**: *sc.* ὄντος. The adj. ἄκοντος appears to be used itself like a partic. (G. 1571; H. 972 *b*). — **ἀπίων**: equiv. to εἰ ἀπίοιμι (G. 1563, 5; 1413; H. 969 *d*; 902). — 24. **λαθεῖν . . . ἀπελθών,** *to get off without his knowing it*. *Cf.* p. 3, 20, and the note.

§ 18. 26. **ἄνδρας**: subj. of ἐρωτᾶν. All of the sent. from ἄνδρας to the end of § 19 (except the parenthesis οὕτω . . . ἀπίοιμεν, p. 16, 7, 8) is the subj. of δοκεῖ. — **οἵτινες,** *such as are* (*sc.* εἰσί). — 27. **τί . . . χρῆσθαι,** *what use he wishes to make of us* (G. 1183; H. 777 *a*). A similar use of the cases in οἷαπερ (for οἵανπερ by assimilation) . . . τοῖς ξένοις, p. 16, 2.

Page 16.] 2. **πρόσθεν**: for the time referred to, *cf.* i. 1. 2. — **ἔπεσθαι, εἶναι**: these infs., which with δοκεῖ have a future sense, serve as apods. to

Page 16.] the preceding cond. *Cf.* *ἐὰν μὴ διδῷ, αἰτεῖν*, p. 14, 26, and the note. *Cf.* also *ἀξιοῦν* in 5, and *ἀπαγγεῖλαι* in 9.

§ 19. 4. **τῆς πρόσθεν,** *than the former* (*one*), *sc.* *πράξεως* (G. 1153; H. 755). — 5. **ἀξιοῦν,** *that they demand*, *i.e.* the deputies (*ἄνδρας*) mentioned p. 15, 26. *ἀπαγγεῖλαι* in 9 has the same subj., but *βουλεύεσθαι* in 10 has *ἡμᾶς* expressed as its subj. — 6. **πείσαντα**: the means of 'persuasion' would be money. *Cf.* § 21, and see the Introd., § 27 [1]. — 7. **ἑπόμενοι, ἀπιόντες**: these might be respectively *εἰ ἑποίμεθα, εἰ ἀπίοιμεν*. *Cf.* ר. 15, 23, and the note. — **φίλοι, πρόθυμοι**: pred. adjs.

§ 20. 11. **ἔδοξε ταῦτα,** *this was approved*. The ordinary beginning of an Athenian decree was *ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, be it enacted by the Senate and the People*. — 12. **ἡρώτων τὰ δόξαντα,** *made the inquiries agreed upon* (*i.e.* *ἃ ἔδοξεν*). *δοκέω* in this sense, *seem good* or *best*, takes the dat. of the indir. obj. — 13. **ὅτι ἀκούει**: he said *ἀκούω, I have heard, etc.* The Greek, like other languages, often uses the pres. of such verbs as *I hear, I learn, I say*, even when their action is strictly finished. See G. *Moods and Tenses*, 28. — **ἐχθρὸν ἄνδρα**: *cf.* *ἐχθρός*, p. 14, 11, and the note. — 14. **εἶναι,** *was*, infin. in indir. discourse after *ἀκούω*, where *ὄντα* would be more common (G. 1592, 1; H. 986). See G. *Moods and Tenses*, 914, 1. — **ἀπέχοντα . . . σταθμούς,** *twelve stages off* or *distant*. *ἀπέχοντα* qualifies 'Αβροκόμαν. — 17. **ἢν φεύγῃ,** *if he is* (*shall be*) *off in flight*, mark the tense. — **ἡμεῖς ἐκεῖ κτλ.**: the quot. here becomes direct. Observe with what ease the Greek, contrary to the Eng. idiom, allows this transition from the indir. to the dir. form. *Cf.* p. 15, 4 and 16.

§ 21. 19. **τοῖς δὲ . . . ἦν,** *but they had*. *Cf.* *ὁ δέ*, p. 1, 14, and *αὐτῷ*, p. 2, 26, and the notes. — **ὅτι ἄγει**: quoted after *τοῖς δὲ ὑποψία ἦν* = *ὑπώπτευον δέ*, without change of mood. But after *ἤκουσεν* in 24, *ὅτι ἄγοι*. — 20. **ἐδόκει**: why *ἐδόκει* here, but *ἔδοξε* (aor.) in 11? — 22. **δώσειν**: note the tense, and *cf.* *παύσασθαι*, p. 5, 1, and the note on p. 4, 26. — **οὗ,** *than that which*, for *ὅ* by assimilation. *Cf.* *ὧν*, p. 3, 9; and for the antec. omitted, as here, *οἵπερ* above in 2. The gen. follows *ἡμιόλιον*, which has the force of a comp., *a half more* (G. 1154; H. 755). — 23. **τοῦ μηνός,** *each month* (G. 1136; H. 759). On the pay of the Greek troops, see the Introd., § 25 [1]. — 24. **ἐν τῷ φανερῷ**: equiv. to *φανερῶς*. This implies that there was a real understanding of the facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland, instead of twelve as proposed in § 20, before he announced publicly his real purpose.

CHAPTER IV.

Page 16.] **§ 1.** 25. It is now the last of June, and the army has been on the march four months. The distance from Sardis thus far covered is 222 parasangs. Retrace on the map the route from Sardis to Tarsus.

Page 17.] 2. **στάδιον**: the common Greek standard of length, equal (according to Dörpfeld) to 600 Greek or 582½ Eng. feet. See tables in Smith's *Dict. of Antiquities*, vol. II. (end), third ed. *στάδιον* is *heterogeneous* (G. 288; H. 214). *Cf. στάδιοι* in 24. — 3. **ἐσχάτην**: without the art., where we should use it. *Cf.* p. 7, 11. — 4. **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea.*

§ 2. 5. **Κύρῳ**: for the case *cf. αὐτῷ*, p. 5, 13, and the note. — The fleet which here effects a junction with the land forces of Cyrus is the one already mentioned in i. 2. 21. — 7. **ἐπ' αὐταῖς**, *over them*, but below in 11 *ἐπὶ τῶν νεῶν*, *on board the ships*. — 8. **ἡγεῖτο δ' αὐταῖς**, *conducted them*, = *ἡγεμὼν ἦν αὐταῖς* (dat. of advantage). — 10. **ἐπολιόρκει**, *he had been besieging*. For the tense, *cf. ἐφύλαττον*, p. 10, 10, and the note.

§ 3. 11. **μετάπεμπτος**, *sent for*, equal to *μεταπεμφθείς*, and so followed by *ὑπὸ Κύρου* (G. 1234; H. 818 *a*). Chirisophus was sent with these troops from Sparta in response to the request of Cyrus, who had rendered the Lacedaemonians substantial aid in bringing the Peloponnesian War to a close. See the Introd., §§ 18, 20[1]. On the retreat, Chirisophus became senior commander. — 12. **ὧν . . . Κύρῳ**, *the command of whom he (now) held under Cyrus*. — 13. **ὥρμουν**, *lay at anchor*. The quarters of Cyrus, it would appear, were pitched close upon the sea. — 14. **οἱ παρὰ Ἀβροκόμα**: the case is due to the influence of *ἀποστάντες*. *Cf. τῶν παρὰ βασιλέως*, p. 2, 6, and the note. For the gen. *Ἀβροκόμα*, see G. 188, 3; H. 146 D. This Doric gen. is found in Attic chiefly in foreign proper names. — The 700 hoplites under Chirisophus and the 400 deserters from Abrocomas complete the Greek force of Cyrus. See the Introd., § 22.

§ 4. 18. **πύλας**: the art. is omitted, since the word is used almost as a proper name. **ἦσαν δὲ ταῦτα**, *and these* (*the "gates"*) *consisted of*. For *ταῦτα*, where we should expect *αὗται*, *cf. αὕτη*, p. 2, 26, and the note. But *ἦσαν* remains in the pl., as if *αὗται* were the subj., although the form *ταῦτα* would strictly require *ἦν* (G. 899, 2; H. 604). — 19. **τὸ μὲν ἔσωθεν**: *sc. τεῖχος*. — **πρὸ τῆς Κιλικίας**: explanatory of *ἔσωθεν*, as in 21 *πρὸ τῆς Συρίας* of *ἔξω*. — 20. **εἶχε**: not, of course, in person. For its agreement, *cf. ἦν*, p. 5, 11, and the note. — 23. **ἅπαν τὸ μέσον**, *the entire distance between*. — 24. **ἦσαν**: in agreement with *στάδιοι*. *Cf.* p. 7, 8, and the note. — 26. **καθήκοντα**: to be connected with *ἦν*, *ἦν καθήκοντα* being equiv. to *καθῆκε*. — **ὕπερθεν**: *i.e. overhanging* the pass. — 27. **ἐφειστήκεσαν**

Page 17.] **πύλαι,** *a gate had been set in* each wall. Here *πύλαι* has its proper meaning of *gate*, large and double like that in a city wall. Above in 18 the word refers to the pass.

Page 18.] § 5. 1. **μετεπέμψατο:** from Ephesus probably. Cyrus must have long foreseen that the pass would bar his way. — **εἴσω καὶ ἔξω,** *within and without the pass, i.e.* between the two walls and beyond the wall on the Syrian side. The object of Cyrus was to attack Abrocomas both in front and rear. The distance between the two walls was a third of a mile (three stades). — 2. **βιασομένους:** the partic. expresses purpose. — **εἰ φυλάττοιεν:** the mood is due to quot. (G. 1503; H. 937). — 3. **ὅπερ:** *just the thing which*, referring to the clause that precedes. — 4. **ἔχοντα,** *since he had.* — 6. **ὄντα:** quoted. *Cf.* *εἶναι*, p. 16, 14, and the note. — 7. **ὡς ἐλέγετο:** probably pers., *as he was said* (*to have*). *Cf.* p. 6, 16, and the note. — **τριάκοντα μυριάδας:** see the Introd., § 14[1]

§ 6. 11. **ἦν:** we might have had *ἐστί*. *Cf.* *ἀθροίζονται*, p. 1, 8, and the note. — **τὸ χωρίον:** the subj.; the pred. subst. (here *ἐμπόριον*) seldom has the art. (G. 956; H. 669).

§ 7. 14. **τὰ . . . ἐνθέμενοι,** *putting on board* (G. 1242, 3; H. 813) *their most valuable effects.* — 15. **ὡς μὲν κτλ.:** the correl. clause with *δέ* is omitted; but *μέν* implies that there was another opinion in the camp. — **ἐδόκουν:** pers. const. (G. 1522, 2; H. 944 *a*). — 16. **φιλοτιμηθέντες,** *since they were jealous.* *ὅτι εἷα Κῦρος* is also causal (G. 1505; H. 925). — **στρατιώτας:** obj. of *ἔχειν* in 19. — 17. **ἀπελθόντας:** see i. 3. 7. — **ὡς ἀπιόντας:** purpose. *Cf.* *ὡς ἀποκτενῶν*, p. 1, 15, and the note. For the fut. force of *εἶμι*, see G. 1257; H. 828 *a*. — 18. **καὶ οὐ:** *sc.* *ἰόντας* from the preceding *ἀπιόντας*. — 19. **διῆλθε λόγος,** *a report went abroad.* — **ὅτι διώκοι:** quoted. — 20. **τριήρεσι:** *cf.* p. 15, 21, and the note. — **ὡς δειλοὺς . . . ληφθῆναι,** *that they might be captured, because they were cowards.* *ὡς* shows that the reason assigned is that of the subj. of *ηὔχοντο*. — 21. **ᾤκτειρον εἰ ἁλώσοιντο,** *pitied them if they were to be captured.* The original thought was, *we pity them* if they *are* to be captured. For the mood, see G. 1502, 2; H. 937. For *εἰ ἁλώσονται* of the direct form, *cf.* *εἰ πιστεύσομεν*, p. 15, 17, and the note. Cyrus had already shown how severe he could be. *Cf.* i. 2. 20. A striking general remark on this is found in i. 9. 13.

§ 8. 24. **ἀλλ' . . . ἐπιστάσθων,** *but nevertheless, let them well* (emphasized by *γέ*) *know.* — 25. **ἀποδεδράκασιν, ἀποπεφεύγασιν:** the first means *escape by stealth*, like a runaway slave; the second, *escape by rapid flight*, so as not to be caught. The clauses that follow make this distinction clear. — 26. **ὅπῃ οἴχονται,** *in what direction they are gone.* — 27. **ὥστε ἐλεῖν:** result. *Cf.* *ὥστε εἶναι*, p. 2, 7, and the note. — **μὰ τοὺς θεούς:** note that the oath is neg. (G. 1066; 1067; H. 723).

Page 19.] **1. οὐδ . . . οὐδείς:** emphatic neg. *Cf.* p. 12, 23. — 2. **ἕως ἂν παρῇ τις,** *so long as any one stays by me*, general suppos. in pres. time (G. 1431, 1; H. 914, B. 1). So *ἐπειδὰν βούληται* following. — 3. **αὐτούς:** pl. though referring to *τὶς*. *Cf.* *πάντας*, p. 2, 6, and the note. — 5. **περί,** *in respect to, to.* — 7. **φρουρούμενα,** *guarded, i.e.* under the protection of the resident garrison. *φρουρούμενα* is neut., although it limits both *τέκνα* and *γυναῖκας*, since these are regarded as articles of property. Tralles was in Lydia. See the map. — **τούτων στερήσονται:** the pass. of the const. explained in G. 1118; H. 748 *a*. *στερήσομαι* is a fut. mid. used as a pass. — By this unlooked-for clemency Cyrus got the good-will of the Greeks and lost little; for though the generals deserted, their troops remained. How many men had Xenias and Pasion under their command?

§ 9. 9. **εἴ τις καί,** *if anybody indeed, i.e. even he who, even those who.* — 10. **ἀθυμότερος,** 'a bit out of heart.' The comp. often gives the force of *rather* or *somewhat* to the meaning of the adj. — 13. **μετὰ ταῦτα:** mark the asyndeton. — 14. **ὄντα:** *which was*, attrib. partic. — 15. **πλέθρου:** pred. gen. of measure (G. 1094, 5; H. 732 *a*) after *ὄντα*, *τὸ εὖρος* being an acc. of spec.; but below in 20 *τὸ εὖρος* is the subj. of *ἦν* understood, *πλέθρου* having the same const. that it has here. See p. 10, 20 and 21, and notes. For still another const., *cf.* p. 5, 23. — 16. **πραέων,** *tame* (G. 348; H. 247 *a*). — **ἐνόμιζον, εἶων:** *cf.* *ἦν*, p. 18, 11, and the note. For the two accs. after *ἐνόμιζον*, see G. 1077; H. 726. — **ἀδικεῖν:** *sc.* *τινά* as subj. — 18. **Παρυσάτιδος . . . δεδομέναι,** *belonged to Parysatis, having been given her for girdle-money* (*cf.* our "pin-money"). For the gen., *cf.* *Τισσαφέρνους*, p. 2, 18.

§ 10. 20. **Δάρδανος:** *the Dardas.* See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — 21. **ἦσαν:** for the number, see G. 899, 2; H. 604 *b*; and *cf.* p. 10, 19. — 22. **ἄρξαντος:** note the tense. — Belesys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — 24. **αὐτόν:** *i.e.* the park. Pronouns of reference generally take the gender of the subst. to which they refer.

Page 20.] § 11. 1. Cyrus now openly declares the real object of the expedition, which must have been apparent to the Greeks for some time. *Cf.* i. 3. 21. They had kept on, however, intending at the Euphrates to demand money (§ 12), which Cyrus now agrees (§ 13) to give them. — 2. **ὅτι ἔσοιτο:** note the tense and give the dir. form. — 3. **εἰς Βαβυλῶνα:** not *at Babylon*, but to be connected with *ἡ ὁδὸς ἔσοιτο* directly.

§ 12. 5. **ποιήσαντες ἐκκλησίαν:** *cf.* *συνήγαγεν ἐκκλησίαν*, p. 12, 2, and see the Introd., § 27. — 6. **ἐχαλέπαινον:** the anger of the soldiers was doubtless more or less feigned, to force from Cyrus the larger sum. — **στρατηγοῖς:** dat. of indir. obj. (G. 1160; H. 764, 2). — 7. **αὐτοὺς . .**

Page 20.] **. . κρύπτειν**: quoted. What they said was, *πάλαι ταῦτ' εἰδότες κρύπτετε, although you have known* (G. 1563, 6; H. 969*e*) *this for a long time* (G. 1258; H. 826), *you have been keeping it secret.* — **οὐκ ἔφασαν λέναι**: *cf.* the same, p. 11, 22, and the note. — 8. **ἐὰν . . . διδῷ**: equiv. to *unless money were given them.* — **χρήματα**: not an increase of their regular pay (*μισθός*), but a *largess.* — 9. **ὥσπερ**, *as* (*it had been given*). — **προτέροις**: pred. to *ἀναβᾶσι* (G. 926; H. 619 *a*). *Cf.* *προτέρα*, p. 10, 26. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — **καὶ ταῦτα**, *and that too.* —10. **ἰόντων**: *sc.* *ἐκείνων*, referring to *οἱ ἀναβάντες*. The part. *ἰόντων* is concessive, like *εἰδότας* in 7, but *καλοῦντος* is causal. The latter is opposed to *ἐπὶ μάχην*, not to *ἰόντων*.

§ 13. 12. **ὑπέσχετο δώσειν**: Xenophon might have used *δοῦναι* or *διδόναι*. *Cf.* *δώσειν*, p. 16, 22, and the note. — **πέντε μνᾶς**: these were probably Persian minas, about one fourth heavier than the Attic. — 13. **ἀργυρίου**: gen. of material (G. 1085, 4; H. 729*f*). — **ἐπὴν ἥκωσι**: cond. rel. clause, quoted without change of mood. So *μέχρι ἂν καταστήσῃ* (G. 1465; H. 921). — **τὸν μισθόν**: a daric and a half a month (i. 3. 21). — 14. **ἐντελῆ**: pred. adj. The fulfilment of these splendid promises of Cyrus was prevented by his premature death. See the Introd., § 25[2]. — 15. **τὸ πολύ**, *the greater part* (G. 967; H. 665). — 17. **πρὶν εἶναι**, *before it was* (G. 1470; H. 955). This const. occurs again in 25 (in exactly the words used here) and p. 21, 8. — 18. **πότερον . . . ἤ**: double indir. quest. (G. 1606; H. 1017). — **οὔ**: accented at the end of the sentence (G. 138, 1; H. 112 *a*). — 19. **τῶν ἄλλων**: gen. with the adv. *Cf.* *αὐτοῦ*, p. 14, 14, and the note. — Give the dir. form of all the quoted sentences in this and the preceding section.

§ 14. 20. **πεισθῆτε**: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., *obey.* — **οὔτε . . . πονήσαντες**, *without either toil or danger*, partics. of manner. — 21. **τῶν ἄλλων**: with *στρατιωτῶν*, which is in double const., first with *πλέον* (G. 1153; H. 756), and then with *προ-τιμήσεσθε* (G. 1132; H 751). The object is to emphasize the great advantage over the rest to be gained by following his advice. — 23. **τοὺς Ἕλληνας**: subj. of *ἕπεσθαι*.

§ 15. 27. **ὑμεῖς . . . διαβαίνειν**, *you* (emphatic) *will have credit of being the cause of it, by having begun the passage* (*of the river*). For *τοῦ διαβαίνειν*, see G. 1547; 1099; H. 959; 738.

Page 21.] 2. **ἐπίσταται**: *sc.* *χάριν ἀποδιδόναι.* — **εἴ τις καὶ ἄλλος**: *cf.* p. 15, 11, and the note. — 4. **τοὔμπαλιν**: *i.e.* *τὸ ἔμπαλιν* (by crasis). — **ὡς . . . πειθομένοις**, *because* (*as he will feel*) *you alone carried out his wishes.* — **πιστοτάτοις**: *as most trustworthy*, pred. — 6. **ἄλλου . . . δέησθε**, *whatever else you may want.* **ἄλλων** for **ἄλλῳ** by *inverted assimilation* (G. 1035; H. 1003); or as gen. with *τεύξεσθε*.

Page 21.] § 16. 8. **ἐπείθοντο . . . διέβησαν** : note the difference in tense. — 10. **διαβεβηκότας**, *that they had crossed*, partic. in indir. discourse. — 11. **Γλοῦς**, *Glus*, son of Cyrus's admiral. — **Ἐγὼ μὲν . . . μελήσει** : note the contrast of persons marked by the expression of the nom. of the pers. prons. (G. 896 ; H. 602 *a*). — 12. **ὅπως ἐπαινέσετε** : this obj. clause is in fact here a gen. (G. 1105 ; H. 742).

§ 17. 15. **ἐλέγετο πέμψαι**, *he was said to have sent*, pers. const. — 16. **τὸ ἄλλο στράτευμα ἅπαν** : the order of crossing was, Menon's force, Cyrus and the barbarians, and then the rest of the Greek army. — 18. **τῶν μαστῶν** : *μαστός* is *one of the breasts*, *στέρνον* (p. 38, 11) *the breast, chest.*

§ 18. 19. **οἱ δὲ . . . πλοίοις** : what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was *οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς ἐγένετο πεζῇ εἰ μὴ νῦν* (*except now*, emphasizing *οὐπώποτε*), *ἀλλὰ* (*διαβατὸς ἦν μόνον*) *πλοίοις*. Note the change of *νῦν* to *τότε* in passing from dir. to indir. discourse. In the same way the pers. of the quoted verbs is often changed. — 21. **ἃ τότε . . . διαβῇ** : a statement added by the historian. — **κατέκαυσεν** : plup. in force. — 22. **ἵνα . . . διαβῇ** : note the mood. — **ἐδόκει δὴ . . . βασιλεύσοντι**, *it appeared accordingly that it* (*i.e.* the lowness of the river) *was a divine intervention, and that the river had plainly retired before Cyrus, because* (*he was*) *about to be king* : the sentiment of the truckling Thapsacenes.

§ 19. 28. **ἐπεσιτίσαντο** : because they were about to cross the desert of Arabia. See the map.

CHAPTER V.

Page 22.] § 1. 1. **τῆς Ἀραβίας** : occupied by roving tribes of Arabs called by Strabo (16, p. 748) *Ἄραβες Σκηνῖται*. — 2. **ἔχων**, *with*. *Cf.* p. 1, 10. — 4. **ἦν μὲν . . . θάλαττα**, *the ground was wholly a level plain, just like the sea*. *ἅπαν* with *πεδίον*, where we should expect *ἅπασα* limiting *γῆ*. *Cf.* p. 131, 2. — 6. **ἅπαντα** : pl., although the preceding *τι* is sing., lit. *if there was anything else, etc., they were all, etc.* *Cf.* *πάντας*, p. 2, 6, and the note.

§ 2. 7. **δένδρον . . . ἐνῆν**, *but there was no tree* (emphatic position) *in it*. — **πλεῖστοι**, *very many*. — 9. **οἱ ἱππεῖς** : these were the horse with Clearchus. *Cf.* *τοὺς ἱππέας*, p. 25, 16, and the note. — 10. **ἐπεὶ διώκοι, ἔστασαν** : for the opt. *cf.* p. 6, 8, and the note. So *ἐπεὶ πλησιάζοιεν, ἐποίουν* in 12. — 13. **ταὐτόν** : for *τὸ αὐτό* (G. 400 ; H. 265). — **καὶ οὐκ . . . διαδεχόμενοι**, *and it was impossible to catch them, unless the horsemen, posting themselves at intervals, hunted them in relays*. — 14. **θηρῷεν** : general supposition in past time (G. 1393, 2 ; H. 894, 2).

§ 3. 17. **πολὺ γὰρ . . . χρωμένη**, *for it withdrew to a great distance in its flight, plying* (*χρωμένη*) *its feet in running, and raising and using*

Page 22.] (*χρωμένη*) *its wings like a sail.* *δρόμῳ* and *αἴρουσα* express the manner. — 19. **ἂν ἀνιστῇ, ἔστι** : general supposition in present time (G. 1393, 1 ; H. 894, 1). For the accent of *ἔστι*, see G. 144, 5 ; H. 480, 1. — 22. **ἦν** : the narrative style is resumed.

§ 4. 24. **πλεθριαῖον** : we might have had *πλέθρου*. *Cf.* p. 10, 21 ; p. 19, 15. — 25. **ἐρήμη** : prob. *in the desert, solitary.* *Cf.* the use of the word in 2. The meaning cannot be *uninhabited*, since the troops here take in three days' supplies ; nor *deserted*, in the sense of temporarily abandoned by its inhabitants on the approach of the army, for such a fact would require a more explicit statement, such as the historian makes when he describes the flight of the people of Tarsus (i. 2. 24). — **ὄνομα δ αὐτῇ** : *sc.* *ἦν*. The phrase is equiv. to *ὠνομάζετο δέ* and has Κορσωτή as pred. nom. For a different const. used to express the same thought, *cf.* p. 19, 28. — 26. **Μάσκα** : Doric gen. *Cf.* *Ἀβροκόμα*, p. 17, 14, and the note. — 27. **ἐπεσιτίσαντο** : Corsote thus appears to have been a depot of supplies in the middle of the desert.

Page 23.] § 5. 3. **Πύλας** : see the Dict. and the map. — 5. **ἄλλο** : see G. 966, 2 ; H. 705. — **οὐδὲ οὐδέν** : *cf.* p. 11, 11, and the note. — 7. **ὄνους ἁλέτας**, *mill-stones.* See the Dict., *s.v.* *ἁλέτης*. From the ass, as a beast of burden, the term *ὄνος* came to have various derived meanings, as *windlass* in Herod. vii. 36 (*ὄνοισι ξυλίνοισι*), and here *the upper mill-stone.*

§ 6. 10. **πρίασθαι** : *sc.* *σῖτον*. — **Λυδίᾳ** : Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Herod. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — 11. **ἐν τῷ βαρβαρικῷ** : the native troops of Cyrus encamped apart from the Greeks. *Cf.* i. 2. 16. — **ἀλεύρων** : gen. of material (G. 1085, 4 ; H. 729 *f*). — 12. **τεττάρων σίγλων** : gen. of price. The *σίγλος* was the Persian drachma ($\frac{1}{6000}$ Persian talent). — **δύναται**, *is worth*, trans. — 13. **Ἀττικούς** : agrees with *ὀβολούς*, limiting also *ἡμιωβόλιον*. — 14. **ἐχώρει**, *held.* The *choenix* was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or fifty or sixty times as much as it cost at Athens about this time. — **κρέα . . . διεγίγνοντο**, *so the soldiers subsisted by eating* (or simply *on*) *flesh.* In this climate this was accounted a hardship. See the Introd., § 26[1].

§ 7. 15. **ἦν . . . οὕς**, *some of these marches*, *ἦν οὕς* being a past form of the common *ἔστιν οἵ* (G. 1029 ; H. 998). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — 16. **οὕς** : cogn. acc. with *ἤλαυνεν*. — **μακρούς** : *pred.* adj. — **ὁπότε βούλοιτο** : *cf.* *ἐπεὶ διώκοι*, p. 22, 10, and the note. — 18. **καὶ δή** : adding a special fact, *and once in particular.* — **φανέντος** : in agreement with the nearer

Page 23.] subj. *Cf.* πολύ, p. 10, 13, and the note. — 19. **ταῖς ἁμάξαις δυσπορεύτου,** *hard for the wagons to get through.* — 21. **στρατοῦ** : part. gen. with a verb (G. 1097, 1 ; H. 736).

§ 8. 23. **ὥσπερ ὀργῇ,** *just as* (*if*) *in anger. Cf.* the use of ὥσπερ with the partic., p. 15, 14, and the note. — 25. **θεάσασθαι** : prop. *look upon, behold*, with interest or wonder, while ἰδεῖν is *see* in general. — 26. **κάνδυς** : see the Dict. — 27. **ἔτυχεν ἑστηκώς** : see G. 1586 ; H. 984. — **ἵεντο,** *rushed.* — **ὥσπερ . . . νίκης,** *just as one would run* (*i.e.* in a foot-race at the public games) *to get the victory.* περὶ νίκης implies the prot. (G. 1413 ; H. 902) *if he should be running for* (περί, *about, concerning*, expressing the *aim*) *victory.* — 28. **καὶ . . . γηλόφου,** *even* (modifying the entire phrase that follows) *down a very* (μάλα) *steep hill.* — **ἔχοντες . . . ἀναξυρίδας,** *having on both their costly tunics and colored trousers.*

Page 24.] 4. **εἰσπηδήσαντες εἰς** : *cf.* ἐκβαλεῖν ἐκ, p. 4, 15, and the note. — **θᾶττον ἢ . . . ᾤετο,** *more quickly than* (omit ὡς, *as*, in Eng.) *one would have thought.* For ἂν ᾤετο, a potential indic. with ἄν, see G. 1335, 1336, and 1337. — 5. **μετεώρους ἐξεκόμισαν** : *i.e. lifted and carried out.*

§ 9. 6. **τὸ σύμπαν,** *upon the whole, in general*, adv. acc. — **δῆλος . . . σπεύδων,** *Cyrus showed that he was in haste* (G. 1589 ; 1593 ; H. 981). ὡς implies that the idea of haste is expressed as the thought of Cyrus. — 7. **ὁδόν** : acc. of extent of space. — **ὅπου μή,** *where not, i.e. except where.* — 8. **ὅσῳ . . . τοσούτῳ,** *quanto . . . tanto, the . . . the* (G. 1184 ; H. 781 *a*). — **ὅσῳ . . . μαχεῖσθαι** : the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θᾶττον ἔλθω, τοσούτῳ . . . μαχοῦμαι (G. 1497 ; H. 932). — 9. **ἀπαρασκευοτέρῳ** : pred. adj. — 11. **συναγείρεσθαι** : in the dir. form, ὅσῳ ἂν σχολαίτερον ἔλθω, τοσούτῳ πλέον συναγείρεται βασιλεῖ στράτευμα, *the greater* (*will be the*) *army* (*that*) *is now collecting for the King*, where συναγείρεται expresses an action in progress, but implies the *future* size of the army which is now collecting, and is, therefore, a natural apod. to ὅσῳ ἂν ἔλθῃ. — **καὶ συνιδεῖν . . . οὖσα,** *but, further* (καί) *the attentive observer could see at a glance* (συνιδεῖν) *that the King's empire was strong in its extent of territory and number of inhabitants, etc.* συνιδεῖν is first introduced as subj. of ἦν, *it was possible to see*, and the natural const. would have been τὴν ἀρχὴν ἰσχυρὰν οὖσαν. But after τὸν νοῦν the writer's point of view seems to change, and the rest of the sentence is framed as if for συνιδεῖν ἦν the nearly equivalent δῆλη ἦν had been used. For the const. with δῆλός ἐστι, *cf.* 6, and the note. — 12. **πλήθει** : with χώρας, *extent*, but with ἀνθρώπων, *number.* — 14. **διεσπάσθαι** : perf. For the const. of the inf., the subject of which is δυνάμεις, see G. 1547 ; H. 959. — 15. **διὰ ταχέων,** *with speed*, lit. *through quick* (*measures*). — **εἰ . . . ἐποιεῖτο,** *i.e.* in case of a sudden attack. For the mood of ἐποιεῖτο, where we might have had ποιοῖτο (for which there is inferior MS. authority), see G. 1395 ; H. 894 *c*.

Page 24.] **§ 10.** 16. **πέραν τοῦ ποταμοῦ,** *across the river* (G. 1148; H. 757), *i.e.* on its southern bank. — 17. **ὄνομα δὲ Χαρμάνδη** : *cf.* p. 22, 25, and the note. — 18. **ἡγόραζον τὰ ἐπιτήδεια** : see the Introd., § 26[1], end. — 19. **διφθέρας, χόρτου** : double obj. (G. 1113 ; H. 743). — 20. **στεγάσματα,** *as tent-covers. Cf.* **ἄρχοντα**, p. 1, 10, and the note. — 21. **συνῆγον,** *brought* or *drew* them *together* at the edges. — **ὡς μὴ ἅπτεσθαι** : result. Observe that the consecutive particle is **ὡς** (G. 1456 ; H. 1054, 1, *f*). — **κάρφης** : for the case see G. 1099 ; H. 738. — 23. **ἐκ, ἀπό** : the one *out of*, the other *off of*. — 24. **τοῦτο . . . πλεῖστον,** *for this was very abundant in the country, i.e.* millet was the common staple of the country. **τοῦτο** neuter, although referring to **μελίνης**.

§ 11. 26. **ἀμφιλεξάντων τι,** *having had some dispute.*

Page 25.] 1. **ἀδικεῖν . . . Μένωνος,** *that Menon's soldier* (probably two soldiers, one of Menon, the other of Clearchus, had begun the quarrel) *was in the wrong.* **ἀδικεῖν** by quot. after **κρίνας**. — **ἐνέβαλεν** : probably on the spot, with his own staff, after the Spartan fashion. Clearchus was a severe disciplinarian. *Cf.* ii. 3. 11, ii. 6. 9. — 2. **τὸ ἑαυτοῦ στράτευμα** : *cf.* 6 and 7. The different divisions of the Greek troops encamped apart from one another. See the Introd., § 40[2]. — 3. **ἐχαλέπαινον . . . Κλεάρχῳ,** *took it hard, and were exceedingly angry at Clearchus. Cf.* **στρατηγοῖς**, p. 20, 6, and the note.

§ 12. 4. **ἡμέρᾳ** : *cf.* **τῇ ὑστεραίᾳ**, p. 10, 4, and the note. — 6. **ἀφιππεύει** : the general was mounted. See the Introd., § 32[2]. — 7. **σὺν . . . αὐτόν,** *with few* (pred. adj.) *about him*, lit. *with those about him* (*being*) *few*. — 10. **διελαύνοντα** : not the partic. in indir. discourse (G. 1582 ; 1583). — **ἴησι τῇ ἀξίνῃ,** *hurled his axe at him*, lit. *sends* (*at him*, sc. **αὐτοῦ**, G. 1099 ; H. 739) *with his axe.* — 11. **αὐτοῦ** : for the case, see G. 1099 ; H. 748. — **λίθῳ** : *sc.* **ἴησι**.

§ 13. 13. **καταφεύγει** : difference in meaning from **ἀπο-φεύγω**, p. 18, 26 ? — 15. **αὐτοῦ,** *there, i.e.* where they were. — **τὰς ἀσπίδας . . . θέντας** : the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — 16. **τοὺς ἱππέας** : not mentioned in i. 2. 9. These were the only Greek cavalry with Cyrus. See the Introd., § 22. — 17. **οἳ ἦσαν αὐτῷ** : equiv. to **οὓς εἶχεν**. — 18. **οἱ πλεῖστοι** : *sc.* **ἦσαν**. — 19. **ἐκπεπλῆχθαι,** *were thoroughly frightened* (G. 1275). — 20. **οἱ δέ,** *but others*, as if **τοὺς μέν** stood with **τρέχειν**. — **ἔστασαν,** 'stood riveted to the spot.' — 21. **τῷ πράγματι** : dat. of cause.

§ 14. 21. **ἔτυχε . . . προσιών,** *happened to be coming on later.* For the partic., *cf.* **παρών**, p. 1, 5, and the note. **ἐπομένη** is in the same const. —

Page 25.] 22. **τάξις**: see the Introd., § 30[2]. — **αὐτῷ**: with *ἑπομένη* (G. 1175; H. 772). — 23. **οὗν**: *ἔτυχε . . . ὁπλιτῶν* is parenthetic, and *οὗν* resumes the narration. — **ἄγων**: *sc. τὴν τάξιν.* — 24. **ἔθετο τὰ ὅπλα,** *halted under arms, ordered arms.* For the phrase *τίθεσθαι τὰ ὅπλα* see the Dict., *s.v. τίθημι.* It never means *stack* or *pile arms.* — **Κλεάρχου μὴ ποιεῖν**: *cf. αὐτοῦ μὴ καταλῦσαι*, p. 4, 2, and the note. — 25. **αὐτοῦ . . . καταλευσθῆναι,** *when he* (*i.e.* Clearchus) *had barely escaped being stoned to death.* See the Dict., *s.v. δέω.* and G. 1112; H. 743*b*. — 26. **λέγοι**: opt. in a causal sent. (G. 1506; H. 925*b*). — **αὐτοῦ** refers to Clearchus.

Page 26.] § 15. 1. **ἐν τούτῳ,** *meanwhile* (*sc. τῷ χρόνῳ*). — **καὶ Κῦρος,** *Cyrus also.* — 2. **τὰ παλτά**: see the Introd., § 14. What word is used to designate the Greek hoplite's spear? — 3. **τῶν πιστῶν**: partitive gen. The trusty counsellors or attendants of a Persian prince were called *οἱ πιστοί.* In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) *τάδε . . . Πιστὰ καλεῖται* (for *καλούμεθα Πιστοί*).

§ 16. 4. **Πρόξενε**: Proxenus now seemed more prominent than Menon. — 5. **εἰ . . . συνάψετε**: for this form of the prot. to express fut. cond., see G. 1405; H. 899. — 7. **κατακεκόψεσθαι,** *shall be instantly cut to pieces* (G. 1266; H. 855*b*). — 8. **κακῶς . . . ἐχόντων**: equiv. to *ἐὰν τὰ ἡμέτερα κακῶς ἔχῃ.* — 10. **τῶν παρὰ βασιλεῖ ὄντων**: *i.e. ἢ οἱ παρὰ βασιλεῖ ὄντες*, not *ἢ τοῖς παρὰ βασιλεῖ οὖσι.* See G. 1155; H. 643*b*.

§ 17. 11. **ἐν ἑαυτῷ ἐγένετο,** *came to himself, recovered his senses*, Lat. *ad se rediit.* — **παυσάμενοι**: *sc. τῆς μάχης.* — 12. **κατὰ χώραν ἔθεντο τὰ ὅπλα**: see the Dict., *s.v. τίθημι*, and note on 25, 24.

CHAPTER VI.

§ 1. 13. **ἐντεῦθεν**: from the camp opposite Charmande. See the Map. — **προϊόντων,** *as they advanced* (*sc. αὐτῶν*), but in 15 *προϊόντες*, *keeping ahead* (of the army). — **ἐφαίνετο,** *there kept appearing*, impf. For its agreement with the neuter plur., see G. 899, 2; 901; H. 604, 607. — 14. **ὡς . . . ἵππων,** *of about 2000 horse*, poss. pred. gen. — 15. **οἵτοι**: referring to the *ἱππεῖς* implied in *ἵππων.* — **εἴ τι ἄλλο,** *i.e. whatever else* (*cf.* p. 22, 5). — 16. **γένει**: dat. of respect (G. 1182; H. 780). — 17. **τὰ πολέμια λεγόμενος,** *reckoned, in matters pertaining to war*, acc. of spec. — 18. **Περσῶν**: part. gen. — **καὶ πρόσθεν,** *previously also.*

§ 2. 19. **εἰ αὐτῷ δοίη κτλ.**: Orontas said, *εἰ ἐμοὶ δοίης, ἢ κατακάνοιμι ἂν ἢ ἂν ἕλοιμι κτλ.* (G. 1481, 2). — 20. **ὅτι**: in unusual position; we should expect *ὅτι εἰ αὐτῷ κτλ.* — 21. **ἄν**: twice expressed, belongs also with the two following opts. (G. 1314). — 22. **τοῦ κάειν ἐπιόντας,** *from attacking* (*ἐπιόντας* limiting the subj. of *κάειν*) *and burning* (G. 1549; H. 963). —

Page 26.] 23. **ποιήσειεν . . . δύνασθαι,** *would make it so that they should never be able, etc.* ; *cf.* p. 27, 27. **ὥστε** is generally omitted in this const.; *cf.* p. 30, 12 ; p. 78, 7. — 25. **ταῦτα** : subj. of **ἐδόκει.** — 26. **τῶν ἡγεμόνων** : the commanders of Cyrus's native cavalry.

Page 27.] § 3. 2. **ἥξοι, δύνηται** : partial change of mood (G. 1498). — 3. **ὡς ἂν δύνηταί πλείστους** : a cond. rel. clause. We might have had simply *ὡς πλείστους.* See note on p. 2, 12. — 5. **ἐνῆν ἐν** : *cf. εἰς* repeated in p. 24, 4. — **τῆς πρόσθεν** : *cf.* p. 16, 4, and p. 19, 8. — 7. **ὁ δε,** *but he. Cf.* **p. 1, 14,** and the note.

§ 4. 10. **ἑπτά,** *seven of them,* added to restrict *τοὺς ἀρίστους.* — 12. **θέσθαι τὰ ὅπλα,** *to station themselves under arms. Cf. ἔθετο τὰ ὅπλα,* p. 25, 24, and the note. — 13. **τρισχιλίους** : the great number of men (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his own relatives. *Cf. οἱ συγγενεῖς,* p. 29, 3.

§ 5. 15. **καὶ αὐτῷ καὶ τοῖς ἄλλοις,** *not only to him* (*i.e.* Cyrus) *but also to the rest* (*i.e.* of the Persians), that is, it was generally known to the Persians that Clearchus was the most prominent man among the Greeks. See the Introd., § 23[1]. — 16. **τῶν Ἑλλήνων** : part. gen. with *μάλιστα,* the thought being strengthened by *προ-* in *προτιμηθῆναι, was honored above* (*the rest*). *Cf.* the similar expression *τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν,* p. 20, 21. — 17. **τὴν κρίσιν ὡς ἐγένετο** : for *ὡς ἡ κρίσις ἐγένετο, how the trial was conducted. Cf.* note on *τῶν βαρβάρων,* p. 2, 8. — 18. **οὐ γὰρ ἀπόρρητον ἦν** : *i.e. ὡς ἡ κρίσις ἐγένετο.* — 19. **ἄρχειν** : he said *ἦρχεν* (G. 1285, 1 ; H. 853 *a*). — **τοῦ λόγου,** *the debate.* For the case, *cf. τοῦ διαβαίνειν,* p. 20, 27.

§ 6. 20. **σὺν ὑμῖν βουλευόμενος,** *taking counsel with you.* — 21. **ὅ τι . . . ἀνθρώπων,** *whatever is just, etc.*, rel. clause, summed up emphatically in *τοῦτο.* — 22. **πράξω** : aor. subjv., not fut. ind., since the clause is final (G. 1366 ; H. 881 *c*). — **τουτουί** : with an emphatic gesture (G. 412 ; H. 274). — 23. **ἐμός** : with the art. (G. 946, 1 ; H. 675). — 24. **εἶναι** : for this inf. expressing purpose, *cf. διαρπάσαι,* p. 9, 14. — **ἐμοί** : with *ὑπήκοον* (G. 1174 ; H. 765). — **ὡς ἔφη αὐτός,** *as he himself said* (G. 989, 1 ; H. 680, 2). The nominative of *αὐτός* is always adj. (= *ipse*), never subst., although in English we must always (as here) supply the omitted *he.* Cyrus discredits the statement. Cyrus, in his capacity of military commander (*κάρανος*) of western Asia Minor, had probably put Orontas in charge of Sardis. When, therefore, Artaxerxes became king and Orontas renounced the authority of Cyrus, it was easy for him to take forcible and absolute possession of the city. — 26. **καὶ ἐγὼ ἐποίησα,** *and I brought it about,*

Page 27.] dependent on *ἐπεί*, above. The principal clause begins with *μετὰ ταῦτα*, p. 28, 1. — **αὐτόν** : not the obj. of *προσπολεμῶν*, which takes the dat. Cyrus began to say, *ἐγὼ αὐτὸν* (*him*, emphatic) *προσπολεμῶν* (manner) *ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι* (*αὐτόν* being subj. of *παύσασθαι*), but after *ἐποίησα* changed the const. of the sent., so that *αὐτόν* seems to stand loosely with *ἐποίησα* (*made him so that he thought it best, etc.*). For *ὥστε δόξαι*. *cf.* p. 26, 23, and the note.

Page 28.] 1. **δεξιὰν . . . ἔδωκα** : among the Persians a pledge of especial solemnity.

§ 7. **μετὰ ταῦτα**, *since that, i.e.* the pledge given and received. There is an abrupt change of address from the council to Orontas, which is helped by the insertion of *ἔφη*, *said he.* — 2. **ἔστιν . . . ἠδίκησα**, *is there any wrong which I have done you?* For the accent of *ἔστιν*, which here denotes existence, *cf.* p. 22, 20, and the note. *ὅ τι* is a cognate acc. (G. 1054; 1076; H. 716 *b*; 725 *a*). — 3. **οὔ** : *sc.* *ἔστι* or *εἴη*, or we may consider *οὔ* as a dir. quot., "*No*," like *οὐδ' . . . δόξαιμι* in 18, below. For its accent, *cf.* p. 20, 18, and the note. — **ἠρώτα**, *went on asking*, but the aor. *ἠρώτησεν* in 13, in the case of the single question, *asked.* — **Οὐκοῦν** : implying an affirmative answer (G. 1603; H. 1015). What is the difference in meaning between *οὐκοῦν* and *οὔκουν*? — 4. **οὐδὲν . . . ἀδικούμενος** : the partic. is concessive. *οὐδέν* is a cognate acc., *οὐδὲν ἀδικούμενος* being the pass. of the const. occurring in 2, above (G. 1239; H. 725 *c*). *Cf.* 11 and 13, below. — 5. **κακῶς ἐποίεις** : for this phrase, see G. 1074; H. 712. — 6. **ὅ τι ἐδύνω**, *in what* (acc. of specification) *you were able.* — **ἔφη**, *said* "*Yes.*" — 7. **ἔγνως**, *came to know, had ascertained, understood.* — **τὴν σαυτοῦ δύναμιν** : *i.e.* how weak it was. — 8. **μεταμέλειν σοι** : in the dir. form *μεταμέλει μοι*, dat. of the indir. obj.

§ 8. 11. **ἀδικηθείς** : causal partic. — 12. **ἐπιβουλεύων** : *cf.* *δῆλος ἦν ἀνιώμενος*, p. 7, 18, and the note. — 13. **οὐδὲν ἀδικηθείς** : *sc.* *ἐπιβουλεύων αὐτῷ φανερὸς γέγονε.* — 14. **περὶ ἐμέ** : *cf.* *περὶ ἡμᾶς, περὶ ἐκείνους*, p. 19, 5. — **γεγενῆσθαι** : quoted after *ὁμολογεῖς*. — 15. **Ἦ γάρ**, (*I confess*), *for in truth, etc.* — 16. **ἂν γένοιο** : potential opt. (G. 1327; 1328; 1329; H. 872). — 18. **ὅτι** : introducing the dir. quot. (G. 1477) and not to be translated.

§ 9. 19. **πρὸς ταῦτα**, *in view of this, thereupon.* — 21. **πρῶτος**, *the first.* What would *πρῶτον* mean? — **ἀπόφηναι** : what is the voice? Distinguish from *ἀποφῆναι* and *ἀποφήναι*. — 22. **ὅ τι σοι δοκεῖ** : indir. quest. depending on the idea of *declare* in *ἀπόφηναι γνώμην*. — 24. **τοῦτον** : expressed three times, contemptuously. — 25. **ἡμῖν** : *i.e.* to you and me, said with a touch of arrogance. Why in the dat.? — 26. **τὸ κατὰ τοῦτον εἶναι**, *so far as this fellow is concerned*, absolute inf. in a parenthetical phrase (G. 1534, 1535; H. 956 *a*). — **ἐθελοντάς** : subst., not the partic. (*ἐθέλοντας*). — **εὖ ποιεῖν** : *cf.* *κακῶς ἐποίεις* in 5, above.

Page 29.] § 10. 1. **ἔφη** : *i.e.* Clearchus, when the trial was over. — 2. **ἔλαβον . . . Ὀρόνταν,** *took Orontas by the girdle* (G. 1100 ; H. 738 *a*). — 3. **ἐπὶ θανάτῳ,** *as a sign that he was condemned to death*, but below in 6, *ἐπὶ θάνατον*, with a verb of motion, *to execution*. — **καί,** *even*. — 4. **οἷς προσετάχθη,** *to whom it was appointed, sc. ἐξάγειν*. — 5. **προσεκύνουν, προσεκύνησαν** : why does the tense change ? *προσκυνέω* in application to Orientals means *prostrate* one's *self*. — 6. **καίπερ εἰδότες,** *although they knew* (G. 1573 ; H. 979). — 7. **ἄγοιτο** : why opt. ?

§ 11. 9. **οὔτε οὐδείς** : emphatic neg. So *οὐδὲ οὐδείς* following. — 10. **ὅπως ἀπέθανεν** : perhaps he was buried alive. See Hdt. vii. 114, where the historian states that this was a Persian custom. — **εἰδώς,** *from positive knowledge*. — 11. **ἄλλοι ἄλλως,** *some in one way, others in another*.

CHAPTER VII.

§ 1. 13. **ἐντεῦθεν** : probably from near Pylae (p. 23, 3). *Cf.* p. 26, 13, and the note. See also the Introd., § 42 [1]. — 17. **ἐδόκει,** *he thought*. — **εἰς . . . ἕως,** *at daybreak* (G. 199 ; H. 161). — 18. **μαχούμενον** : fut. partic. *Cf.* p. 14, 18. — 19. **κέρως** : for the case, see G. 1109 ; H. 741. — **τοῦ εὐωνύμου** : *i.e.* of the Greeks, who were next to the river. Cyrus drew up (*διέταξε*) his barbarian force (*τοὺς ἑαυτοῦ*) on the left of the entire Greek force.

§ 2. 21. **ἡμέρᾳ** : for the case, see G. 1176 ; H. 772 *c*. — 25. **πῶς ἂν . . . ποιοῖτο,** *how* (G. 1600 ; H. 1011) *he should fight the battle*, potential opt. *Cf.* p. 28, 16, and the note. — **παρῄνει . . . τοιάδε,** *exhorted and encouraged them as follows*.

§ 3. 27. **ἀνθρώπων ἀπορῶν βαρβάρων,** *not from dearth of barbarians*. For the gen., *cf.* p. 13, 4. Cyrus adds *ἀνθρώπων* contemptuously to *βαρβάρων*, but calls the Greeks *ἄνδρες*. *Cf.* p. 30, 10, and the note. — 28. **ἀμείνους καὶ κρείττους,** *braver and stronger*.

Page 30.] 1. **διὰ τοῦτο** : resumes *νομίζων, because I thought, etc., on this account*. — 2. **ὅπως ἕσεσθε** : *ὅπως* with the fut. ind. in a command (G. 1352 ; H. 886). — 3. **ἧς . . . ἧς,** *which* (G. 1031 ; H. 994) *you possess* (pf. of *κτάομαι*) *and on account of which* (G. 1126 ; H. 744), *etc.* — 4. **ἐλοίμην ἄν** : what use of the opt. is this ? — 5. **ἀντὶ ὧν . . . πάντων,** *in preference to all that* (G. 1038 ; H. 995) *I have*. The Persian government was an absolute despotism, and regarded all who were in dependence upon the king as his slaves. Cyrus is called the *δοῦλος* of Artaxerxes, p. 43, 22.

§ 4. 5. **ὅπως . . . εἰδῆτε** : a final clause. — 6. **εἰς οἷον . . . ἀγῶνα,** *into what sort of a struggle you are going*, indir. quest. (G. 1600 ; H. 1011 *a*). *Cf.* in 9 below, *οἵους γνώσεσθε*. — 7. **τὸ πλῆθος** : *sc. ἐστί*. — 8. **ἐπίασιν** : as fut. — **ταῦτα** : *i.e.* their numbers and outcry. — **τὰ ἄλλα . . . ἀνθρώπους,** *as to all else, I feel* (lit. *seem to myself*) *even ashamed* (*to think*) *what sort of*

Page 30.] *men* (ἀνθρώπους with emphasized contempt at the end of the sent.) *you will discover those in our country to be* (partic. in indir. discourse). The dir. form of the quest. would be, ποίους ἡμῖν γνώσονται τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους; —9. **ἡμῖν**: ethical dat. (G. 1171; H. 770). — 10. **ὑμῶν δὲ . . . γενομένων**: gen. abs., the partics. expressing cond., *if only you be men* (emphatic) *and my affairs turn out well.* With ἀνθρώπους and ἀνδρῶν in this line *cf.* what Herodotus (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. — 11. **ὑμῶν τὸν βουλόμενον**, *whoever of you* (part. gen.) *shall wish.* — 12. **τοῖς οἴκοι**, *to his friends at home* (masc.). — 14. **τῶν οἴκοι**, *things at home* (neut.). *Cf.* τὰ παρ' ἐμοί in the preceding line.

§ 5. 15. **πιστὸς Κύρῳ**, *in the confidence of Cyrus.* Gaulites probably spoke by direction of Cyrus. — 17. **διὰ . . . προσιόντος**, *because you are* (lit. *on account of your being*, G. 1546; H. 959) *at such* (*a critical point*) *of the danger that is approaching*, κινδύνου limiting τοιούτῳ (G. 1088; H. 728 *a*). Most Mss. have τοῦ προσιόντος. But without τοῦ the gen. may be absolute, *when the danger is approaching.* — 18. **τι**: the reference to his present undertaking is purposely vague. — **μεμνήσεσθαι**: fut. pf. serving as a simple fut. to μέμνημαι, which has the force of a pres. (G. 1263; H. 849). — 19. **ἔνιοι δέ**: *sc.* φασί. — **οὐδ εἰ . . . δύνασθαι ἄν**, *not even if you should remember, etc., would you be able* (G. 1494; 1500; H. 946, 964 *a*). — **μεμνῆο**: for the form, see G. 734, 1; H. 465 *a*.

§ 6. 21. **ἔστι πρὸς μεσημβρίαν**, *is* (*i.e. extends*) *toward the south.* For the accent of ἔστι, see G. 144, 5; H. 480, 2. — **ἡμῖν**, dat. of advantage. — 22. **μέχρι οὗ**, *to the point where*, lit. *to what* (*point*), neut. of the rel. with a prep. — 24. **τὰ . . . πάντα**, *all between these* (*limits*). *Cf.* τὸ μέσον τῶν τειχῶν, p. 17, 23.

§ 7. 27. **τούτων**: with ἐγκρατεῖς (G. 1140; H. 753 *b*). — **τοῦτο**: introduces the clause with μή. — 28. **μὴ οὐκ ἔχω ὅ τι δῶ**, *that I shall not* (G. 1364; H. 1033) *know* (lit. *shall not have*) *what to give.* The dir. form of the indir. quest. (G. 1490; H. 932) ὅ τι δῶ would be τί δῶ; *what shall I give?* (G. 1358; H. 866, 3). So οὐκ ἔχω ὅ τι εἴπω (or τί εἴπω), *non habeo quod* (or *quid*) *dicam.* Here οὐκ ἔχω is nearly equivalent to ἀπορῶ, *be at a loss*, and the indir. quest. in ὅ τι δῶ, *etc.*, is plain. But the analogy of the familiar expression οὐκ ἔχω ὅ τι δῶ, *I have nothing to give* (in which the interr. and rel. consts. are sometimes hard to distinguish), gave rise occasionally to the corresponding expression ἔχω ὅ τι δῶ, *I have something to give*, in which the rel. character greatly preponderates; and here we have (p. 31, 1) μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ, *that I may not have enough to give to*, where the const. is purely rel. (see G. 1443). See G. *Moods and Tenses*, § 677 and § 572. — **ἂν εὖ γένηται**: *sc.* τὰ πράγματα.

Page 31.] 2. **στέφανον**: not, of course, as a badge of sovereignty. See the Dict. See also the Introd., § 25[2].

§ 8. 3. **οἱ δέ**: *i.e.* the generals and captains present at the council. *Cf.* p. 29, 23 ff. — 6. **σφίσιν**: indir. reflexive (G. 987; H. 685). — 7. **ἐμπιπλάς** (G. 795; H. 534, 7 *a*).

§ 9. 8. **παρεκελεύοντο . . . τάττεσθαι**: had Cyrus followed this advice, the whole course of Persian history might have been changed. — 9. **μάχεσθαι**: *i.e.* in person. — **ἑαυτῶν**: with *ὄπισθεν*, an adv. of *place*. — 11. **γάρ**: with reference to some unexpressed intimation of Cyrus, *What! do you think, etc.* We should say, *Do you then think, etc.* — 12. **Νὴ Δία**, *Yes, by Zeus*: acc. in an oath (G. 1066; 1067; H. 723). — 13. **ἐμὸς ἀδελφός**, *a brother of mine*. *ὁ ἐμὸς ἀδελφός* would be *my brother*. Cf. p. 27, 23, and the note. — 14. **ταῦτα**: with a gesture.

§ 10. 15. **ἐγένετο**, *was found to be*. — 16. **ἀσπὶς . . . τετρακοσία**, lit. *10400 shield*, just as we say "a thousand horse." — The sum total of the Greeks here given does not tally with the numbers previously given separately. The reason for the discrepancy is uncertain. *Cf.* the Introd., § 22.

§ 11. 20. **ἑκατὸν καὶ εἴκοσι μυριάδες**: the number is probably overstated. Ctesias, the king's private physician (mentioned p. 38, 12), gave it as 400,000. — 21. **ἄλλοι**, *besides*. — 22. **αὖ**, *moreover*.

§ 12. 23. **τοῦ**: with *στρατεύματος*. — 24. **ἄρχοντες . . . ἡγεμόνες**: note *καί* before both of the last two titles, while the proper names below have no connection. Both are common forms of expression in Greek; in English we generally use *and* only before the last subst. in such a series.

Page 32.] 2. **μάχης**: after *ὑστέρησε* implying comparison (G. 1120; H. 749). — **ἡμέραις**: for the case, see G. 1184; H. 781.

§ 13. 6. **τῶν πολεμίων**: a part. gen. limiting *οἵ*. — **ταὐτά**: distinguish from *ταῦτα* in 3 above. — The number of prepositional phrases in this short section is worthy of note.

§ 14. 8. **συντεταγμένῳ τῷ στρατεύματι**: the subst. is a dat. of accompaniment (G. 1189, 1190; H. 774), and the partic. expresses the attendant circumstance. This force of the partic. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, *συντεταγμένου τοῦ στρατεύματος*. For the order of march, see the Introd., § 35[2]. — 10. **μέσον**: *cf.* p. 6, 9, and the note. — 11. **τάφρος**: the word in itself signifies an artificial trench, but this idea is emphasized by *ὀρυκτή*. — 12. **ὀργυιαί**: in appos. to *τάφρος*, where we should expect rather *ὀργυιῶν* (G. 1085, 5; 729 *a*). *Cf.* *ποδῶν* in 21 below, and the use of the adj. in 16.

§ 15. 13. **ἐπί**, *to the extent of*. — 14. **τοῦ τείχους**: *cf.* p. 64, 20, and the note. The trench was dug northward, obliquely (not at a right angle, like the wall) to the Euphrates, which here runs about S. E. — 15. **διώ-**

Page 32.] **ρυχες**: *sc.* *εἰσί*. — **ῥέουσαι, πλεῖ**: for the forms, see G. 495, 1; H. 411. — 20. **ποταμοῦ, τάφρου**: the genitives follow the adv. of place. Why the trench had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made is that Cyrus had surprised the king by his rapid marching, and that the latter in consequence had abandoned the work in alarm when it was almost completed. The genuineness of the bracketed words is suspected.

§ 16. 23. **προσελαύνοντα**: partic. in indir. disc. — 24. **παρῆλθε καὶ ἐγένοντο**: the point of view shifts. Cyrus is prominent in the writer's mind when he says *παρῆλθε* (sing.), the whole army when he says *ἐγένοντο*.

§ 17. 25. **μέν**: *cf.* *τῇ δὲ τρίτῃ*, p. 33, 12. — 26. **ὑποχωρούντων**: in emphatic position, opp. to *ἐμαχέσατο*. — 27. **ἦσαν**: plur., although the subj. is in the neut. plur. This occurs frequently in Xenophon (G. 899, 2; H. 604 *b*).

Page 33.] § 18. 2. **δαρεικούς**: the daric was a gold coin and would now be worth about $5.40 or £1.2.0 in gold. See the Dict. Cyrus here pays a bet of 10 talents (60,000 drachmas) with 3000 darics, which shows that the daric was worth 20 drachmas, or $3.60 in silver. The difference in these two results ($5.40 and $3.60) comes from the change in the proportional values of gold and silver. In antiquity the proportion was about 10 : 1; now, by the United States law, it is about 16 : 1, but actually very much higher. See the Dict., *s.v.* *μνᾶ*. As the daric was a gold coin, of course its gold value is the correct one. — **ὅτι . . . εἶπεν**: a causal sentence. *Cf.* p. 18, 16, and the note. — 3. **ἀπ' ἐκείνης**: *i.e. before that (day)*. — 4. **ἡμερῶν**: for the case, see G. 1136; H. 759. *Cf.* *ἡμέρᾳ* in 3 above (G. 1192; H. 782), and *σταθμόν*, p. 32, 7 (G. 1062; H. 720). — 5. **Οὐκ . . . μαχεῖται**, *he will not fight then at all*. — **εἰ οὔ**: rather than *εἰ μὴ μαχεῖται* (G. 1383; H. 1021), because Cyrus is consciously repeating the statement of Silanus. For *εἰ μαχεῖται*, see G. 1405; H. 899. — 6. **ἀληθεύσῃς**, *shall prove to be speaking the truth*. The fut. apod. is in *δώσειν* understood with *ὑπισχνοῦμαι*. — 8. **παρῆλθον**: with plup. force. *Cf.* p. 1, 12, and the note.

§ 19. 9. **ἐκώλυε**: attempted action. — 10. **ἔδοξε**: personal const. (G. 1522, 2; H. 944 *a*). — 11. **ἀπεγνωκέναι τοῦ μάχεσθαι**, *to have abandoned the idea of fighting*. For the gen. of the inf., see G. 1547; H. 959. — **τῇ ὑστεραίᾳ**: *sc.* *ἡμέρᾳ*. — 12. **ἠμελημένως**: adv. formed from perf. pass. participle.

§ 20. 13. **καθήμενος, ἔχων**: partics. of manner. — 14. **αὐτῷ**: dat. of disadvantage, but *στρατιώταις*, in the next line, dat. of advantage. For the loose discipline here manifest, see the Introd., § 35[1].

CHAPTER VIII.

Page 33.] § 1. For the Battle at Cunaxa, described in this and the tenth chapters, see the Introd., §§ 44, 45. — 17. **ἦν** : the subj. is indefinite (G. 897, 3 ; H. 602 *d*). — **ἀγορὰν πλήθουσαν** : four parts of the day were distinguished, *πρῴ* (p. 53, 7), *ἀγορὰ πλήθουσα*, *μέσον ἡμέρας* (p. 34, 21), and *δείλη* (p. 34, 22). See the Dict. — 18. **σταθμός** : here *halting-place*. — **ἔμελλε** : *i.e.* Cyrus. For *ἔμελλε καταλύειν*, expressing past intention, see G. 1254 ; H. 846 *a*. — **καταλύειν**, to halt, for breakfast. See the Introd., § 40[1]. — 20. **προφαίνεται . . . κράτος**, *comes in sight, riding at full speed*. — **ἱδροῦντι τῷ ἵππῳ**, *with his horse in a sweat*. For the dat., *cf.* *συντεταγμένῳ τῷ στρατεύματι*, p. 32, 8, and the note. The form *ἱδροῦντι* is exceptional for *ἱδρῶντι* (G. 497).

§ 2. 24. **αὐτίκα** : in emphatic position. Construe with *ἐπιπεσεῖσθαι*. — 25. **καὶ πάντες δέ**, *and all alike*, *i.e.* Persians as well as Greeks. *Cf.* p. 1, 7, and the note. — **σφίσιν** : *cf.* p. 31, 6. — **ἐπιπεσεῖσθαι** : *i.e.* the king. Note the tense of the inf., which is in indir. discourse.

§ 3. Note in the first two lines the repeated use of the art. like a poss. pron. — 27. **τὰ παλτά** : each Persian horseman carried two javelins into battle. See the Introd., § 14[2], and *cf.* p. 26, 2.

Page 34.] § 4. 4. **ἔνθα . . . καθίσταντο** : see the Introd., § 35[1], and the note. — 5. **τὰ δεξιὰ τοῦ κέρατος** : *the right* (*sc.* *μέρη*, *parts*) *of the wing*. *κέρας* here refers to the whole Greek force (*τὸ Ἑλληνικόν*), which was the right wing of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in *ἐν τῷ δεξιῷ* and *ἐν τῷ εὐωνύμῳ* (10 and 11). But *τὸ εὐώνυμον κέρας τοῦ Ἑλληνικοῦ* in 7 means *the left wing* of this same Greek division (or *κέρας*). — 6. **ἐχόμενος** : *sc.* Κλεάρχου, and see G. 1246 ; 1099 ; H. 816, 9 ; 738. *Cf.* p. 35, 2, where also the genitives are to be understood.

§ 5. 8. **τοῦ βαρβαρικοῦ** : part. gen. with *ἱππεῖς*. Note *τὸ ἄλλο βαρβαρικόν* in 12. — 9. **εἰς** : *cf.* p. 5, 5, and the note. — 10. **ἔστησαν**, *took their position* (second aor.). The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

§ 6. 12. **Κῦρος . . . ἑξακόσιοι** : *sc.* *ἔστησαν*. — 13. **ὅσον**, *about*. See the note on *εἰς*, p. 5, 5. — **θώραξι μὲν αὐτοὶ . . . Κύρου**, (*the men*) *themselves on their part* (*μέν*) *with breastplates, thigh-pieces, and helmets, — all except Cyrus*. The exception extends only to *κράνεσι*, as appears from the following *Κῦρος δὲ κτλ.* *οἱ δ' ἵπποι* (in 17) is the antithesis to *θώραξι μὲν αὐτοί*. — 15. **ψιλὴν . . . κεφαλήν**, *with his head unprotected* (G. 919 ; H. 594 *b*). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.

Page 34.] § 7. 19. **μαχαίρας**: what was the difference between the *μάχαιρα* and the *ξίφος*?

§ 8. *Cf.* the beginning of this section with that of § 1. — 22. **ἡνίκα . . . ἐγίγνετο,** *but when it began to be* (lit. *was becoming*) *afternoon.* See the note on *ἀγορὰν πλήθουσαν*, p. 33, 17. The battle was fought between this time and dark. — **ἐφάνη,** *there was seen.* — 23. **χρόνῳ . . . πολύ,** *some time* (for the dat., *cf.* p. 32, 2) *later* (*the cloud of dust appeared*) *just like a sort of blackness in the plain for a great distance* (*ἐπὶ πολύ*). — 25. **χαλκός τις ἤστραπτε,** *here and there* (*τὶς*) *their bronze armor began to flash.*

Page 35.] § 9. 2. **ἐχόμενοι**: *cf.* p. 34, 6, and the note. — 5. **κατὰ ἔθνη,** *nation by nation.* — 6. **ἕκαστον τὸ ἔθνος**: in app. with *οὗτοι*, but attracting *ἐπορεύετο* into agreement with it, — *but these were all proceeding* (normally *ἐπορεύοντο*) *in national divisions, each nation in the form of a solid square.*

§ 10. 7. **ἅρματα**: *sc.* *ἦν* or *ἦσαν* (for the number *cf.* *εἶχον* in 8 and *ἐντυγχάνοιεν* in 10). — 8. **καλούμενα**: *cf.* *καλουμένη*, p. 8, 3, and the note. — 10. **ὡς διακόπτειν**, *cf.* *ὡς μὴ ἅπτεσθαι*, p. 24, 21, and the note. — **ὅτῳ**: *i.e.* *ᾧτινι* (G. 425; H. 280). — **ἐντυγχάνοιεν**: opt. by quot. (G. 1502; H. 937) after the idea of purpose in *ὡς διακόπτειν* (*cf.* G. 1503), the original thought being *ὅτῳ ἂν ἐντυγχάνωσι* (G. 1434; H. 916). — 11. **ἡ δὲ γνώμη ἦν οἷς . . . ἐλῶντα καὶ διακόψοντα,** *they were intended to drive, etc.* (for the form *ἐλῶν* see *ἐλαύνω*). The partics. are in the nom., as if *γνώμην εἶχεν* (*sc.* *τὰ ἅρματα*) had preceded; and *ὡς* is used (G. 1574; H. 978) as if the chariots themselves had the intention.

§ 11. 12. **ὅ μέντοι,** *what, however*, repeated in *τοῦτο* in 14 (G. 1030). — 13. **καλέσας . . . Ἕλλησι**: we might have had (*cf.* p. 33, 1, 2) *καλέσας τοὺς Ἕλληνας παρεκελεύετο αὐτοῖς*, but in Greek the obj. is regularly expressed but once. — 14. **ἐψεύσθη τοῦτο,** *in this* (acc. of specification) *he was mistaken.* — 15. **κραυγῇ**: dat. of manner. *Cf.* *σιγῇ*, *ἡσυχῇ*, following. — **σιγῇ ὡς ἀνυστόν,** *with as little noise as possible*, in full *ὡς ἀνυστὸν ἦν προσιέναι σιγῇ. Cf.* *ᾗ δυνατὸν μάλιστα*, p. 15, 10, and the note. — **ἐν ἴσῳ**: *cf.* *ὁμαλῶς*, p. 36, 2.

§ 12. 17. **αὐτός**: *i.e.* attended *only* by Pigres and the few others mentioned. — 19. **ἄγειν**: obj. inf. not in indir. discourse, following *ἐβόα* as a verb of *commanding* (G. 1519; H. 948). — 20. **ὅτι . . . εἴη**: opt. in a causal sent. (G. 1506; H. 925 *b*). — **κἂν νικῶμεν**: the apod. *πεποίηται*, although a pf. in form, still refers vividly to the future (G. 1264; H. 848), *our whole work is* (*will have been*) *done.* — 21. **ἡμῖν**: dat. of agent (G. 1238, 1; H. 769).

§ 13. 21. **ὁρῶν . . . τὸ μέσον στῖφος,** *although he saw the compact body at the centre, i.e.* the 6000 cavalry mentioned p. 31, 21 ff. — 22. *ἀκούων* is also concessive (G. 1563, 6; H. 969 *e*). — **Κύρου**: gen. of source (G. 1103;

Page 35.] H. 742 *c*). The clause **ἔξω ὄντα** (partic. in indir. discourse) . . . *βασιλέα* constitutes the obj. acc. — **τοῦ εὐωνύμου** : with ἔξω, an adv. of place. — 23. **τοσοῦτον . . . ἔξω ἦν** : parenthetic. — **πλήθει,** *in numbers.* For the case *cf. γένει*, p. 26, 16. — 25. **ἀλλ' ὅμως,** *but still*, resuming the statement after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — 27. **μὴ κυκλωθείη ἑκατέρωθεν,** *that he might be turned on both flanks.* Why opt. ? — 28. **ὅτι αὐτῷ . . . ἔχοι** : he said *ἐμοὶ μέλει* (G. 1161 ; H. 764, 2, the clause that follows being the obj. gen.) *ὅπως καλῶς ἔχῃ* (G. 1374 ; H. 885 *b*). — If Clearchus had been less cautious and obeyed the wise orders of Cyrus, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus, *ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἕξει κάλλιστα, τὸ πᾶν διέφθειρεν.* This is Grote's view.

Page 36.] § 14. 1. **τὸ βαρβαρικὸν στράτευμα** : the king's army. — 3. **συνετάττετο . . . προσιόντων,** *was forming its line from those still coming up.* — 4. **οὐ πάνυ πρός,** *not very near, at some distance from.* — **πρὸς αὐτῷ τῷ στρατεύματι** : *near the army itself*, αὐτῷ strengthening the idea of *nearness.* — 5. **κατεθεᾶτο,** *took a survey.* Distinguish *ὁράω*, *see* in general ; *βλέπω*, *turn the eyes, look* ; *θεάομαι*, *gaze at.* — **ἑκατέρωσε** : with *ἀποβλέπων.*

§ 15. 7. **Ξενοφῶν** : the first mention of Xenophon in the *Anabasis.* — — **ὡς συναντῆσαι** : *cf.* p. 35, 10, and the note. — 8. **εἴ τι παραγγέλλοι,** *whether* (G. 1605 ; H. 1016) *he had any commands* (opt. in an indir. quest.). — **ἐπιστήσας,** *pulling up* (*sc. τὸν ἵππον*). — 9. **τὰ ἱερά** : what was the difference between *τὰ ἱερά* and *τὰ σφάγια* ? For the sacrifice here mentioned, see the Introd., § 43 [2].

§ 16. 10. **λέγων,** *while saying* (G. 1563, 1 ; H. 968). — 11. **ἰόντος** : the partic. is not in indir. discourse (G. 1582 ; *cf.* 1583). — **τίς . . . εἴη,** *what the noise was* (opt. in indir. quest.). Here *τίς*, but in 14 *ὅ τι* (G. 1012 ; 1013 ; H. 700). — 12. **ὁ Κλέαρχος** : Clearchus had ridden up in the mean time. Some Mss. have **Ξενοφῶν.** — **σύνθημα** : see the Introd., § 43 [2]. — **παρέρχεται** : what might the mood have been ? *Cf. παραγγέλλει* and *εἴη* in the next two lines. — **δεύτερον** : the watch-word was passing back, up the ranks. — 13. **καὶ ὅς,** *and he, i.e.* Cyrus (G. 1023, 2 ; H. 655 *a*). — **τίς παραγγέλλει** : *i.e. who was giving it out*, without his approval.

§ 17. 15. **Ἀλλὰ . . . ἔστω,** *well, I accept it* (the password) ; *so let it be.* ἀλλά marks the opposition between his present concession and previous surprise. — 18. **καὶ οὐκέτι . . . ἀλλήλων** : *i.e. the two lines were now less than three or four stades* (less than half a mile) *apart.* — **διειχέτην τὼ φάλαγγε** : note the dual, which is uncommon in Attic prose, and the fem. form *τώ* (G. 388 ; H. 272 *a*). — 19. **ἐπαιάνιζον,** *began to sing the paean*, as an omen of victory. See the Introd., § 43 [2]. — 20. **ἀντίοι** : for the case, see G. 927 ; H. 940. — **πολεμίοις** : see G. 1174 ; H. 772 *b*.

Page 36.] § 18. 20. **ὡς δὲ . . . φάλαγγος,** *when, as they* (*sc.* **αὐτῶν**) *proceeded, a part* (*sc.* **μέρος** with **τι**) *of the phalanx surged forward* (beyond the rest), lit. *billowed out, etc.* — 22. **δρόμῳ θεῖν,** *to go on the run, double-quick* (dat. of manner). — 23. **οἷον . . . ἐλελίζουσι,** *as they raise the war-cry to Enyalius* (*Ares*). For the battle-cry and the charge on the double-quick, see the Introd., § 43[2]. — **καὶ πάντες δέ** : *cf.* p. 33, 25, and the note. — 25. **φόβον . . . ἵπποις,** *thereby frightening* (lit. *causing fright among*) *the horses* (a dat. of disadvantage).

§ 19. 26. **πρὶν δὲ . . . ἐξικνεῖσθαι** : lit. *before an arrow reached them, i.e. before the Greeks were within bow-shot of them. Cf.* **πρὶν εἶναι**, p. 20, 17. — 27. **κατὰ κράτος** : *cf.* **ἀνὰ κράτος**, p. 33, 20.

Page 37.] 1. **θεῖν δρόμῳ** : here the phrase involves the idea of confusion and disorder. *Cf.* p. 36, 22. See the Introd., § 43[2].

§ 20. 2. **τὰ δ' ἅρματα** : *i.e.* of the enemy. We might have had **τῶν δ' ἁρμάτων**, but the subst. takes the case of the words (**τὰ μέν, τὰ δέ**) denoting its parts (G. 914 ; H. 624 *d*). — 4. **ἡνιόχων** : for the case, *cf.* p. 13, 4, and the note. — **ἐπεὶ προΐδοιεν, διίσταντο,** *opened a gap, whenever they saw them coming on.* Why is **προΐδοιεν** in the opt. ? — 5. **ἔστι δ' ὅστις** : we should expect **ἦν δέ τις ὅς**. *Cf.* p. 23, 15, and the note. — **κατελήφθη ἐκπλαγείς,** *was caught* (*i.e. by failing to get out of the way of a chariot*) *in his consternation.* — 6. **καὶ . . . ἔφασαν,** *and yet, in fact* (**καὶ μέντοι**), *they said that not even he suffered any harm.* — 7. **οὐδὲ . . . δέ** : the neg. expression corresponding to **καὶ . . . δέ**, for which *cf.* p. 33, 25. — **οὐδ' οὐδεὶς οὐδέν** : emphatic neg. *Cf.* p. 11, 11, and the note. So just before **οὐδὲν οὐδέ**. — 9. **τις,** *a single man.*

§ 21. 10. **ὁρῶν** : *when he saw.* — **νικῶντας, διώκοντας** : participles in indirect discourse (G. 1583). — **τὸ καθ' αὑτούς** : *sc.* **πλῆθος**. — 11. **ἡδόμενος,** *although he was pleased.* — 12. **οὐδ' ὥς,** *not even then* (*thus, under these circumstances*). — 13. **συνεσπειραμένην** : *cf.* **ἐκκεκαλυμμένας**, p. 8, 21, and the note. — 15. **ποιήσει,** *would do.* On what principle might this have been **ποιήσοι** ? — **ᾔδει αὐτὸν ὅτι ἔχοι** : lit. *knew him that he had, i.e. knew that he had. Cf.* p. 2, 8, and the note. The thought might also have been expressed by **ᾔδει αὐτὸν ἔχοντα** (G. 1588 ; H. 982), but not regularly by **αὐτὸν ἔχειν** (G. 1592, 2 ; H. 986).

§ 22. 17. **μέσον . . . ἡγοῦνται** : *i.e. they always command their own centre.* — 18. **οὕτω,** *thus,* repeats the thought of **μέσον ἔχοντες τὸ αὐτῶν**, and is itself further defined by **ἦν ᾖ . . . ἑκατέρωθεν,** *thus, namely with their troops on either side of them.* The force of **οὕτω** extends not only to **εἶναι** but also to **ἂν αἰσθάνεσθαι** : note **καὶ . . . καί**. — **εἶναι** : inf. in indir. discourse, apod. to the general supposition **ἦν ᾖ**. — 19. **ἡ ἰσχὺς αὐτῶν** : note the position of the pron. (G. 977, 1 ; H. 673 *b*). — **εἴ τι χρῄζοιεν . . .**

Page 37.] **ἂν αἰσθάνεσθαι** : in the dir. form, *εἴ τι χρήζοιμεν, ἡμίσει ἂν χρόνῳ αἰσθάνοιτο κτλ.* See G. 1500; 1494; H. 964 *a*; 946. — 20. **ἡμίσει χρόνῳ** : more commonly *ἐν ἡμίσει χρόνῳ* (G. 1194; H. 782 *a*).

§ 23. 21. **δὴ τότε . . . ὅμως,** *the king accordingly* (*δή*) *on this occasion held* (G. 1563, 6; H. 969 *e*) *the centre, but still, etc.* — 24. **αὐτοῦ** : with *ἔμπροσθεν.* — **ἐπέκαμπτεν . . . κύκλωσιν,** *wheeled round* (lit. *against*), *as if to encircle* (*the enemy*). By this movement the king's troops, who had been at right angles to the river, began to take a position in which they would have faced it.

§ 24. 26. **μὴ . . . κατακόψῃ** : subjv. in clause with *μή* (G. 1378; H. 887) after a secondary tense (*ἐλαύνει*, G. 1268; H. 828). — 27. **ἐλαύνει ἀντίος,** *charged to meet* (*him*). Note the adv. force of the pred. adj. (G. 926; H. 619).

Page 38.] 2. **τοὺς ἑξακισχιλίους** : identical with *τοὺς πρὸ βασιλέως τεταγμένους*, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — 3. **αὐτὸς τῇ ἑαυτοῦ χειρί,** *himself with his own hand* (G. 997; H. 688).

§ 25. 5. **εἰς τὸ διώκειν,** *in pursuit.* For the use of the inf., *cf.* *διὰ τὸ εἶναι*, p. 30, 17. — 6. **πλήν** : here a conj. *Cf.* its use as a prep., p. 34, 14. — 7. **σχεδὸν . . . καλούμενοι,** *chiefly those called his table-companions.*

§ 26. 8. **τὸ ἀμφ' ἐκεῖνον στῖφος** : the king's *ὁμοτράπεζοι* probably, who, now that the 6000 had fled, rallied about him in a compact body (*στῖφος*) for his protection. — 9. **ἠνέσχετο** : double augment (G. 544; H. 361 *a*). — 12. **καὶ ἰᾶσθαι . . . φησι,** *and he says that he himself healed* (G. 1285; H. 853 *a*) *the wound.* The pres. inf. can never thus be used for the impf., unless the context makes it certain that it represents an impf. and not a pres. See the examples in *Moods and Tenses*, § 119. Here the well-known time of the event makes the meaning plain. For *καὶ ἰᾶσθαι κτλ.* we should expect a rel. sent., and it has been conjectured that Xenophon wrote, *ὃς καὶ ἰᾶσθαι κτλ.*, *who says also, etc.*

§ 27. 13. **αὐτόν** : *i.e.* Cyrus. — **ὑπὸ τὸν ὀφθαλμόν,** *under the eye* (implying motion *towards* the eye). — 14. **μαχόμενοι . . . ἑκατέρου** : the const. begun by these subjs. is not finished (except so far as it is partially resumed in *Κῦρος δέ*), but passes suddenly into the indir. quest., *ὁπόσοι . . . ἀπέθνῃσκον.* — 16. **ἀπέθνῃσκον** : impf., since the reference is to different persons killed at different times, but in 17 the aor. *ἀπέθανε*, referring to the death of Cyrus alone. — **Κτησίας λέγει** : we should say, *this I leave for Ctesias to tell.* — 18. **ἔκειντο,** *lay dead, iacebant.*

§ 28. 20. **πεπτωκότα** : quoted after *εἶδε.* — 21. **περιπεσεῖν αὐτῷ,** *to have thrown his arms about him.* For the case of *αὐτῷ*, see G. 1179; H. 775.

Page 38.] § 29. 21. **καὶ . . . Κύρῳ** : note that the order of the words is the same in Greek and English. — 22. **ἐπισφάξαι αὐτὸν Κύρῳ,** *to slay him* (Artapates) *over Cyrus, i.e.* as a victim. For the case of Κύρῳ, *cf.* *αὐτῷ* in 21. — 23. **ἑαυτὸν ἐπισφάξασθαι** : strongly reflex., *slew himself with his own hand*, *ἑαυτόν* being added to the verb already in the mid. Note also the voice of *σπασάμενον*.

CHAPTER IX.

Page 39.] § 1. 1. **μὲν οὖν,** *so then.* — **οὕτως** : what would *ὧδε* mean? — **ἀνὴρ ὤν,** *a man who was, etc.* — 2. **Περσῶν . . . γενομένων** : the Persians meant are those of the royal line born (*γενομένων*) after the time of Cyrus the Great. — 3. **παρά** : with the gen. of the agent in place of *ὑπό* (G. 1237; H. 818 *a*). — 4. **τῶν δοκούντων . . . γενέσθαι,** *those who are reputed to have known Cyrus intimately.* — 5. **γενέσθαι** : with *δοκούντων*. *Cf.* *ἀπεγνωκέναι*, p. 33, 11.

§ 2. 6. **πρῶτον μέν** : correl. to *ἐπεὶ δέ* in 21, which marks the second period in his life, and to *ἐπεὶ δέ*, p. 40, 1, which marks the third. — **ἔτι παῖς ὤν,** *while still a boy.*

§ 3. 10. **καταμάθοι ἄν** : potential opt. *Cf.* p. 28, 16. — 11. **αἰσχρὸν . . . ἔστι** : for the const., *cf.* *οὐκ ἦν λαβεῖν*, p. 22, 13. — **οὐδὲν οὔτε . . . οὔτε** : *cf.* p. 37, 7, 8.

§ 4. 12. **θεῶνται . . . καὶ ἀκούουσι,** *see some* (*sc.* *τινάς*) *honored and hear of them.* — 14. **εὐθὺς παῖδες ὄντες,** *from earliest boyhood* : see G. 1572; H. 976. — **μανθάνουσιν ἄρχειν,** *learn how to rule* (G. 1592, 2; H. 986).

§ 5. 15. **αἰδημονέστατος** : put first for emphasis, displacing *μέν*; otherwise the order would be *πρῶτον μὲν αἰδημονέστατος*. — 16. **ἐδόκει εἶναι,** *had the reputation of being.* — **τοῖς τε . . . πείθεσθαι,** *and of being more obedient to his elders than* (*were*) *even those inferior to himself in rank.* — 18. **φιλιππότατος** with *ἐδόκει εἶναι*, but *χρῆσθαι* with *ἐδόκει* alone. — 19. **ἔκρινον** : *they* (*i.e.* men in general) *judged him, etc.* — **ἔργων** : with the two superlatives in 20 and 21 (G. 1142; H. 754 *a*).

§ 6. 21. **ἡλικίᾳ** : dat. of indir. obj. (G. 1159; H. 764, 2). — 23. **ἄρκτον** : epicene (G. 158; H. 127). — **ἐπιφερομένην,** *that rushed upon him.* — 25. **τὰ μέν** : cognate acc., *suffered somewhat, received wounds.* Often a different word takes the place of the article in one part of the correlation **ὁ μέν . . . ὃ δέ,** as here *τέλος δέ* (G. 1060, H. 719). — 27. **πολλοῖς μακαριστόν** : *cf.* *τοῖς οἴκοι ζηλωτόν*, p. 30, 12.

Page 40.] § 7. 1. **κατεπέμφθη** : why *κατά*? — **σατράπης,** *as satrap.* For the facts here mentioned, see the Introd., § 17. — 3. **στρατηγὸς δὲ καί** : *cf.* with reference to position, *καὶ στρατηγὸν δέ*, p. 1, 7. — **οἷς** : dat. of indir. obj. after *καθήκει*. — 4. **πρῶτον μέν** : weakly correlated by *δέ* in 18.

Page 40.] 5. **ἐπέδειξεν αὐτὸν ὅτι κτλ.** : *cf.* *τῶν βαρβάρων*, p. 2, 8, and the note. The dir. form of the sent. quoted after *ἐπέδειξεν ὅτι* was *περὶ τλείστου ποιοῦμαι, ἂν τῳ σπείσωμαι καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαί τι, μηδαμῶς ψεύδεσθαι.* What use of the subj. is this? — **τῳ** : what other form was possible? See G. 416, 1; H. 277.

§ 8. 7. **καὶ γάρ**, *and* (*proof is at hand*) *for*. — 10. **μηδὲν ἂν παθεῖν** : in the dir. form *οὐδὲν ἂν πάθοιμι*. For the change of neg., see G. 1486; 1496; H. 1024.

§ 9. 12. **ἑκοῦσαι** : *cf.* p. 3, 20, and the note. — 13. **Μιλησίων** : we should expect *Μιλήτου*. See the Introd., § 17. — **οὗτοι δὲ . . . αὐτόν** : a proof, drawn from an enemy, that Cyrus was to be trusted. — **τοὺς φεύγοντας** : *i.e. refugees*. — 14. **προέσθαι** : see *προίημι*.

§ 10. 14. **καὶ γὰρ . . . ἔλεγεν**, *for he both* (*καὶ . . . καί* in correlation) *showed repeatedly by what he did, and declared repeatedly*, or, more freely, *showed repeatedly both by word and deed*. — 15. **ὅτι . . . πράξειαν** : in dir. form *οὐκ ἂν ποτε προοίμην, ἐπεὶ . . . ἐγενόμην, οὐδ' εἰ . . . γένοιντο . . . πράξειαν* (G. 1499; 1500; H. 935 *c*). — **προοῖτο** : for the form, see G. 810, 2; H. 476. — 16. **ἅπαξ**, *once* for all; but *ποτέ*, *once* on a time (p. 39, 23), *some time, ever*. — **οὐδ' εἰ . . . γένοιντο**, *not even if they should become still fewer*, *i.e.* should be cut down in numbers by their misfortunes. — 17. **κάκιον πράξειαν** (G. 1075; H. 810).

§ 11. 18. **φανερὸς δ' ἦν καὶ πειρώμενος**, *but it was obvious also that he strove*. *Cf.* *δῆλος ἦν ἀνιώμενος*, p. 7, 18, and the note. — **εἰ ποιήσειεν** : prot. to *πειρώμενος*, past general supposition. For the two accs. after *ποιήσειεν*, see G. 1073; H. 725 *a*. For the parallel const. in 21, see G. 1074; H. 712, and *cf.* 17. — 20. **ἐξέφερον**, *reported*. — **ὡς εὔχοιτο** : quoted after *εὐχὴν ἐξέφερον*, which involves the idea of *saying*. They said, **εὔχεται** (*i.e. he sometimes prays*) *ζῆν ἕστ' ἂν νικᾷ* (G. 1465; 1434; H. 921); the fut. apod. to *ἕστ' ἂν νικᾷ* is *ζῆν*. For the change by quot. of the subjv. *νικᾷ* to the opt., see G. 1497, 2; H. 932, 2. — 21. **νικῴη ἀλεξόμενος**, *i.e. should outdo in returning like for like*.

§ 12. 22. **καὶ γὰρ οὖν** : *cf.* 7. — **πλεῖστοι δή** : similar to *μέγιστος δή*, means *the very greatest number*. The phrase *ἑνί γε ἀνδρί* (*ἀνδρί* in app. to *αὐτῷ*) logically modifies the superlative, *i.e.* the number was the very greatest in view, at least (*γέ*), of the fact that a single man (*ἑνὶ ἀνδρί*) was in question. — 23. **τῶν ἐφ ἡμῶν**, *of the men of our time*, part. gen. with *αὐτῷ*, but affected also by the sup. *πλεῖστοι*, as if it had been said *he was trusted most of all the men of our day*. — 24. **προέσθαι**, *intrust*. *Cf.* the meaning in 14.

§ 13. 27. **τὴν ἰδεῖν**, *it was possible to see, you might see*.

Page 41.] 1. **ποδῶν, χειρῶν, ὀφθαλμῶν**: why gen.? — 3. **μηδὲν ἀδικοῦντι**, *if in no respect* (cognate acc.) *a wrong-doer* (G. 1563, 5; H. 969 *d*). — 4. **ὅ τι προχωροίη**, *whatever it was to his advantage* (G. 1431, 2; H. 914 B, 2) *to have* (*sc.* ἔχειν). For ἤθελεν (which might have been ἐθέλοι), see G. 1432; H. 918; 894 *c*.

§ 14. 5. **ὡμολόγητο**, *he had been* (and so *was*) *acknowledged*, pers. const — 6. **ἦν αὐτῷ πόλεμος**: principal sent. where we should expect a dependent one, such as ὄντος ποτὲ αὐτῷ πολέμου; for πρῶτον μέν, notwithstanding its position, goes with ἄρχοντας ἐποίει and is correlated by ἔπειτα δέ in 10. — 8. **καὶ αὐτός**, *even in person*. — **ἑώρα**: for the mood, *cf.* ἤθελεν in 4 and the note. — **ἐθέλοντας**: partic. in indir. discourse. *Cf.* p. 37, 10. — 9. **ἧς κατεστρέφετο χώρας**: attraction and assimilation. *Cf.* p. 30, 5.

§ 15. 11. **ὥστε . . . εἶναι**, *so that* (in his dominions) *the good appeared* (G. 1449; 1450; H. 953) *most prosperous, and the bad were deemed fit to be their slaves*. φαίνεσθαι would regularly either stand within the clause with μέν or else belong to both subjects. — 14. **οἷοιτο**: for the mood *cf.* προχωροίη in 4. — **αἰσθήσεσθαι**: quoted. Note the turn.

§ 16. 15. **γὲ μὴν**, a case in the general testimony to the high character of Cyrus that could not be controverted. — **εἰς δικαιοσύνην**: with ἐπιδείκνυσθαι, *to distinguish himself in uprightness*. — **εἰ γένοιτο, ἐποιεῖτο**: past general supposition. *Cf.* p. 22, 13. — 16. **βουλόμενος**: quoted. *Cf.* φανερὸς ἦν πειρώμενος, p. 40, 18. — **περὶ παντὸς ἐποιεῖτο**: *cf.* περὶ πλείστου ποιοῖτο, p. 40, 5. — **τούτους**: pl. because of the distributive force of τὶς to which it refers. — 17. **ἐκ τοῦ ἀδίκου**, *by injustice*.

§ 17. 19. **δικαίως**, *with fidelity*. — 20. **καὶ . . . ἐχρήσατο**, *and he secured the services of* (G. 1260; H. 841) *an army worthy of the name*, **justo exercitu**. — 22. **ἔπλευσαν**: coming as mercenaries across the sea. — **ἔγνωσαν**, *judged*. — 23. **τὸ κατὰ μῆνα κέρδος**: the second subj. of εἶναι, being in the same const. as πειθαρχεῖν, which might have been τὸ πειθαρχεῖν (G. 1517; 1542; H. 949; 959).

§ 18. 24. **εἴ τίς γέ τι**: one proclitic, three enclitics. The proclitic takes the accent of τὶς; for the accent of the enclitics, see G. 145; H. 117. — **τίς γε**, *any one* (emphatically), no matter how insignificant. — **τι**: with ὑπηρετήσειεν, *did him* (G. 1160; H. 764, 2) *any good service*. With ὑπηρετήσειεν *cf.* γένοιτο in 15 and also ὀρῴη in 27. — 25. **οὐδενὶ . . . προθυμίαν**, *he never let his* (lit. *any one's*, G. 1165; H. 767) *zeal go unrewarded*. — 26. **κράτιστοι δή**: *cf.* πλεῖστοι δή, p. 40, 22, and the note. — **ὑπηρέται**, *supporters*. — **Κύρῳ . . . γενέσθαι**, *Cyrus was said to have had*, lit. *were said to have been* (*become*) *to Cyrus*.

§ 19. 27. **τινα ὄντα**, *that any one was*, in indir. discourse. So the two participles that follow.

Page 42.] 1. **ἐκ τοῦ δικαίου**, *according to justice*, or we may freely translate *δεινὸν . . . δικαίου*, *a skilful and just manager*. — **ἧς ἄρχοι** : part of the cond. rel. sent. (=*εἴ τινος ἄρχοι*) and following the const. of *ὀρῴη*. See G. 1439 ; H. 919*a*. — 2. **χώρας** : antec. attrac. *Cf.* p. 2, 14. — **οὐδένα ἂν . . . ἀφείλετο**, *he would never deprive* (G. 1296 ; H. 835*a*) *him* (lit. *any one*) *of* (*his territory*, *sc.* *χώραν*, and see G. 1069 ; H. 724). *ἄν* belongs equally to *προσεδίδου* (G. 1314). This iterative form with *ἄν*, expressing customary action, is a natural apod. to *εἰ ὀρῴη*. — 5. **ἐπέπατο** : *cf.* the use of the perf. and plup. of *κτάομαι*. — **Κῦρον** : second obj. (G. 1069 ; H. 724). — **οὐ φθονῶν ἐφαίνετο ἀλλὰ πειρώμενος**, *it was clear that he did not envy, etc., but strove, etc.*

§ 20. 8. **φίλους** : emphasized by its position and by the following particles ; obj. of *θεραπεύειν*. — **ὅσους ποιήσαιτο** : the apod. is *θεραπεύειν* (not *γενέσθαι*). This cond. rel. const. with the opt., as also its corresponding use in simple cond. clauses, occurs repeatedly in this chapter. — 9. **ὄντας** : *cf.* *ὄντα*, p. 41, 27. — **ἱκανοὺς συνεργοὺς ὅ τι τυγχάνοι**, *competent co-workers in whatever he chanced, etc.* — **ὅ τι τυγχάνοι** · =*εἴ τι τυγχάνοι*. See note on *ἧς ἄρχοι* in 1. — 10. **βουλόμενος** : *cf.* *παρών*, p. 1, 5, and the note. — 11. **κράτιστος δή** : *cf.* p. 40, 22, and p. 41, 26. — **γενέσθαι** : in the dir. form *ἐγένετο*. — **θεραπεύειν** : past frequentative after *γενέσθαι*.

§ 21. 12. **αὐτὸ τοῦτο οὗπερ ἕνεκα κτλ.**, (*he tried to secure for his friends*) *that very object for which he thought that he needed friends himself, — namely, that he might have co-workers, — he tried* (*I say*) *also on his own part to be a most vigorous co-worker with his friends to secure that, etc.* *αὐτὸ τοῦτο* would naturally have been the obj. of some verb like *πράττειν* after *ἐπειρᾶτο*, but for this simple *αὐτὸ τοῦτο πράττειν* the amplified expression *συνεργὸς . . . εἶναι . . . ἐπιθυμοῦντα* was substituted, to express the same idea more fully. *Cf.* *ἃ . . . κάουσιν*, p. 112, 17. — 14. **τούτου** : emphatic. Otherwise it would be omitted (G. 1026 ; H. 996). — **ὅτου** : *i.e.* *οὗτινος* : gen. not by assimilation, but independently (G. 1102 ; H. 742). — 15. **ἐπιθυμοῦντα** : quoted after *αἰσθάνοιτο*.

§ 22. 15. **οἶμαι** : parenthetic, like our *I think*. — **εἴς γε ἀνήρ** : *cf.* *ἑνί γε ἀνδρί*, p. 40, 22, and the note. — 16. **διὰ πολλά**, *for many reasons*. — 18. **καὶ ὅτου** : *sc.* *πρός* and the indef. antec. of *ὅτου*. — 19. **δεόμενον** : how is the partic. to be construed ?

§ 23. 20. **ἢ . . . ἤ**, *either . . . or*. — **ὡς εἰς πόλεμον** : *ὡς* marks the purpose for which the objects were sent (*εἰς πόλεμον*) as subjectively conceived by the sender. *Cf.* *ὡς εἰς μάχην*, p 33, 23, and *ὡς εἰς κύκλωσιν*, p. 37, 25. — 21. **καί**, *moreover*, with the following sent. as a whole. — 22. **λέγειν** : an impf. inf. with *ἔφασαν*. *Cf.* p. 38, 12, and the note. They said *ἔλεγε*, *he used to say*. — **σῶμα** : acc. of specification referring to *σώματι* in 20. — **οὐκ ἂν δύναιτο, νομίζοι** : Cyrus said *οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίζω*

Page 42.] § 24. 24. **καὶ τὸ μὲν . . . ποιοῦντα,** *and his surpassing* (G. 1542 ; H. 959) *his friends in conferring great* (with emphasis) *benefits, etc.* *τὰ μεγάλα* is cognate acc. with *εὖ ποιοῦντα, benefiting.*

Page 43.] 1. **ἐπιμελείᾳ :** dat. of respect. — **τῷ προθυμεῖσθαι :** parallel in const. with *τῇ ἐπιμελείᾳ* (G. 1547 ; H. 959). — 2. **ταῦτα :** resumes *τὸ περιεῖναι κτλ.*

§ 25. 5. **οὔπω δὴ πολλοῦ χρόνου,** *not for a long time* (G. 1136 ; H. 759), lit. *not as yet now within a long time.* — **ἐπιτύχοι :** represents *ἐπέτυχον* in the words of Cyrus ; but the next sent. gives the *actual* words of the messenger, who in delivering the gift would say : *Κῦρος οὔπω δὴ πολλοῦ . . . ἐπέτυχεν· τοῦτον οὖν σοι ἔπεμψε κτλ. Cf.* 9, *τούτοις ἥσθη Κῦρος· βούλεται κτλ.* — 7. **σὺν οἷς :** *cf. ἀνθ' ὧν*, p. 12, 17, and the note.

§ 26. 9. **ἐπιλέγειν,** *to say in addition* (to presenting the gifts), *to add.* — 10. **τούτων γεύσασθαι,** *to take a taste of* (note the force of the inceptive aor.) *these.*

§ 27. 13. **διαπέμπων :** force of *διά* ? — 14. **ἑαυτῶν** refers to *φίλους*, but *ἑαυτοῦ* in 16 to Cyrus. — 15. **τοῦτον τὸν χιλόν :** *i.e.* what Cyrus sent. — **ὡς μὴ ἄγωσιν :** subjv. of purpose after a secondary tense. Note that a clause of *negative* purpose can be introduced either by the simple *μή*, or by *μή* preceded by *ἵνα*, *ὡς*, or *ὅπως*, the meaning in both cases being simply *that not, lest. Cf.* the examples under G. 1365 ; H. 881. See G. *Moods and Tenses*, §§ 307–310.

§ 28. 17. **πλεῖστοι,** *very many.* — **μέλλοιεν ὄψεσθαι :** *cf.* p. 33, 18, and the note. — 18. **ὡς δηλοίη οὓς τιμᾷ,** *that he might show whom he honored* (*τιμᾷ* is in the indic.). Instead of *τιμᾷ* we might have *τιμῴη* (G. 1503 end ; H. 937) ; *cf.* G. 1499[2]. The purpose in Cyrus's own mind was, *ὡς δηλῶ* (subjv.) *οὓς τιμῶ* (indic.). — 19. **ἐξ ὧν ἀκούω,** *from what I hear.* — 20. **Ἑλλήνων, βαρβάρων :** with *οὐδένα.*

§ 29. 21. **τούτου, τόδε :** difference of use ? — 22. **δούλου ὄντος,** *though he was a slave. Cf.* p. 30, 4 ff. — **πλήν :** conj. — 23. **καὶ οὗτος . . . ἑαυτῷ :** *cf.* p. 27, 6 ff. For *οἱ*, *cf.* p. 3, 2. — 27. **ὑπ' αὐτοῦ :** the king. — **ἀγαπώμενοι :** *ἀγαπάω* is properly to show regard by outward signs ; *φιλέω* (20), on the other hand, is used of the love of friends ; but the distinction is not always observed.

Page 44.] 1. **ἂν τυγχάνειν :** quoted after *νομίζοντες.* The prot. lies in *ὄντες = εἰ εἶησαν.*

§ 30. 2. **τὸ αὐτῷ γενόμενον,** *what happened to him, sc. ἐστί. τεκμήριον* is pred. — 4. **τοὺς . . . βεβαίους :** the art. is expressed but once, because the writer is speaking of a single class of persons possessing all of the qualities mentioned, *those who were faithful, well-disposed, and constant.*

§ 31. 7. **τεταγμένος :** what use of the partic. ? Explain also the use of *πεπτωκότα* in 9.

CHAPTER X.

Page 44.] § 1. The narrative is resumed from Chap. viii. — 11. **ἀποτέμνεται . . . δεξιά** : a Persian custom. It is stated later (p. 84, 22) that the head and hand of Cyrus were exposed to view fixed on a stake. — **ἀποτέμνεται, διώκων, εἰσπίπτει** : note and explain the number and agreement of these words. — 13. **στρατόπεδον** : see the plan, Introd. § 44. — **οἱ μετὰ Ἀριαίου,** *Ariaeus and those with him, the troops of Ariaeus*, like the phrase *οἱ ἀμφὶ* Τισσαφέρνην, p. 111, 26. *μετὰ* Ἀριαίου implies *participation*, but *σὺν αὐτῷ* in 12 implies *accompaniment*.—15. **ἔνθεν ὥρμηντο** : *i.e.* on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (p. 33, 12) after the midnight review mentioned p. 29, 15, and that this review was held on the night after the third day's march from Pylae. *Cf.* the note on **ἐντεῦθεν**, p. 29, 13. — 16. **τέτταρες . . . ὁδοῦ,** *a distance of four parasangs, it was said;* lit. *there were said to be four parasangs of the road.*

§ 2. 17. **πολλά** : pred., *to a great amount.* — 18. **τὴν Φωκαΐδα . . . εἶναι,** *the Phocaean woman, the concubine of Cyrus, who was said* (*τὴν . . . λεγομένην* = *ἣ . . . ἐλέγετο*, G. 1560 ; H. 966) *to be, etc.* — 19. **λαμβάνει** : with *βασιλεύς* in 17.

§ 3. 20. **ἡ νεωτέρα**, *the younger* (of the two). — 21. **τῶν Ἑλλήνων** : sc. *τινάς* (a rare omission). — **ἐν τοῖς σκευοφόροις,** *among the baggage* (neut.). — 22. **ὅπλα ἔχοντες,** *to be under arms, to be standing guard. Cf.* p. 24, 25, and the note. — **καὶ ἀντιταχθέντες** : sc. *οὗτοι*. — 23. **οἱ δὲ καὶ αὐτῶν,** *but some also of them. οἱ δέ* is correl. to *πολλοὺς μέν*.— 25. **ἐντὸς αὐτῶν,** *within their lines.* — 26. **ἐγένοντο** : pl. from the influence of **ἄνθρωποι.**

Page 45.] § 4. For the account of the second battle, described in the remainder of this chapter, see the Introd., § 45[2]. — 1. **ἀλλήλων** : why gen. ? — 2. **οἱ μέν** : referring chiastically (see note on *ἀναβαίνει . . . ἀνέβη*, p. 1, 8) to *οἱ Ἕλληνες*. — 3. **ὡς πάντας νικῶντες,** *thinking that they were victorious over all*, but in the next line, *ὡς . . . νικῶντες, thinking that now they were all victorious.* — **οἱ δ'** : *sc. βασιλεὺς καὶ οἱ σὺν αὐτῷ* (see p. 44, 12).

§ 5. This section consists of four clauses arranged chiastically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — 6. **εἴη** : why opt.? — **Τισσαφέρνους** : stationed at the king's extreme left (p. 35, 1), he had charged through the right of the Greeks and joined the king in the camp of Cyrus in the rear (20 ff.). — 7. **νικῷεν, οἴχονται** : one verb changed to the opt. by quot., the other not. For this constr., see *Moods and Tenses*, § 670. — 10. **πλησιαίτατος** : comp. how formed ? (G. 352 ; H. 250). — 11. **πέμποιεν, ἴοιεν**

Page 45.] in the dir. questions, *πέμπωμεν, ἴωμεν;* (G. 1358; 1490; H. 866, 3; 932, 2). For *εἰ . . . ἤ*, introducing the double indir. question, see G. 1606; H. 1017; and *cf.* p. 20, 18.

§ 6. 13. **δῆλος ἦν προσιών**: *cf.* *δῆλος ἦν ἀνιώμενος*, p. 7, 18, and the note. — **ὡς ἐδόκει ὄπισθεν**, *as it seemed, from the rear.* — 14. **στραφέντες**, *counter-marching.* See the Introd., § 33, note. I[4] will be remembered that the two forces were somewhat more than three miles apart (1 above). — **παρεσκευάζοντο . . . δεξόμενοι**, *got ready with a view to his advancing in this way* (*i.e.* *ὄπισθεν*) *and to their receiving* (*his attack*). *ὡς* belongs not only to *δεξόμενοι* (partic. of purpose), but also to *προσιόντος* (partic. of cause). *προσιόντος* (*sc.* *αὐτοῦ*) is in the gen. abs.; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 876. — 16. **ᾗ δὲ παρῆλθεν κτλ.**, *cf.* p. 37, 24. The aor. is a plpf. in force. *Cf.* p. 1, 6. — 17. **ἀπῆγεν**, *marched back.*

§ 7. 21. **διήλασε . . . πελταστάς**, *charged along* (*παρά*) *the river into* (*κατά*) *the Greek peltasts and through them.* — 22. **διελαύνων δέ**, *as he drove through them.* For the force stationed at the extreme right of Cyrus when the battle began, see p. 34, 5 ff. — 23. **ἔπαιον**: probably with their swords. — 24. **αὐτούς**: the cavalry of Tissaphernes. — 25. **ἐλέγετο . . . γενέσθαι**, *was said to have proved himself sagacious* (*showed himself a sensible man, it was said*) by pursuing this course of tactics. On the light-armed troops of Cyrus, see the Introd., § 30.

§ 8. 25. **οὖν**, *at any rate.* *Cf.* p. 7, 22. — 26. **ὡς . . . ἀπηλλάγη**, *after he had come off* (note the force of the tense) *with the worst of it*, lit. *having less.*

Page 46.] 2. **τὸ τῶν Ἑλλήνων**: *cf.* p. 11, 1.

§ 9. 4. **τὸ εὐώνυμον**: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (*στραφέντες*, p. 45, 14). — 5. **μὴ προσάγοιεν, κατακόψειαν**: why opt.? — 7. **ἀναπτύσσειν τὸ κέρας**: for the contemplated manœuvre, see the Introd. § 34[4], and the notes. For the const. of *ἐδόκει ἀναπτύσσειν*, *cf.* p. 14, 2, and the note.

§ 10. 9. **ἐβουλεύοντο**: see the Introd., § 45[2], and the note. — **καὶ δὴ . . . συνῆγεν**, *the King in truth also, changing his line of battle to the same form* (*i.e.* *τοῖς Ἕλλησιν*), *stationed it opposite, just as at first he had met them for battle.* See the Introd., § 45[2], end. — 12. **ὄντας, παρατεταγμένους**: what use of the partics.? — 13. **αὖθις**: see the description of the first charge of the Greeks, p. 36, 19 ff. — 14. **τὸ πρόσθεν**: adv. acc. *Cf.* *τὸ πρῶτον* in 11.

§ 11. 15. **ἐκ πλείονος**, *when at a greater distance from them.* — 16. **κώμης τινός**: possibly *Cunaxa* (Κούναξα), the village near which, as Plutarch says, the battle was fought.

Page 46.] § 12. 17. **ἀνεστράφησαν**, *rallied.* — 18. **πεζοί**: pred. (without the art.), *sc.* *ὄντες*. The const. changes at *τῶν δὲ ἱππέων*, where we should expect *ἱππεῖς δέ*, *ὧν ὁ λόφος κτλ.* — **τῶν . . . ἐνεπλήσθη**: the pass. of the const. explained in G. 1113; H. 743. — 19. **τὸ ποιούμενον**: *τὸ γιγνόμενον* is more common in this sense. — **μὴ γιγνώσκειν**: *sc.* *τοὺς Ἕλληνας*. — 21. **ἀετόν . . . ἀνατεταμένον**, *a kind of* (*τινά*) *golden eagle, with wings extended, perched on a bar of wood* (*and raised*) *upon a lance.* *πέλτη*, which commonly means a *shield* or *target*, is also used for *δόρυ* or *λόγχη* (see the Dict., *s.v.* *πέλτη*, end); and *ἐπὶ ξύλου* may refer to a horizontal piece of wood on which the eagle was perched. So *ἐπὶ ξύλου καθεύδεις*, *roost like a fowl*, Aristoph. *Nub.* 1431. The *ξύλον* with the eagle was then raised on the point of a lance (*ἐπὶ πέλτῃ*). In the Cyrop. vii. 1. 4, the Persian standard is called *ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος*. Curtius, iii. 3. 16, calls it *auream aquilam pinnas extendenti similem.*

§ 13. 22. **ἐνταῦθα**: as we use *here* or *there* in the sense of *hither* or *thither*. — 24. **ἄλλοι ἄλλοθεν**, *some from one* part (of the hill), *others from another*, or, as we should say, *some in one direction, others in another.* — **τῶν ἱππέων**: with *ἐψιλοῦτο*, *was cleared of the horsemen.* *Cf.* *τῶν ἱππέων ἐνεπλήσθη* in 18. — 25. **τέλος**: *cf.* p. 39, 26.

§ 14. 26. **ὑπ' αὐτόν**, *at the foot of it.*

Page 47.] 1. **τί ἐστιν**: in what other mood might the verb have been? What case of the same sort is there in the next section?

§ 16. 4. **σχεδὸν . . . ἦν**, *about this time.* — 5. **θέμενοι τὰ ὅπλα**: see the Dict., *s.v.* *τίθημι*. — 7. **φαίνοιτο, παρείη**: opt. in a causal sent. *Cf.* p. 35, 20, and the note. — 8. **τεθνηκότα**: *cf.* *πεπτωκότα*, p. 38, 20. — **διώκοντα οἴχεσθαι**, *had gone off in pursuit* (G. 1587; H. 981). — 9. **καταληψόμενόν τι προεληλακέναι**, *had pushed on* (give the direct form) *to occupy some point.*

§ 17. 10. **εἰ ἄγοιντο ἢ ἀπίοιεν**: *cf.* *εἰ πέμποιεν ἢ ἴοιεν*, p. 45, 11, and the note. — 12. **δορπηστόν**, *supper-time.* In the primitive Homeric times there were two regular meals, *ἄριστον*, an early meal, *breakfast*, and *δόρπον*, a late meal, *supper.* Either could be called *δεῖπνον*, which in Attic Greek meant the *chief meal* of the day, and as this came late in the afternoon, *δεῖπνον* took the place of the older name *δόρπον*. *Cf.* *ἄδειπνοι* in 20. The Attic *ἄριστον* was a midday meal, *luncheon.*

§ 18. 15. **διηρπασμένα**: supplementary partic. not in indir. discourse (G. 1582; H. 981). *Cf.* p. 25, 10. — **εἴ τι . . . ἦν**, *whatever there was to eat or drink.* The clause is the second obj. of *καταλαμβάνουσι*. — 16. **ἁμάξας**: obj. of *διήρπασαν* in 20, but repeated in *καὶ ταύτας*, *these also*, in 19, after the intervening clauses. — **μεστάς**: pred. adj. *sc.* *οὔσας* (*that had been*) *full* (G. 1289; H. 856 *a*). — 18. **λάβοι**: why opt.? — 19. **ἅμαξαι**: pred. to *ἦσαν*, *αὗται* being the subj. — 20. **τότε**: *cf.* p. 44, 17.

Page 47.] § 19. 20. **ἄδειπνοι ἦσαν · ἦσαν ἀνάριστοι** : what is such an arrangement of the parts of a sent. called? Note also the case that follows, *καταλῦσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf.* concerning the fact stated in *πρὶν γὰρ . . . ἐφάνη*, p. 33, 18, and the note. — 24. **μέν** : correl. to *δέ*, p. 48, 7.

BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

CHAPTER I.

Page 48.] § 1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — 1. **ὡς . . . ἐστρατεύετο** : the first of five indir. questions, subjs. of *δεδήλωται*. — **οὖν** : to introduce the recapitulation. — **Κύρῳ**: dat. of advantage, not of the agent. — 5. **τὰ πάντα,** *at all points, altogether.* — **νικᾶν** : their thought was, *νικῶμεν, we have conquered* (*are victorious*), a pres. with an approach to the signification of the pf. (*Moods and Tenses*, § 27). — 6. **λόγῳ** : *narrative, i.e.* in Book I.

§ 2. 6. **ἅμα δὲ τῇ ἡμέρᾳ** : *cf.* p. 29, 21. For *δέ*, see the note on *μέν*, p. 47, 24. The editor above-mentioned (see the note on § 1) probably used the *μέν* in 1 above without noticing the preceding sent. — 7. **ὅτι πέμποι, φαίνοιτο** : *cf.* the opt., p. 47, 7, and the note. — 8. **σημανοῦντα** : what does the partic. express? — 11. **εἰς τὸ πρόσθεν** : *cf.* p. 45, 7. — **ἕως συμμίξειαν** : opt. in a dependent clause by quotation (G. 1502, 3; H. 937 *a*) : *cf.* G. 1467; H. 921, Rem. What other mood might we have had, and why? What would then be added to *ἕως*? *Cf.* p. 4, 3.

§ 3. 11. **ἐν ὁρμῇ ὄντων,** *when they* (*sc. αὐτῶν* and *cf.* p. 9, 1) *were on the point of starting.* — 12. **ἡλίῳ** : the names of the heavenly bodies, like proper names, may omit the art. *Cf. ἥλιος*, p. 47, 4. — 13. **γεγονώς,** *descended from.* — **Δαμαράτου,** *Damaratus.* See the Dict. — 14. **Γλοῦς** : mentioned p. 21, 11. He had now gone over to Artaxerxes. For *Tamos* see p. 17, 8. — 15. **τέθνηκεν** : this might be *τεθνηκὼς εἴη* ; *cf.* the following *πεφευγὼς εἴη, λέγοι, φαίη.* But *τεθνήκεν* contains the most important part of the message, and is kept in the original mood. — **σταθμῷ** : *cf.* p. 44, 15. — 16. **ὅθεν** : = *ἐξ οὗ*. — 18. **περιμενοῖεν . . . μέλλοιεν** : in the dir. form *περιμενῶ αὐτούς, εἰ μέλλουσιν ἥκειν.* — **τῇ ἄλλῃ,** *on the next day.* —

Page 48.] 19. **ἀπιέναι φαίη** : *cf.* λέγοι ὅτι κτλ. in 17. For the future force of *ἀπιέναι*, *cf.* ἄπιμεν, p. 14, 7. — **ἐπὶ Ἰωνίας**, *in the direction of Ionia.*

§ 4. 20. **ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι** : chiastic. — 22. **ὤφελε . . . ζῆν**, *would that Cyrus were living* (G. 1512 ; H. 871 *a*). How else might the thought have been expressed ? See G. 1511; H. 871. — 23. **νικῶμεν** : *cf.* νικᾶν in 5 and the note, and also p. 49, 3 and 25, and p. 50, 3 and 17. — 25. **εἰ μὴ ἦλθετε, ἐπορευόμεθα ἄν** : the prot. referring to the past, the apod. to the present (G. 1397 ; H. 895).

Page 49.] 2. **τῶν νικώντων** : pred. gen. of possession. — 3. **τὸ ἄρχειν** : subj. inf. with the art. *Cf.* p. 42, 25.

§ 5. 3. **ταῦτα** : why did the Greeks use the pl., and why do we translate by the sing.? — 4. **τοὺς ἀγγέλους** : Procles and Glus. — 5. **καὶ γάρ** : *cf.* p. 2, 17, and the note.

§ 6. 7. **οἱ μέν** : asyndeton. *Cf.* p. 5, 13, and the note, and also p. 11, 2. — 8. **ὅπως** : *as*, = *ὡς*. — 9. **ξύλοις**, *for fuel. Cf.* ἄρχοντα, p. 1, 10, and the note. — 10. **μικρὸν . . . οὗ**, *going forward a short distance from the line, where, etc.* — 12. **ἠνάγκαζον** : *had compelled. Cf.* ἐποίησε, p. 1, 6, and the note, and ἐπολιόρκει, p. 17, 10. See also the Introd., § 28[2]. — **τοὺς αὐτομολοῦντας** : *cf.* p. 45, 18. — 15. **φέρεσθαι ἔρημοι**, *left to be carried away :* the Greeks used these for fuel. For the inf., see G. 1532 ; H. 951 ; and *Moods and Tenses*, § 772 *c*. — 16. **κρέα** : with both partic. and verb. See the Introd., § 26[1].

§ 7. 18. **καὶ ἤδη . . . ἀγοράν** : *cf.* p. 33, 17. — 19. **οἱ μὲν ἄλλοι** : in appos. with *κήρυκες*. We should expect *εἷς δ' αὐτῶν Φαλῖνος Ἕλλην* to follow. — 20. **βάρβαροι** : pred. to *ὄντες* to be supplied. — 21. **ἐντίμως ἔχων**, *to be in honor. Cf.* note on *εὐνοϊκῶς ἔχοιεν*, p. 2, 9. — 22. **τῶν ἀμφὶ τάξεις** : = *τῶν τακτικῶν*. For the case, see G. 1142 ; H. 754 *a*.

§ 8. 25. **ὅτι . . . ἀγαθόν** : what changes of mood are possible in this sent. ? *λέγουσιν* has the force of an historical tense. *Cf.* p. 37, 27, and the note. — **νικῶν** : what use of the partic.? *Cf.* also the note on *νικᾶν*, p. 48, 5. — 26. **παραδόντας** : for the relation of this partic. to the following *ἰόντας εὑρίσκεσθαι*, *cf.* the note on *ὑπολαβών*, p. 2, 23. — 27. **εὑρίσκεσθαι . . . ἀγαθόν**, *to seek to get whatever* (lit. *if any*) *favor they could.*

Page 50.] § 9. 2. **βαρέως**, *with anger.* — **ὅμως** : Clearchus, although himself angry, *nevertheless, etc.* — 3. **εἴη** : why opt.? — 4. **ἔφη**, *continued he.* — 5. **ὅ τι** : cogn. acc. to *ἀποκρίνασθαι* to be supplied with *ἔχετε*, *are able.* — 6. **ἥξω**, *will return* : *cf.* *ἐλθόντες*, p. 48, 4. — 8. **θυόμενος** : why mid.? See the Introd., § 29[1].

§ 10. 9. **πρόσθεν ἢ παραδοῖεν**, *before they would give up.* See G. 1474, and *Moods and Tenses*, § 654. There is no change of mood in quoting what Cleanor said. *Cf.* *εἰ αὐτῷ δοίη κτλ.*, p. 26, 19. — 11. **θαυμάζω**, *should*

Page 50.] *like to know.* — **πότερα . . . ἤ** : double indir. question. *Cf.* p. 20, 18, and the note. — 12. **ὡς κρατῶν** : force of *ὡς* ? — **ἢ ὡς . . . δῶρα,** *or as gifts on the alleged* (*ὡς*) *ground of friendship*, as if he had said *ὡς φίλος ὤν*. — 14. **πείσας,** *by persuasion*, opposed to *ὡς κρατῶν*. — 15. **τί ἔσται . . . χαρίσωνται** : *cf.* p. 31, 6.

§ 11. 16. **πρὸς ταῦτα,** *in reply to this*. — 18. **αὐτῷ** : with *ἀντιποιεῖται* (G. 1177 ; H. 772). — **ἔστιν** : why accented ? — **ἀρχῆς** : causal gen. (G. 1128 ; H. 739 *a*). — 19. **ἑαυτοῦ εἶναι** : pred. gen. of poss. — **μέσῃ τῇ χώρᾳ** : *cf. μέσου τοῦ παραδείσου*, p. 6, 9, and the note. — 21. **οὐδ' εἰ,** *not even if* : *οὐ* negatives *δύναισθε ἄν*. — **παρέχοι** : *sc. αὐτούς*.

§ 12. 25. **εἰ μή,** *except*, after a neg. *Cf.* p. 21, 20, and p. 23, 10. — **ἔχοντες** : = *εἰ ἔχοιμεν*. — 26. **ἄν** : with *χρῆσθαι*. *Cf.* p. 37. 20. So *ἄν* that follows belongs to *στερηθῆναι*, and *παραδόντες* = *εἰ παραδοῖμεν*. — 27. **μή** : the neg. with the imv. is always *μή* (G. 1610 ; H. 1019).

Page 51.] 1. **παραδώσειν** : *sc. ἡμᾶς* as subj., which would have been expressed if *ἡμῖν* had not preceded.

§ 13. 4. **Ἀλλὰ . . . ἀχάριστα** : ironical. When Phalinus calls Theopompus a "philosopher," he means to stigmatize his remarks about *ἀρετή* and *ἀγαθά* as unpractical. — 5. **ὤν,** *that you are*. — 6. **περιγενέσθαι ἄν,** *could* (under any circumstances) *prove superior*, inf. with *ἄν* representing the potential opt. — 7. **δυνάμεως** : for the case, *cf.* p. 3, 26.

§ 14. 7. **ἔφασαν** : Xenophon writes as if he had not himself been present. — **λέγειν** : *cf. λέγειν*, p. 42, 22, and the note. — 10. **ἄλλο τι** : *cf. τί*, p. 15, 27, and the note. — 11. **συγκαταστρέψαιντ' ἄν** (*sc. Αἴγυπτον*) : serves only loosely as an apod. to the first prot., *εἴτε θέλοι*, since it expresses a thought adapted to the second.

§ 15. 12. **εἰ,** *whether*. — 13. **ἀποκεκριμένοι εἶεν** : why perf. opt. ? — 14. **Οὗτοι** : in partitive appos. with the phrase **ἄλλος ἄλλα**. *Cf.* p. 37, 2, and the note. — **ἄλλος ἄλλα,** *some one thing, others another*, lit. *another other things*. *Cf.* **ἄλλοι ἄλλως,** p. 29, 11, and **ἄλλοι ἄλλοθεν,** p. 46, 24, and the notes. — 15. **λέγεις,** *mean, intend*.

§ 16. 16. **οἶμαι . . . πάντες,** *as all the rest also, I think*. *οἶμαι* is parenthetic and does not affect the const. — 17. **ἡμεῖς** : *sc.* Ἕλληνές *ἐσμεν*. — 18. **πράγμασι** : *cf.* p. 4, 8.

§ 17. 20. **συμβούλευσον ἡμῖν ὅ τι κτλ.,** *give us whatever advice, etc.* — 22. **ἔπειτα** : to be how construed ? — **λεγόμενον, ὅτι Φαλῖνός κτλ.,** *when reported as follows*, "*Phalinus once*," *etc.* For *ὅτι*, *cf.* p. 28, 18, and the note. — 24. **συμβουλευομένοις συνεβούλευσεν** : why a difference in voice ? — 25. **τάδε,** *the following advice*, would be followed by the actual advice, if the report should ever be made in Greece. What kind of an acc. is *τάδε* ? — **ὅτι ἀνάγκη,** *that it is inevitable, sc. ἐστί*.

Page 52, § 19. 2. **εἰ . . . ἐστι,** *if you have one chance in ten thousand.* — 3. **σωθῆναι :** limits **ἐλπίς,** to be supplied with *μία τις.* *Cf.* p. 14, 20, and the note. In 5 below, the subst. *σωτηρίας* is used with **ἐλπίς** in the same sense as *σωθῆναι* here. — 6. **ἄκοντος :** used almost like a partic. *Cf.* p. 15, 23, and the note.

§ 20. 8. **πρὸς ταῦτα :** *cf.* p. 50, 16. — **ταῦτα :** *cf. τάδε* in the next line. *Cf.* also 14, where both words occur. — 10. **ἡμεῖς :** emphatic, opposing what *the Greeks* thought to what *the king* had demanded (p. 49, 25 ff.). — **εἶναι :** *sc.* **ἡμᾶς** as subj. — **πλείονος :** for the case, *cf.* p. 14, 10. — 11. **ἔχοντες :** a second prot. to *ἂν εἶναι,* which is quoted. *Cf.* p. 50, 25 ff.

§ 21. 15. **ὅτι . . . εἴησαν,** *that there was to be* (not *would be*) *a truce,* the dir. form being *μένουσι* (partic., *sc. ὑμῖν,* = *ἢν μένητε*) **σπονδαί εἰσιν,** *there is a truce for you* (*i.e. for you to depend on*), *if you remain.* *Cf.* 18 below, *σπονδαί εἰσιν* after *μενεῖτε.* *Cf.* also 22 ff. below. — 17. **πότερα . . . ἤ :** *cf.* p. 50, 11. — 18. **ἢ ὡς . . . ἀγγελῶ,** *or* (*whether*) *I shall take back answer from you that there is war;* lit. *or, assuming that there is war, I shall announce it from you.* (G. 1593, 2.)

§ 22. 20. **ταὐτά :** not *ταῦτα.* — **ἅπερ :** *sc. δοκεῖ.* — 21. **ἀπεκρίναντο :** note the asyndeton. — 22. **σπονδαί :** *sc. εἰσίν.*

§ 23. 26. **ὅ τι ποιήσοι :** indir. question. The fut. opt. is never used except in indir. discourse as the representative of the fut. ind. (G. 1287 ; H. 855 *a*).

CHAPTER II.

Page 53.] § 1. 2. **Μένων . . . ἔμενε :** Glus also remained. *Cf.* p. 48, 12 ff., and p. 49, 4 f. — 3. **ἔλεγον, φαίη :** the first takes a clause with *ὅτι,* the second the inf. (G. 1523 ; H. 946 *b*). — 4. **βελτίους,** *of higher rank.* — 5. **οὓς οὐκ ἂν ἀνασχέσθαι :** for *οἳ οὐκ ἂν ἀνάσχοιντο,* a rel. clause with the inf. by assimilation (G. 1524 ; H. 947). — **αὐτοῦ βασιλεύοντος :** gen. abs., expressing condition. — 6. **ἀλλ' εἰ κτλ. :** a change to the dir. discourse. — **ἤδη,** *immediately.* — 7. **εἰ δὲ μή,** *otherwise, i.e. if you do not come,* = *ἐὰν δὲ μὴ ἥκητε.* *Cf.* 9, and see G. 1417 ; H. 906.

§ 2. 8. **χρὴ ποιεῖν :** *sc. ἡμᾶς,* referring to both Greeks and barbarians. — 9. **ὥσπερ λέγετε :** understand before this *χρὴ ἡμᾶς ἥκειν τῆς νυκτός.* — **εἰ δὲ μή :** *cf.* 7 and the note. — **πράττετε :** more animated than *χρὴ ὑμᾶς πράττειν* would have been. — **ὁποῖόν τι :** *τι* adds to the indefiniteness of *ὁποῖον, whatsoever.* — 11. **οὐδέ,** *not even* to the friendly barbarians, just as before he had sent Phalinus off without satisfying him. *Cf.* p. 52, 26.

§ 3. 14. **ἰέναι :** the inf. expresses purpose. Const. with *οὐκ ἐγίγνετο, did not result* (*favorably*) *for going.* This phrase is interpreted by *καλὰ ἦν* in 21. See the Introd., § 29[1]. — 15. **ἄρα,** *as it seems.* — 16. **ἐν μέσῳ :** *cf.*

Page 53.] p. 30, 24, and the note. — 19. **οὐ μὲν δή,** *not yet indeed.* — **γέ**: force? — **οἷόν τε**: *sc. ἐστίν, is it possible* (G. 1024 *b*; H. 1000). — 20. **ἔστιν**: accent?

§ 4. 22. **δειπνεῖν**: explanatory of *ὧδε ποιεῖν*. The inf. const. changes to the imv. in *συσκευάζεσθε κτλ*. *Cf. πράττετε* in 9, and the note. — 23. **σημήνῃ**: *cf. ἐσάλπιγξε*, p. 8, 27, and the note. — **ὡς ἀναπαύεσθαι**: with *σημήνῃ, shall give the signal for going to rest* (G. 1456; H. 1054, 1 f.). — 24. **τὸ δεύτερον**: cogn. acc. with *σημήνῃ* to be supplied. — **ἀνατίθεσθε**: note the voice. — 25. **ἐπὶ τῷ τρίτῳ,** *at the third signal.* — **τῷ ἡγουμένῳ,** *the van* (neut.) = *τοῖς ἡγουμένοις*. — 26. **τὰ ὅπλα** = *τοὺς ὁπλίτας*. *Cf. ἀσπίς*, p. 31, 16. — For the night march, see the Introd., § 40[1].

Page 54.] § 5. 1. **καὶ τὸ λοιπὸν κτλ.**: for the prominence of Clearchus, see the Introd., § 23[1].

§ 6. This section is thought by many to be an interpolation. — 4. **ἀριθμὸς τῆς ὁδοῦ,** *amount of the way, distance.* — 5. **τῆς Ἰωνίας,** *in Ionia.* — **μάχης,** *i.e. the scene of the battle, battle-field.* So in 8 below. — 8. **ἐλέγοντο εἶναι,** *there were said to be, it was said that there were.*

§ 7. 10. **ἐπεὶ σκότος ἐγένετο,** *after it became dark. Cf. ἡμέρα ἐγένετο*, p. 55, 20; **ὀψὲ ἦν**, p. 56, 7; and p. 33, 17, and the note. — **Μιλτοκύθης μὲν κτλ.**: this was the first desertion. See the Introd., § 23[2]. — 11, 12. **εἰς, ὡς**: *cf.* p. 5, 5, and the note.

§ 8. 13. **τοῖς ἄλλοις**: dat. of advantage; see p. 17, 8. *Cf.* p. 29, 19. — 14. **κατὰ τὰ παρηγγελμένα,** *according to previous instructions.* For these see p. 53, 22 ff. — 15. **παρ' Ἀριαῖον**: why acc.? — 17. **ἐν . . . ὅπλα,** *halting under arms in line of battle. θέμενοι* limits the following noms., the officers being taken as the representatives of the whole body of troops. — 19. **οἱ κράτιστοι,** *the highest in rank. Cf. βελτίους*, p. 53, 4. — 20. **μήτε . . . τέ,** *not only not . . . but also*: the correlatives are merely *τε . . . τε*. — **προδώσειν, ἔσεσθαι, ἡγήσεσθαι**: quoted. Note the tense.

§ 9. 23. **εἰς ἀσπίδα**: *i.e.* the blood was caught in the hollow of a shield.

§ 10. 25. **ἐπεὶ δὲ τὰ πιστὰ ἐγένετο,** *when the pledges had been given* (aor. with force of plpf.). With the pledge here given (an oath and the slaughter of victims) *cf.* p. 62, 9, where the pledge is an oath and the giving and taking of the right hand, and p. 151, 2 ff., where it is an oath and the exchange of spears. See the Introd., § 29[2]. — 27. **πότερον . . . ἤ**: how used?

Page 55.] 1. **ἧπερ**: *sc. ὁδόν*, and for the const. of this acc. with *ἤλθομεν, cf.* p. 9, 16, and the note.

§ 11. 3. **ἀπιόντες**: prot. = *εἰ ἀπίοιμεν*. — **ὑπάρχει**: *cf. τὰ ὑπάρχοντα, resources.* — 4. **οὐδὲν τῶν ἐπιτηδείων,** *nothing in the way of provisions.* — **ἑπτακαίδεκα γάρ**: *γάρ* is used also in 4, there introducing a ground

Page 55.] for *παντελῶς . . . ἀπολοίμεθα*, and here one of the causes of *ὑπάρχει . . . ἐπιτηδείων*. — 5. **σταθμῶν** : the *σταθμός* is here looked upon as a period of time. *Cf.* for the case *ἡμερῶν*, p. 33, 4. — **ἐγγυτάτω** : used as adj. — 7. **νῦν δ' ἐπινοοῦμεν** : *i.e.* I and those with me. *νῦν δέ* corresponds to *ἦν μὲν ἤλθομεν* (2), and *τῶν δ' . . . ἀπορήσομεν* to *μακροτέραν μέν* (8). — 8. **μακροτέραν** : *sc. ὁδόν*, as above in 1 with *ἥνπερ*. — **ἐπιτηδείων** : why gen. ?

§ 12. 9. **πορευτέον** : *sc. ἐστί* (G. 1597 ; H. 990). — 10. **σταθμούς** : cognate acc. with *πορευτέον*, *we must make our first marches*, lit. *march our first marches*. — **ὡς . . . μακροτάτους**, *as long as possible*. *Cf.* p. 2, 12, and the note, and *ὡς πλεῖστον* in the next line. *μακροτάτους* is pred. — 11. **στρατεύματος** : why gen. ? — 12. **ἡμερῶν** : gen. of measure. — **ἀπόσχωμεν** : why subjv. ? — 13. **οὐκέτι μὴ δύνηται** : emphatic fut. affirmation (G. 1360 ; H. 1032). — 14. **στρατεύματι** : dat. of accompaniment, equiv. to *ἐὰν ἔχῃ ὀλίγον στράτευμα*, corresponding to *πολὺν δ' ἔχων* (in the next line) = *ἐὰν ἔχῃ*. — 17. **ἔγωγε** : expressed for emphasis, is further emphasized by its position.

§ 13. 18. **Ἦν δυναμένη**, *amounted to, meant*. *οὐδὲν ἄλλο δυναμένη* stands like a pred. adj. after *ἦν*. — 19. **ἀποδρᾶναι ἢ ἀποφυγεῖν** : *cf.* p. 18, 25 ff. — 21. **τὸν ἥλιον, ἡλίῳ** : *cf.* p. 48, 12, and the note. — 22. **τοῦτο** : *cf. ἐψεύσθη τοῦτο*, p. 35, 14, and the note.

§ 14. 23. **ἔτι δέ**, *but furthermore*. — **δείλην** : *cf.* p. 33, 17, and the note. — 24. **τῶν Ἑλλήνων** : limits, as a part. gen., the following rel. clause (G. 1027). — **οἳ μὴ ἔτυχον** : a cond. rel. clause. — 25. **ἐν ταῖς τάξεσιν** : they had been marching in line of battle all day, but the discipline was not severe. See the Introd., § 35[2].

Page 56.] § 15. 1. **εἶεν, νέμοιτο** : why opt. ? — 3. **ἐστρατοπεδεύετο** : we should expect *στρατοπεδεύεται* or *στρατοπεδεύοιτο* (G. 1489 ; H. 936).

§ 16. 7. **οὐ . . . ἀπέκλινε**, *however, he did not even* (*οὐδέ*) *turn aside*, much less retreat. — 9. **εἰς** : with reference to the previous marching *into* the villages. — 11. **καὶ . . . ξύλα**, *even the very timbers in* (*from*) *the houses* (G. 1225 ; H. 788 *a*). *Cf. τοὺς ἐκ τῶν πόλεων*, p. 5, 4.

§ 17. 13. **ὅμως** : notwithstanding the villages had been pillaged. — **τρόπῳ τινί**, *after a fashion*. — 14. **σκοταῖοι**, *in darkness*, adj. used adv. — **ἐτύγχανον** : *sc. αὐλιζόμενοι*. — 16. **ὥστε ἀκούειν, ὥστε ἔφυγον** : for the difference of meaning, see G. 1450; 1451 ; H. 927.

§ 18. 21. **καὶ βασιλεύς**, *even the king*, and not only *οἱ ἐκ τῶν σκηνωμάτων φεύγοντες*. — 22. **οἷς**, *by what* : assimilation to the case of the omitted antec.

§ 19. 23. **τοῖς Ἕλλησι** : after the compound verb. — 25. **οἷον** : masc. acc., subj. of *γίγνεσθαι*, *qualem par est fieri*. — For the camp at night, see the Introd., § 40[3].

Page 56.] § 20. 27. **τῶν τότε**: *sc. κηρύκων.* Homer says (*Iliad* v. 786) that Stentor (*cf.* Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together.

Page 57.] 1. **ὃς ἂν μηνύσῃ, λήψεται**: cond. rel. sent. — 2. **τὸν ὄνον**: *i.e.* the senseless panic. — **τὰ ὅπλα**: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. See the Introd., § 40 [2]. — **ὅτι λήψεται**: *cf.* p. 26, 20, and the note. — 3. **τάλαντον**: see the Dict.; *cf.* 33, 2, and the note.

§ 21. 5. **εἰς τάξιν τὰ ὅπλα τίθεσθαι**, *to get under arms in* (lit. *into*) *line of battle.* — 6. **ᾗπερ εἶχον**, *just as they were* (or *stood*). — 7. **ἡ μάχη**: *the battle* of Cunaxa.

CHAPTER III.

§ 1. 8. **Ὅ . . . ἔγραψα**: *cf.* 56, 20 ff. — 10. **πέμπων**: *sc. κήρυκας. Cf.* p. 49, 18 ff.

§ 2. 12. **ἐξήτουν**: difference in meaning between this word and *αἰτέω* on the one hand and *ἐρωτάω* on the other? — 14. **τυχών, ἐπισκοπῶν**: classify these partics. — 15. **εἶπε**, *told. Cf.* ἔλεγε *θαρρεῖν*, p. 13, 15, and the note. — 16. **ἄχρι ἂν σχολάσῃ**: on the principle of indir. discourse we might have *ἄχρι σχολάσειε. Cf.* p. 48, 11, and the note.

§ 3. 17. **ὥστε . . . πυκνήν**, *so that it should present from every side a fine appearance of a compact battle line.* *ὁρᾶσθαι* with *καλῶς* (G. 1528; H. 952). — 18. **πυκνήν**: see the Introd., § 32 [1], and the note. — **μηδένα**: why not *οὐδένα*? — **εἶναι**: in the same const. with the preceding *ἔχειν.* — 19. **τέ, τέ**: the first *τέ* is correlative to the *καί* before *τοῖς ἄλλοις*; the second, to the *καί* before *εὐειδεστάτους.* — 21. **ταὐτά**: *i.e. προελθεῖν κτλ.*

§ 4. 23. **ἥκοιεν**, *had come.* The dir. form was *ἥκομεν ἄνδρες οἵτινες ἐσόμεθα.* For the partial change of mood, *cf.* p. 27, 2 ff., and the note.

§ 5. 28. **μάχης**: gen. of want (G. 1112; H. 743 *b*). See the Introd., § 26 [2]. — **ὁ τολμήσων**, *the man that will dare. Sc. ἔστιν.*

Page 58.] 1. **μὴ πορίσας**: = *ἐὰν μὴ πορίσῃ.* Note the position of *ἄριστον* twice expressed in this sentence.

§ 6. 3. **ᾧ**: the antec. is the preceding sent., *ἦκον ταχύ.* — 5. **δοκοῖεν, ἥκοιεν**: the dir. discourse would show the person of each verb: *εἰκότα δοκεῖτε . . . καὶ ἥκομεν . . . οἳ ἄξουσιν ἔνθεν ἕξετε.* — 6. **οἳ . . . ἐπιτήδεια**, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place from which they would get* (the result aimed at) *provisions.* For this use of the fut. ind. with rel. words (here *οἵ* and *ἔνθεν*) to express purpose and result, see G. 1442; 1447; H. 910; 911; and with *οἳ ἄξουσιν cf. οἵτινες ἱκανοὶ ἔσονται*, p. 57, 24. For the partial change of mood in the quoted sent. *ὅτι . . . ἐπιτήδεια, cf. ὅτι . . . ἔσονται*, p. 57, 23.

Page 58.] § 7. 8. **εἰ . . . ἀπιοῦσιν,** *whether he was making a truce merely* (αὐτοῖς) *with the men who were coming and going, i.e.* with the king's envoys. Clearchus feared treachery. The dir. question was *σπένδομαι . . . ἢ . . . ἔσονται.* For the dat., see G. 1175; H. 772. — 11. **διαγγελθῇ:** why subjv. ? *Cf.* p. 20, 14, and the note.

§ 8. 12. **μεταστησάμενος,** *had them retire, and, etc.* 13. **ἐδόκει ποιεῖσθαι:** *cf. ἐδόκει πορεύεσθαι,* p. 4, 14, and the note. — 14. **καθ' ἡσυχίαν,** *i.e.* without being harassed by the enemy. — **ἐπί,** *after, in order to get,* involving the idea of purpose; but below, in 21, *πρός* in the sense simply of *to.*

§ 9. 17. **ἀποδόξῃ:** why subjv. ? For the force of **ἀπό,** *cf. ἀποψηφίσωνται,* p. 21, 3. — 20. **καιρός,** *proper time,* whereas *χρόνος* is *time* in general.

§ 10. 22. **οἱ μέν:** correlated by Κλέαρχος *μέντοι.* — 23. **τὰς μὲν . . . τάξει:** he had made a truce, but still he kept his troops in line of battle. The situation was full of danger. See the Introd., § 35[2]. — 25. **τάφροις:** for the case, *cf. οἷς,* p. 33, 21. — 26. **ὡς μὴ δύνασθαι,** *so that they could not, etc.,* ὡς with the inf. to express result. *Cf.* p. 56, 16, and the note. — 27. **ἐποιοῦντο:** *sc. γεφύρας.* — **ἦσαν ἐκπεπτωκότες:** periphrastic plpf. act., which makes the idea of the trees *being on the ground* more prominent than that of their *falling.* See *Moods and Tenses,* § 45. — 28. **τοὺς δέ,** *and some.*

Page 59.] § 11. 1. **Κλέαρχον . . . ἐπεστάτει:** lit. *to learn Clearchus well, how he commanded; i.e. to learn how Cl. commanded. Cf. τῶν βαρβάρων,* p. 2, 8. — 2. **τὸ δόρυ,** *his spear,* but in the next line *βακτηρίαν, a staff* or *stick,* without the art., because the staff was no part of his regular equipment as a soldier. — 3. **εἰ δοκοίη:** why opt. ? — 4. **τὸν ἐπιτήδειον,** *the right man.* — 5. **ἔπαισεν ἄν:** an *iterative* aor. *Cf.* p. 42, 2, and the note. For the use of the stick in Spartan military discipline, *cf.* p. 24, 27 ff. Clearchus was a severe disciplinarian. See the Introd., § 27[2]. — **αὐτὸς προσελάμβανεν,** *took hold himself.* — 7. **μὴ οὐ:** *μή* negatives the following inf. regularly; *οὐ* (here very irregular) strengthens the neg. idea underlying *αἰσχύνην εἶναι, were ashamed, were unwilling.* See G. 1617; H. 1034; and *Moods and Tenses,* § 817.

§ 12. 7. **πρὸς αὐτό,** *to it,* the business in hand. — **οἱ . . . γεγονότες,** *those that were thirty years old and less.* — 9. **σπουδάζοντα,** *in earnest.* — **προσελάμβανον:** *cf.* 5.

§ 13. 11. **μή:** in the dir. form *οὐ.* *Cf.* p. 40, 10, and the note. — 12. **ἄρδειν:** with *οἷα* (G. 1526; H. 1000), *it was not the proper season for watering, etc. Cf. Moods and Tenses,* § 759. The summer was the season for irrigation, so that the presence of the water late in September was suspicious. — 13. **ἤδη,** *forthwith, at the very start.* — **εἰς,** *with reference to, for.* — 14. **τούτου ἕνεκα:** repeats *ἵνα προφαίνοιτο. Cf.* G. 1363.

§ 14. 18. **οἶνος φοινίκων,** *palm wine. Cf.* p. 24, 23 ff. — **ὄξος . . . αὐτῶν,** *a sour drink made from the same by boiling.*

Page 59.] § 15. 19. **αὗται αἱ βάλανοι,** *the dates themselves*, as contrasted with the wine, etc. For the case, *cf.* *τὰ ἄρματα*, p. 37, 2, and the note. — 20. **τοῖς οἰκέταις** : with *ἀπέκειντο*, *were set apart*, which is equiv. to the pass. of *ἀπετίθεσαν* in 24 below. — 22. **κάλλους** : gen. of cause (G. 1126 ; H 744). — 23. **ἡλέκτρου** : abridged for *ἠλέκτρου ὄψεως*. *Cf.* the similar case explained in G. 1178 ; H. 773 *b*. — **τὰς δέ τινας,** *but some* (*τινάς*) *others*. — 24. **τραγήματα,** *for sweetmeats*, to be eaten at dessert. — **καὶ ἦν . . . ᾗδὺ μέν,** *and these* (the *τραγήματα*) *were a palatable thing* (*cf.* G. 925 ; H. 617) *also at a symposium* (*πότον*, not *ποτόν*).

Page 60.] § 16. 2. **ἐξαιρεθείη** : why opt.?

§ 17. 4. **ὁ . . . ἀδελφός** : note the position of the genitives. — 5. **γυναικός** : by name *Statira*. — 6. **αὐτοῖς** : for the case, see G. 1175 ; H. 772. *Cf.* Ἑλλάδι in 9.

§ 18. 8. **γείτων** : pred. nom. to *οἰκῶ*. — 9. **οἰκῶ** : *cf.* Xen. *Hellen.* iii. 2. 12, *Καρία, ἔνθαπερ ὁ Τισσαφέρνους οἶκος*. — 10. **εἰ δυναίμην** : we might have had *ἐὰν δύνωμαι* (G. 1502, 2 ; 1420 ; H. 937; 907), since the context implies, *I thought it would be a εὕρημα*. — 12. **οἶμαι . . . ἔχειν,** *for I think it would not be a thankless labor for me*. — 13. **πρὸς ὑμῶν** : as if a pass. had preceded in place of *ἀχαρίστως ἔχειν*.

§ 19. 16. **ἐπιστρατεύοντα** : quoted after *ἤγγειλα* (G. 1588 ; H. 981). For the fact mentioned, see p. 5, 13 ff. — 17. **καὶ μόνος κτλ.** : *cf.* p. 45, 20 ff. — 21. **σὺν τοῖσδε** : with a gesture. — 22. **αὐτῷ** : the king.

§ 20. 24. **βουλεύσεσθαι** : what other tenses might be used ? *Cf.* *παύσασθαι*, p. 5, 1, and the note. — 27. **εὐπρακτότερον** : verbal adj. in the comp. The subj. of *εὐπρακτότερον ᾖ* is *διαπράξασθαι* understood, the *διαπράξασθαι* expressed being the obj. of *δύνωμαι*.

Page 61.] § 21. 2. **μεταστάντες** : second aorist. *Cf.* *μεταστησάμενος*, p. 58, 12. — 3. **Κλέαρχος δ ἔλεγεν,** *Clearchus was spokesman*. — 4. **ὡς βασιλεῖ πολεμήσοντες,** *with the intention of warring with the king*. When, as here, the subj. of the leading verb is also the speaker, *ὡς* simply emphasizes the *cause* or *purpose* denoted by the partic. For the case of *βασιλεῖ*, *cf.* p. 3, 5.

§ 22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, p. 20, 1 ff. — 9. **θεούς, ἀνθρώπους** : objs. of *ὠμόσχυνθημεν* (G. 1049 ; H. 712). The inf. *προδοῦναι* is a second obj. of the same verb (G. 1519 ; H. 948). — 10. **παρέχοντες,** *when we had offered* (*sc.* *αὐτῷ*). For the tense of the partic., *cf.* p. 5, 12. — **εὖ ποιεῖν** : purpose. *Cf.* p. 9, 14.

§ 23. 10. **ἐπεί** : here, *since ;* above, in 7, *when*. — 11. **βασιλεῖ . . . ἀρχῆς** : *cf.* p. 50, 18. — 12. **τὴν χώραν κακῶς ποιεῖν** : *cf.* p. 19, 3, and the note ; and 16 below, *ἡμᾶς εὖ ποιῶν*. — 15. **ἀδικοῦντα** ; *sc.* *τινά*, and *cf.*

Page 61.] *βουλευομένους*, p. 2, 21. — 17. **ὑπάρχῃ**, *shall take the first step, begin.* For the const. of *ποιῶν*, see G. 1580; H. 981; but for *ποιοῦντες* in 18, see G. 1563, 3; H. 969 *a*.

§ 24. 21. **ἥκω**: mood? *Cf.* *ἄχρι ἂν σχολάσῃ*, p. 57, 16. — **αἱ . . . μενόντων**, *let the truce continue.* — 22. **ἀγορὰν παρέξομεν**, *will provide you a market*, *i.e.* an opportunity for buying provisions.

§ 25. 22. **εἰς**: *cf.* *εἰς ἔω*, p. 29, 17, and the note. — 25. **δοθῆναι αὐτῷ**: *cf.* the corresponding act. *δοῦναι ἐμοί*, p. 60, 11. — 26. **καίπερ**: with the following concessive partic. *Cf.* p. 29, 6. — **ἄξιον βασιλεῖ**, *befitting the king.*

Page 62.] § 26. 1. **παρέξειν**: *sc.* *ἡμᾶς*. The inf. is quoted after the idea of *promising* in *πιστά*. So *ἀπάξειν*. — 3. **ὅπου δ' ἂν μή**: why not *οὐ*? — For the Greek commissariat, see the Introd., § 26, and for the conditions here imposed, see particularly § 26 [2].

§ 27. 5. **πορεύεσθαι** after *ὁμόσαι* (G. 1286; H. 948 *a*). *Cf.* the two fut. infs. in 1 and 2. — **ὡς διὰ φιλίας**, *as (you would go) through a friendly (country).* — 8. **ἔξειν**: depends on the general idea of *promising.*

§ 28. 8. **ταῦτα ἔδοξε**: *cf.* p. 16, 11. — 9. **ὅμοσαν . . . ἔδοσαν**: *cf.* the note on *πιστά*, p. 54, 25.

§ 29. 13. **ὡς βασιλέα**: *cf.* p. 5, 16. — **διαπράξωμαι**, *shall have accomplished*, with fut. pf. force (*Moods and Tenses*, § 90). — **ἃ δέομαι**: *sc.* *διαπράξασθαι*. — 14. **ὡς ἀπάξων καὶ ἀπιών**: *cf.* the note on *ὡς πολεμήσοντες*, p. 61, 4.

CHAPTER IV.

§ 1. 22. **μὴ . . . αὐτοῖς**, *that the king would bear them no ill-will.* The inf. is quoted after *δεξιάς*. *Cf.* *παρέξειν* in 1 above. — 23. **ἐπιστρατείας**: gen. of cause. *Cf.* the second *ἧς*, p. 30, 3, and the note. — **τῶν παροιχομένων**, *of what was past.*

§ 2. 24. **ἔνδηλοι . . . νοῦν**, *evidently paid less regard to the Greeks.* For *προσέχοντες*, *cf.* *ἀνιώμενος*, p. 7, 18, and the note. — 27. **ἀλλὰ προσιόντες κτλ.**: for the freedom of relation which this implies between commanders and men, see the Introd., § 27 [1]. Note that Clearchus answers the remonstrants (p. 63, 12 ff.).

§ 3. 28. **ἤ**: may introduce the second part of an alternative question (G. 1606; H. 1017), even when the first part is only implied (here *πότεροι ἄλλως ἔχει*). *Cf.* the use of *an* in Lat.

Page 63.] 1. **ἂν περὶ παντὸς ποιήσαιτο**: potential optative. — 3. **εἴη**: we should expect *ᾖ* after *ἵνα*, since the verb on which the clause depends (*ἂν ποιήσαιτο*) is not past (G. 1270, 2); but *εἴη* is (irregularly) assimilated to the mood of the verb on which it depends. See *Moods and Tenses*,

Page 63.] § 180 *b*. — **στρατεύειν**: dependent on *φόβος* (G. 1521; H. 952). We might have had *οἱ ἄλλοι Ἕλληνες φοβοῦντο . . . στρατεύειν*. — 4. **διασπάρθαι**: *cf.* p. 30, 17. — 5. **ἁλισθῇ**: fut. pf. force; *cf.* *διαπράξωμαι*, p. 62, 13, and the note. — 6. **οὐκ . . . ἡμῖν**, *it is not possible that he will not attack us*, lit. *there is not how* (introducing the indir. question) *he will not, etc.* (G. 1618; H. 1031).

§ 4. 7. **ἢ . . . ἀποτειχίζει**, *is either trenching or walling off some point. Cf.* the use of *τι*, p. 47, 9. — 9. **τοσοίδε**, *so few.*

§ 5. 14. **ἐπὶ πολέμῳ**: = *πολεμήσοντες*. — **ἀπιέναι**: the future sense of *εἶμι* and its compounds almost always extends to the inf. in indir. discourse. *Cf.* p. 11, 22; p. 13, 17; p. 20, 8; p. 48, 19; but here the inf. irregularly has the present sense. See *Moods and Tenses*, § 30. — 15. **ἔπειτα**, *moreover*, introducing *πρῶτον μέν*, *αὖθις δέ*, *etc.* — 16. **ὅθεν ἐπισιτιούμεθα**: *cf.* *ἔνθεν ἔξουσι τὰ ἐπιτήδεια*, p. 58, 7, and the note. — 17. **ἅμα, εὐθύς**: for the use of these advs., see G. 1572; H. 976. — 18. **ἀφεστήξει**: fut. pf. (G. 705; H. 467). For the force of the tense here, see G. 1266; H. 850 *a*, and *cf.* *λελείψεται* below in 19. — 20. **ὄντες**: *sc.* *φίλοι*.

§ 6. 20. **ποταμός**: emphatic, as if he had said, *but as to rivers, I don't know whether* (*εἰ*), *etc.* — 21. **διαβατέος**: the verbal in *-τέος* used personally (G. 1595; H. 989). — 23. **ἄν**: *i.e.* *ἐάν*. — **οὐ . . . εἰσιν**: implying also *nor will there be.* For the fact, see p. 54, 10 ff., and the Introd., § 30[1]. — 24. **τῶν δὲ . . . ἄξιοι**, *whereas the enemy's horse are very numerous* (lit. *the most*, compared with those of other nations) *and very efficient.* — 25. **νικῶντες**: = *εἰ νικῷμεν* (opt.); but *ἡττωμένων*, to which *σωθῆναι* is apod., = *ἐὰν ἡττώμεθα* (subjv.). — 26. **οἷόν τε**: *sc.* *ἐστίν*.

Page 64.] § 7. 1. **ὅ τι**, *on what account*, adv. acc., introducing the indir. question. — **αὐτόν**: repeating *βασιλέα*. — 2. **θεούς**: *cf.* *θεούς*, p. 61, 9, and the note.

§ 8. 6. **ὡς ἀπιών**, *as if going.* Here the writer and the subj. of the leading verb are not the same person (*cf.* *ὡς πολεμήσοντες*, p. 61, 4, and the note, and p. 62, 14), so that *ἀπιών* expresses the intention *professed by Tissaphernes.* There is nothing *in the use of* *ὡς* to indicate the historian's opinion as to the honesty of this profession. *Cf.* *ὡς βοηθήσων*, p. 67, 16, and the note. — **εἰς οἶκον**: = *οἴκαδε*. See note on *οἰκῶ*, p. 60, 9. Besides Caria T. now had the satrapy of Cyrus. — 7. **ἦγε**: *i.e.* Orontas. *Cf.* p. 105, 6.

§ 9. 9. **ἐπορεύοντο**: the march began perhaps early in Oct., 401 B.C.; three days later the Greeks reached the Median wall (20 below). On the morning of the day after the battle (Sept. 4) the Greeks were at the Cyreian camp (p. 48, 6 ff.); the next day they set out northward with Ariaeus (p. 55, 20 ff.); the next day (p. 57, 10 ff.), after concluding a

Page 64.] truce with the king's heralds, they proceeded to the Babylonian villages (p. 59, 16), where they remained three days (Sept. 7–9) before Tissaphernes arrived (p. 60, 3 ff.). Xenophon says (p. 62, 16 ff.) that they here waited for Tissaphernes *ἡμέρας πλείους ἢ εἴκοσιν*. This inexact statement introduces an element of doubt into the calculation. If they had remained just twenty days, their march northward with Tissaphernes would have begun on Sept. 30, which is the usually accepted date. See the Introd., § 42[3].

§ 10. 13. **αὐτοὶ . . . ἐχώρουν,** *proceeded by themselves.* — 14. **ἐστρατοπεδεύοντο:** the Greeks and barbarians.

§ 11. 17. **τοῦ αὐτοῦ:** *sc. τόπου*, and *cf.* p. 36, 2. — 18. **πληγὰς ἐνέτεινον:** *cf.* p. 25, 1.

§ 12. 20. **τὸ τεῖχος:** mentioned p. 32, 14. If we suppose that the southern part of this wall, which extended from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it at p. 32, 14, but here; and, secondly, for the King's digging the trench (see p. 32, 11 ff.) for the purpose of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward, south of the trench (p. 32, 20), in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now *pass within* (*παρῆλθον*) on their way to the Tigris. — 22. **ἦν ᾠκοδομημένον:** = *ᾠκοδόμητο*. — 23. **κειμέναις,** *lying;* we say *laid.* — **ποδῶν:** why gen.? — 24. **μῆκος δ' ἐλέγετο,** *but in length, it was said, etc.*

§ 13. 27. **τὴν δ' . . . ἑπτά,** *and the other* (*by its having been*) *bridged over* (partic. of means) *with seven boats.* *Cf.* p. 67, 2, and the note.

Page 65.] 4. **ὥσπερ:** *sc. κατατέμνονται.*

§ 14. 10. **δένδρων:** with *παραδείσου* (G. 1085, 4; H. 729*f*). If it were construed with *δασέος* it would be *δένδροις* (*cf. πίτυσι*, p. 146, 1). — **οἱ δὲ βάρβαροι:** *sc. ἐσκήνησαν.*

§ 15. 13. **ἔτυχον ἐν περιπάτῳ ὄντες,** *happened to be walking.* — **πρὸ τῶν ὅπλων:** *cf.* p. 57, 2, and the note. — 15. **προφύλακας:** see the Introd., § 40[3]. — 16. **οὐκ ἐζήτει,** *did not ask for, ask to see.* — **καὶ ταῦτα ὤν:** *cf.* p. 20, 9, and the note.

§ 16. 18. **ὅτι:** introducing direct discourse. *Cf.* p. 28, 18, and the note. — 19. **Ἔπεμψε:** for its agreement, *cf.* p. 5, 11, and the note. — 21. **μὴ ἐπιθῶνται:** why subjv.?

§ 17. 24. **ὡς διανοεῖται,** *since Tissaphernes intends, etc.;* but in the next line **ὡς,** *in order that.* — 27. **τῆς διώρυχος:** the second of the two mentioned at p. 64, 27; over this there was only a pontoon bridge, which could be destroyed easily.

Page 66.] § 19. 3. **νεανίσκος τις**: conjectured to have been Xenophon himself. — 5. **τό τε ἐπιθήσεσθαι καὶ λύσειν**: *i.e. the two stories of an intention to attack, and at the same time to destroy the bridge.* We should expect *τὸ* also before *λύσειν*. For the unusual fut. inf., see G. 1277; H. 855 *a*, and *Moods and Tenses*, § 113. — 6. **νικᾶν**: *sc. αὐτούς* as subj. — 7. **τί δεῖ . . . γέφυραν**: *why need they destroy the bridge?* implying *what good will it do them, etc.?* It is thus a proper apod. to the fut. prot. *ἐὰν . . . νικῶσι*. — 8. **ἂν ὦσιν, ἔχοιμεν ἄν**: a subjv. in the prot. with an opt. with *ἄν* in the apod. See G. 1421, 2; H. 901 *a*; and *Moods and Tenses*, § 505; and *cf.* p. 13, 3 f. The *οὐ* in *οὐδέ*, *not even*, modifies *ἔχοιμεν ἄν*, the meaning being, *even if there are* (*shall be*) *many bridges, we should not know, etc.* *Cf.* for this meaning of *οὐκ ἔχω*, p. 30, 28, and the note; *cf.* also *οὐχ ἕξουσιν* in 10 below. — 9. **σωθῶμεν**: why subjv.? So *φύγωσιν* in the next line.

§ 22. 17. **ὑποπέμψαιεν**, *had sent the man with a false message.* The dir. form was *ὑπέπεμψαν*. — 19. **ἔνθεν μέν, ἔνθεν δέ**, *on this side, on that.* — 21. **πολλῆς . . . ἐνόντων**, *since it was extensive and fertile, and since there were men in it to cultivate it.* — 22. **εἶτα δὲ καί**, *and moreover also.* — 23. **γένοιτο**: with *μή*. — **εἴ τις βούλοιτο**, *in case any one should wish*, might have been *ἐάν τις βούληται*. *Cf.* p. 18, 2, and the note.

§ 23. 25. **ἐπὶ μέντοι . . . ὅμως**, *yet they nevertheless, etc., i.e.* notwithstanding that they now knew the man's statements were false.

Page 67.] 1. **ἀπήγγελλον**: *i.e.* the next morning.

§ 24. 2. **ἐζευγμένην**: the Greeks said *ζευγνύναι γέφυραν* (cognate acc.), *to build* (*join*) *a bridge*, or *ζευγνύναι ποταμόν* (*διώρυχα*) *to bridge a river* (or *trench*). For the latter, *cf.* p. 65, 1. — 3. **ὡς . . . πεφυλαγμένως**, *as guardedly as possible, with the utmost precaution: cf.* p. 89, 14. *οἷόν τε* (= *δυνατόν*), *sc. ἦν*. — 4. **τῶν παρὰ Τισσαφέρνους Ἑλλήνων**: *cf. τῶν παρὰ βασιλέως*, p. 2, 6, and the note. — 5. **διαβαινόντων**: *sc. αὐτῶν*. We should expect the dat. after *ἐπιθήσεσθαι*, rather than the gen. abs. Similarly *διαβαινόντων* occurs in the next line, notwithstanding the following *αὐτοῖς*. — 8. **σκοπῶν**: partic. — **διαβαίνοιεν**: in the dir. form *διαβαίνουσι*, *to see whether they were crossing.* — 9. **ᾤχετο ἀπελαύνων**, *went riding off.* *Cf.* p. 47, 8, and the note.

§ 25. 12. **πλέθρου**: *cf. πλέθρων*, p. 10, 21. — 13. **πρὸς ἣν**: why acc.? — 16. **ὡς βοηθήσων**: *ὡς* shows only that the partic. gives the purpose which is professed by the subj. (*ὁ ἀδελφός*). *Cf. ὡς ἀπιών*, p. 64, 6, and the note, and *ὡς πολεμήσοντες*, p. 61, 4. *Cf.* also p. 4, lines 7, 8, and 12, and the note on 7.

§ 26. 18. **εἰς δύο**, *two abreast.* They marched by in column. See the Introd., § 35[1]. — 19. **ἄλλοτε . . . ἐφιστάμενος**, *halting now and then.* —

Page 67.] 20. **τὸ ἡγούμενον**: obj. *Cf.* p. 53, 25, and the note. — **ἐπιστήσειε**: why opt.? — 24. **ἐκπεπλῆχθαι**: *cf.* p. 25, 19, and the note.

§ 27. 28. **Κύρῳ**: for the case, see G. 1159; 1160; H. 764, 2. The simple verb ἐγγελάω takes the same case. — **διαρπάσαι . . . ἐπέτρεψε**: *cf.* p. 9, 14, and the note. See also the Introd., § 26[1].

Page 68.] 1. **πλὴν ἀνδραπόδων**: *i.e.* the slaves were not to be part of the plunder.

CHAPTER V.

§ 2. 13. **Τισσαφέρνει**: *cf.* τούτῳ, p. 3, 12. — 14. **εἴ πως δύναιτο**, *if possible.* For the mood, see G. 1502, 1; H. 937, and *cf.* p. 11, 19, and p. 14, 23. The clause depends on παῦσαι, which is the second subj. of ἔδοξεν. — **πρὶν γενέσθαι**: *cf.* p. 20, 17, and the note. — 15. **ἐροῦντα**: what does the fut. partic. express?

§ 3. 19. **Τισσαφέρνη**: a rare form of voc., found in a few foreign names in ης. — 20. **ἀδικήσειν**: *cf.* μνησικακήσειν, p. 62, 22, and the note. — 21. **φυλαττόμενον ἡμᾶς**, *are on your guard against us.* What two other participles in this section are quoted?

§ 4. 23. **οὐ δύναμαι οὔτε**: we should expect οὔτε δύναμαι to correspond to ἐγώ τε οἶδα. See note on μήτε . . . τε, p. 54, 20. — 24. **ὅτι . . . οὐδέν**, *that we on our part do not even think of any such thing.* — 26. **εἰς λόγους σοι ἐλθεῖν**, *to have an interview with you* (G. 1177; H. 772 *a*). — **εἰ δυναίμεθα**: *cf.* p. 12, 17, and the note.

Page 69.] § 5. 1. **οἳ . . . ἐποίησαν**: we should expect in place of the rel. clause φοβηθέντας . . . βουλομένους . . . ποιήσαντας (partic. in indir. discourse), but such an accumulation of partics. would be harsh. — 3. **μέλλοντας**, *intending*, trans. — 4. **αὖ**, *what is more.*

§ 7. 8. **πρῶτον . . . μέγιστον**: *cf.* p. 13, 26. The correlative of μέν, which is repeated in 16, is δέ in 18. — **θεῶν**, *oaths* (*sworn*) *by the Gods* (G. 1085, 3; H. 729 *c*). *Cf.* the phrase ὀμνύναι τοὺς θεούς. For the importance attached by the Greeks to the oath, see the Introd., § 29[2]. — 9. **τούτων**: *i.e.* τῶν θεῶν ὅρκων. For the case, *cf.* p. 14, 3, and the note. — 10. **παρημεληκώς**: *cf.* ἐψευσμένος, p. 13, 27, and the note. — 12. **φεύγων**, *flying*, but ἀποφύγοι ἄν, *could make his escape.* *Cf.* p. 18, 26. — 13. **ἂν ἀποσταίη**: what use of the opt.? What other instances of the same usage in this section are there? — 14. **πάντῃ πάντα**: *cf.* πάντων πάντα, p. 39, 7, and παντα χῇ πάντων below in the next line. — **θεοῖς**: for the case, *cf.* p. 27, 24, and the note. With this section compare *Psalm* cxxxix. 7–12.

§ 9. 20. **πᾶσα ὁδός**, *every road;* but following (22), πᾶσα ἡ ὁδός, *all our way.* — 22. **αὐτῆς**: with οὐδέν. — 24. **φοβερώτατον**: *cf.* p. 59, 24, and the note.

Page 69.] **§ 10.** 26. **ἄλλο τι ἂν ἤ:** ἄλλο τι ἤ or the simple ἄλλο τι is equivalent in asking a question to *οὐ* or *ἆρα οὐ*, Lat. *nonne* (G. 1604; H. 1015 *b*). — **ἄν:** *sc. ποιοῖμεν.* — 27. **ἔφεδρον,** *fresh opponent:* see Dict.

Page 70.] 3. **ταῦτα:** repeats the indirect question.

§ 11. 4. **τῶν τότε:** *cf.* p. 56, 27. — **τῶν τότε . . . βούλοιτο:** give the sent. in its dir. form before quotation. — 6. **ἔχοντα, σῴζοντα, οὖσαν:** what use of the partics.? — 7. **ᾗ . . . ἐχρῆτο,** *which Cyrus found hostile.* — 8. **ταύτην:** repeating *τὴν . . . δύναμιν* with emphasis.

§ 12. 9. **ὅστις οὐ βούλεται:** result (G. 1445; H. 910). — 10. **ἀλλὰ μήν:** begins the sent. as if the parenthesis *ἐρῶ . . . εἶναι* were to be followed by a sent. like *καὶ ἡμεῖς ὑμᾶς πολλὰ ὠφελεῖν δυνησόμεθα* (Krüger). This is really said in other words in the two following sections.

§ 13. 13. **οὓς νομίζω ἂν παρασχεῖν,** *whom I think I could render* (*παράσχοιμι ἄν*). *Cf.* p. 13, 3 ff. So *παῦσαι ἄν* in 16. — 17. **ἐνοχλοῦντα:** supplementary partic. not in indir. discourse (G. 1580; H. 981). — 18. **οἷς:** with *τεθυμωμένους*, dat. of indir. obj. — 20. **ἂν κολάσεσθε:** a rare const. in Attic Greek (G. 1303; H. 845). See *Moods and Tenses*, § 197. — **τῆς . . . οὔσης:** = *ἢ τῇ . . . οὔσῃ.*

§ 14. 22. **ὡς μέγιστος,** *the very greatest.* *Cf.* *ὅτι ἀπαρασκευότατον*, p. 2, 12, and the note. — 23. **ἀναστρέφοιο:** for the omission of *ἄν*, *cf.* p. 26, 21, and the note. — **ἔχων ὑπηρέτας:** = *εἰ ἔχοις κτλ.*, additional prot. to both *ἂν εἴης* and *ἂν ἀναστρέφοιο.* — 24. **μισθοῦ:** Clearchus recognizes the fact that the Greeks were mercenaries. See the Introd., § 24[1]. — 25. **τῆς χάριτος:** with *ἕνεκα.*

§ 15. 27. **τὸ . . . ἀπιστεῖν:** *cf.* p. 42, 25. — **τὸ ὄνομα τίς:** a mingling of two constrs., *ᾔδιστ' ἂν ἀκούσαιμι τίς κτλ.*, and *τούτου τὸ ὄνομα ὅστις κτλ.*

Page 71.] **§ 16.** 4. **ἥδομαι ἀκούων:** *cf.* *ἥσθη ἰδών*, p. 9, 8. — **ἀκούων σου λόγους:** *cf.* p. 5, 18. — 5. **γιγνώσκων:** the partic. is causal. — 6. **μοι δοκεῖς:** to be translated into English impers., *it seems to me.* — 7. **ὡς ἂν μάθῃς:** for *ἄν* in a final clause see G. 1367; H. 882. In Attic prose, *ὡς ἄν* with the subj. is confined, with a single exception, to Xenophon. See *Moods and Tenses*, § 326, 2.

§ 17. 8. **εἰ ἐβουλόμεθα,** *if it was our real wish, i.e.* when we made the treaty (G. 1390; H. 893). To this the apod. is *ἀπορεῖν* (= *ἀποροῦμεν*) quoted (10) after *δοκοῦμεν.* — 10. **ἐν ᾗ,** *by means of which.* — 11. **ἀντιπάσχειν:** with *κίνδυνος* (*cf.* p. 14, 20, and the note), with which supply *εἴη ἄν* from the preceding *εἴημεν ἄν.*

§ 18. 13. **ἐπιτίθεσθαι:** with *ἐπιτηδείων.* — **ἀπορεῖν ἄν:** = *ἀποροῖμεν ἄν.* *Cf.* above *ἂν εἶναι* in 6, and *ἀπορεῖν* in 10. — **τοσαῦτα:** with a gesture. — 14. **ὄντα,** *although they are.* — 15. **ὑμῖν ὄντα πορευτέα,** *must be crossed by you*, quoted after *ὀρᾶτε*; in the dir. form, *ὑμῖν πορευτέα ἐστίν.* *Cf.* p. 63, 21.

Page 71.] With the active of this const., *ὅρη πορεύεσθαι*, *cf.* p. 55, 10, and the note.

§ 19. 21. **ἀλλά**, *still* (G. 1422). — 23. **οὐδ' εἰ**, *not even if:* the negative goes with *ἂν δύναισθε*.

§ 20. 25. **ἔχοντες**: cond. (note in the next line *μηδένα*), = *εἰ ἔχομεν*. For *εἰ ἔχομεν, . . . ἂν ἐξελοίμεθα*, see G. 1421, 1; H. 901 *b*.

Page 72.] 1. **ἔπειτα**: *cf. εἶτα* in p. 11, 5, and the note. — **πῶς ἂν . . . ἂν ἐξελοίμεθα**: for the repetition of *ἄν* in the apod., *cf.* p. 13, 4, and the note.

§ 21. 3. **παντάπασι . . . ἐστί**, *it is characteristic of* (*belongs to*, pred. gen. of possession) *those altogether without resources.* — 4. **καὶ τούτων**, *and that too, and besides.* — 5. **οἵτινες ἐθέλουσι**: used as if *ἄποροί εἰσιν κτλ.* preceded; we should expect simply *ἐθέλειν*, *to be willing*. *Cf.* p. 76, 23 ff.

§ 22. 8. **ἐξόν**, *when it was possible*, acc. abs. (G. 1569; H. 973). — 9. **οὐκ . . . ἤλθομεν;** *did we not proceed to do it?* — **ἔρως**: *sc. ἐστί*. — **τούτου** refers to *οὐκ . . . ἤλθομεν*. — 10. **τὸ . . . ἰσχυρόν**: the inf. clause stands as an obj. acc. after the verbal idea in *ἔρως*. Translate: *my desire to prove myself faithful to the Greeks, and with that mercenary force with which Cyrus made his expedition . . . with this* (*τούτῳ*) *to return to the coast, etc.* *μισθοδοσίας* and *εὐεργεσίας* are accs. See *Moods and Tenses*, § 795. Many Mss. have *τοῦ* for *τό* in 10.

§ 23. 12. **ὅσα**: with *χρήσιμοι*, acc. of specification. — 13. **ἐστέ**, *are*, by anticipation, for *ἔσεσθε*. — **τὰ μὲν . . . εἶπας**, *some you also have mentioned.* — 15. **τὴν δ' . . . ἔχοι**: *sc. ὀρθήν*. As it was the outward sign of royalty to wear the tiara upright on the head, so *wearing it upright upon the heart* means *aspiring to royal dignity*. Tissaphernes thus intimates his intention to revolt from the king by the aid of the Greeks, in order to blind Clearchus to his real plans.

§ 24. 19. **εἶπεν**: *i.e.* Clearchus. *εἶπεν* is repeated in *ἔφη*. — **τοιούτων ὑπαρχόντων**, *when such grounds exist.* — 21. **παθεῖν**: dependent on *ἄξιοι*.

§ 25. 22. **οἱ . . . λοχαγοί**: in appos. with the subj. of *βούλεσθε*. — 23. **ἐν τῷ ἐμφανεῖ**: *cf. ἐν τῷ φανερῷ*, p. 16, 24.

Page 73.] § 27. 4. **δῆλός τ' ἦν οἰόμενος**: *cf.* p. 7, 18. — **πάνυ φιλικῶς διακεῖσθαι**, *that he was on very friendly terms with.* — 7. **οἳ ἂν ἐλεγχθῶσι**: the verb might have been in what other mood? Could *ἐκέλευσε* have been so changed? See G. 1497, 2; 1499; H. 932, 2; 935 *c*. — **διαβάλλοντες**: partic. in indir. discourse. — 8. **τῶν Ἑλλήνων**: with *οἵ*. — **αὐτούς**: *cf. αὐτόν*, p. 43, 24. The pron. in each instance summarily repeats the rel. sentence.

§ 28. 12. **αὐτῷ**: *i.e.* Clearchus. — **ὅπως . . . ᾖ**: in what other mood might the verb have been?

Page 73.] § 29. 15. **πρὸς . . . γνώμην,** *should be devoted to him.* — 17. **ἀντέλεγον:** open remonstrance. See the Introd., § 27 [1]. — **μὴ ἰέναι, μηδὲ πιστεύειν:** the infs. are not in indir. discourse. *Cf.* ἔλεγε θαρρεῖν, p. 13, 15.

§ 30. 19. **ἔστε διεπράξατο:** *cf.* πρὶν ἔπεισε, p. 11, 12, and the note. — 21. **ὡς εἰς ἀγοράν:** *i.e.* without arms.

§ 31. 25. **Ἀγίας:** see the Introd., § 22, and the note.

Page 74.] § 32. 1. **οἱ ἔνδον, οἱ ἔξω:** used subst. *Cf.* τῶν τότε, p. 56, 27. — 3. **ᾧτινι . . . πάντας:** *cf.* ὅστις . . . πάντας, p. 2, 5, and the note.

§ 33. 6. **ἠμφεγνόουν:** double augment. *Cf.* ἠνέσχετο, p. 38, 9, and the note. — 7. **εἰς τὴν γαστέρα:** the acc. with reference to the motion of the weapon.

§ 34. 10. **τὰ ὅπλα:** *cf.* p. 57, 2, and the note.

§ 36. 18. **εἴ τις . . . λοχαγός,** *whatever general or captain there was* (G. 1502, 1; H. 937), suggests the subj. of προσελθεῖν. What might we have instead of εἴη? — 19. **ἀπαγγείλωσι:** why subjv.?

§ 37. 21. **τῶν Ἑλλήνων:** part. gen. — **στρατηγοὶ μέν, σὺν αὐτοῖς δέ:** the first two are contrasted, as generals, with Xenophon, who as yet had no official relation to the army. *Cf.* p. 82, 3 ff. — 23. **τὰ περί,** *the fate of.*

§ 38. 26. **ἔστησαν εἰς ἐπήκοον,** *got within hearing distance.* — 27. **ἐπιορκῶν, λύων:** partics. in indir. discourse.

Page 75.] 1. **ἔχει τὴν δίκην,** *has received his deserts.* — 4. **ἀπαιτεῖ:** with two accs. *Cf.* p. 14, 26, and the note. — **ἑαυτοῦ:** pred. gen. of possession. — 5. **εἶναι:** *sc.* **τὰ ὅπλα.** — 6. **δούλου:** *cf.* p. 30, 3, and the note.

§ 39. 6. **ἔλεγε δὲ Κλεάνωρ:** *cf.* p. 61, 3. — 8. **οἱ ἄλλοι:** in app. with ὑμεῖς understood, *you others.* — 9. **θεούς, ἀνθρώπους:** *cf.* p. 61, 9, and the note. — **οἵτινες ἀπολωλέκατε, ἔρχεσθε:** causal (G. 1461; H. 910). — 10. **ἡμῖν:** with ὀμόσαντες. *Cf.* οἷς in 12. — **φίλους καὶ ἐχθρούς,** *as friends and enemies. Cf.* p. 1, 10. — 13. **τοὺς ἄλλους ἡμᾶς,** *the rest of us.*

§ 40. 15. **γάρ,** (*you are wrong*) *for.* — **ἐπιβουλεύων:** *cf.* p. 28, 12.

§ 41. 20. **Πρόξενος, Μένων:** in emphatic position before ἐπείπερ. We should render, *but as to Proxenus and Menon, since indeed they are, etc.*

CHAPTER VI.

§ 1. 27. **οὕτω,** *so, as above described.* — 28. **ἀποτμηθέντες τὰς κεφαλάς:** the corresponding act. const. is αὐτοῖς ἀποτέμνουσι τὰς κεφαλάς. See G. 1239.

Page 76.] 1. **μέν:** correlative to δέ, p. 78, 13. — **Κλέαρχος:** see the Introd., § 23 [1]. — **ὁμολογουμένως ἐκ πάντων,** *as was agreed by* (*cf.* ἐκ, p. 2, 18) *all.* — 2. **αὐτοῦ:** with ἐμπείρως (G. 1147; H. 756). — **δόξας** = ὃς ἔδοξεν, *who was reputed.* With this section, *cf.* p. 39, 1 ff.

§ 2. 4. **πόλεμος:** the Peloponnesian War (431–404 B.C.). — 7. **ἀδικοῦσι,** *had wronged.* *Cf.* p. 25, 1, and the note. — **τοὺς Ἕλληνας:** the

Page 76.] Greek colonists in the Thracian Chersonese. — 8. **ὡς πολεμήσων** : *cf.* p. 4, 12, and the note on p. 4, 7.

§ 3. 11. **Ἰσθμοῦ** : of Corinth, where he stopped on his way. — 12. **ᾤχετο πλέων** : *cf.* *ᾤχετο ἀπελαύνων*, p. 67, 9, and the note. See Diod. Sic. xiv. 12.

§ 4. 15. **ἄλλη** : no such arguments (*λόγοις*) are given in the *Anabasis*. *Cf.* p. 3, 10 ff., and p. 12, 6 ff. — 16. **δαρεικούς** : *cf.* note on p. 33, 2.

§ 5. 17. **ἀπὸ . . . χρημάτων** : *cf.* p. 3, 15 ff. — 19. **ἀπὸ τούτου**, *from this time on.* — 20. **πολεμῶν διεγένετο**, *went on warring.* *Cf.* *λέγων διῆγε*, p. 7, 17, and the note.

§ 6. 24. **ὅστις αἱρεῖται** : *cf.* *οἵτινες ἐθέλουσι*, p. 72, 5, and the note. — **ἑξόν** : *cf.* p. 72, 8, and the note. — 26. **ὥστε πολεμεῖν**, *i.e. provided it be the toil of war.* The inf. expresses a cond. (G. 1453).

Page 77.] § 7. 3. **ἡμέρας καὶ νυκτός**, *by day or night*, indifferently. Why are the substs. in the gen. ? — **ἄγων** : like the two adjs., with **ἦν**, *ready to lead.* — 5. **πανταχοῦ πάντες** : *cf.* p. 69, 14, and the note.

§ 8. 6. **ὡς δυνατὸν . . . εἶχεν**, *so far as was possible with* (*i.e. for a man of*) *such a temper as he certainly* (*καί*) *had.* — 7. **ὡς . . . ἄλλος** : *cf.* p. 15, 11, and the note. — 8. **ὅπως ἔχοι** : for the opt. in the obj. clause, *cf.* p. 35, 28, and the note. — **αὐτῷ** : why dat. ? — 10. **ὡς πειστέον εἴη** : = *ὡς δέοι αὐτοὺς πείθεσθαι*, *that they must obey.*

§ 9. 11. **ἐκ τοῦ . . . εἶναι**, *by being severe.* *Cf.* p. 30, 17, and the note. Why is *χαλεπός* in the nom. ? — **ὁρᾶν** : limiting *στυγνός* (G. 1528 ; H. 952). — 13. **ὡς μεταμέλειν** : result. — **ἔσθ' ὅτε**, *sometimes.* *Cf.* *ἐνίοτε*, just preceding, and the note on *ἦν . . . οὗς*, p. 23, 15.

§ 10. 14. **ἀκολάστου . . . ὄφελος εἶναι** : *cf.* p. 14, 8. — 15. **λέγειν αὐτὸν ἔφασαν** : Xenophon states the facts not on his own authority. *Cf.* p. 42, 22. — 17. **εἰ μέλλοι**, *if he was either to, etc.* The dir. form would be *δεῖ φοβεῖσθαι . . . εἰ μέλλει κτλ.* — 18. **φυλακάς** : why acc. ? — **φίλων ἀφέξεσθαι** : *i.e. not to plunder friends.*

§ 11. 22. **φαιδρόν** : pred. to *φαίνεσθαι*. — **ἐν τοῖς ἄλλοις προσώποις**, *reflected in the faces of those about him.*

§ 12. 25. **ὅτε γένοιντο** : why opt. ? — 26. **ἀρξομένους ἀπιέναι**, *i.e. to go off to another commander to be subject to him.*

Page 78.] § 13. 5. **σφόδρα . . . ἐχρῆτο** : *i.e. they yielded him implicit obedience.*

§ 15. 11. **οὐ μάλα ἐθέλειν**, *did not much like.*

§ 16. 13. **εὐθύς** : *cf.* p. 39, 14, and the note. — 15. **ἀργύριον** : Gorgias's fee was 100 minae (about $1800).

§ 17. 16. **ἐπεὶ συνεγένετο αὐτῷ**, *after he had been his pupil.* — 17. **φίλος . . . πρώτοις**, *when associated with the first men of his day.* — 18. **εὐεργετῶν** : *cf.* *ἀλεξόμενος*, p. 40, 22. — 19. **ᾤετο κτήσεσθαι**, *expected to get.* — 20. **χρήματα πολλά** : see the Introd., § 24[1].

Page 78.] § 18. 21. **ἐπιθυμῶν**: concessive partic. — **ἔνδηλον . . . εἶχεν**, *he moreover made this also evident, i.e. it was none the less evident.* — 24. **μή**: why do we have *μή* and not *οὐ*?

§ 19. 26. **αἰδῶ ἑαυτοῦ**, *respect for himself.*

Page 79.] 1. **στρατιώτας**: *cf.* *θεούς*, p. 75, 9. — **φοβούμενος**: what use of the part.? *Cf.* *δῆλος ἦν ἐπιθυμῶν* in 10, and *στέργων φανερὸς ἦν* and *ἔνδηλος ἐγίγνετο ἐπιβουλεύων* in 18 and 19. *Cf.* also p. 7, 18, and the note.

§ 20. 4. **πρὸς τὸ . . . δοκεῖν**, *for being, and having the reputation of being, fit to govern.* This const. occurs several times below. *ἀρχικόν* limits *τινά* understood, the subj. of the infs. — 5. **ἐπαινεῖν**: subj. of *ἀρκεῖν*. — 9. **ἐτῶν**: pred. gen. of measure.

§ 21. 13. **μέγιστα**: adv. with *δυναμένοις*, *the most powerful.* — 14. **ἀδικῶν**: *cf.* for the tense the note on *ἀδικεῖν*, p. 25, 1. So *ἀδικοῦντα* in 5. — **μὴ διδοίη δίκην**, *might not pay the penalty.*

§ 22. See the Introd., § 29[1]. — 17. **τὸ αὐτὸ τῷ ἠλιθίῳ**, *the same as folly, synonyms of folly.* For the dat., see G. 1175; H. 773.

§ 23. 19. **τούτῳ**: repeats the rel. clause, and depends on *ἐπιβουλεύων*. — **ἔνδηλος ἐγίγνετο**: how different from *ἔνδηλος ἦν* and *ἔνδηλος ἐγένετο*? — 20. **οὐδενός**: depends on the prep. included in the compound verb. — **τῶν συνόντων**: connect with *καταγελῶν*. *διελέγετο* would require the dat.

§ 24. 24. **μόνος . . . ὄν**, *he thought that he alone understood that it was an easy task.*

Page 80.] § 26. 1. **ἀγάλλεται ἐπί**: in the next line with *ἠγάλλετο* we have the simple dat. of cause, *τῷ δύνασθαι κτλ.* — 3. **ψευδῆ**: from *ψευδής*, not *ψεῦδος*. — 4. **τῶν ἀπαιδεύτων**: pred. part. gen. — 6. **διαβάλλων τοὺς πρώτους**, *by slandering those who were already first* (in their friendship). — **τοῦτο**: repeats the thought of *πρωτεύειν φιλίᾳ*.

§ 27. 7. **τὸ . . . παρέχεσθαι**: obj. of *ἐμηχανᾶτο*. — 9. **ἠξίου**, *expected.* — 10. **ὅτι δύναιτο καὶ ἐθέλοι ἄν**: in the dir. form *δύναμαι καὶ ἐθέλοιμι ἄν*. — **εὐεργεσίαν δὲ κατέλεγεν**, *he set it down as an act of kindness.* — 11. **ὁπότε ἀφίσταιτο**: *cf.* *ὅστις ἀφικνεῖτο*, p. 2, 5, and the note. See also *Moods and Tenses*, § 535. — **ὅτι οὐκ ἀπώλεσεν αὐτόν**, *that he had not destroyed him.*

§ 28. 14. **παρὰ Ἀριστίππου**: for the facts stated, *cf.* p. 3, 22 ff., and p. 5, 27 ff. — 16. **ἤδετο**: *i.e.* Ariaeus.

§ 29. 21. **οὐκ ἀπέθανε**: to be connected with the gen. abs. in 19, which expresses time. — 24. **κεφαλάς**: *cf.* p. 75, 28, and the note. — 25. **ζῶν . . . ἐνιαυτόν**, *after being tortured alive for a year.*

§ 30. Note the interchange of the dual and pl. in this section. — 27. **καὶ τούτω**: emphatic repetition of the subj.

Page 81.] 1. **αὐτούς**: with *ἐμέμφετο*, as this verb cannot govern the gen. *τούτων*, which by its position would naturally be the obj. of both the clauses with *οὔτε*. — 3. **ἔτη ἀπὸ γενεᾶς**, *years from birth, years of age.*

BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE SEIZURE OF THE GENERALS. — MARCH FROM THE RIVER ZAPATAS TO THE MOUNTAINS OF THE CARDUCHI.

CHAPTER I.

Page 81.] § 1. 4. **Ὅσα . . . δεδήλωται**: see first note on ii. 1. 1. — **ἀπιόντων**: temporal partic., present to *ἐγένετο*. — **ἐν ταῖς σπονδαῖς**, *during the truce*, belongs to *ἐγένετο*: see p. 115, 5.

§ 2. 8. **ἐπεί**, *after that*, here has the pluperfect: it generally takes the aorist (G. 1261); *cf.* *ἐπεὶ ἐτελεύτησαν* in 5 (above), and see note on p. 1, 12. — 9. **οἱ συνεπόμενοι**: see ii. 5. 30–32. — 11. **ἐννοούμενοι μέν** with the eight dependent clauses introduced by *ὅτι* is summed up in *ταῦτα ἐννοούμενοι* (21), and there is no corresponding clause with *δέ*. The succession of gloomy thoughts and forebodings gives a graphic picture of the miserable condition of the betrayed Greeks. — **ἐπὶ . . . θύραις**, *at the king's gates:* a mere form of words; the Greeks were now more than 200 miles from Babylon. — 12. **ἦσαν**: *εἶεν* or *εἰσί* would be more regular (G. 1489; H. 936). — **κύκλῳ**: like the English *a-round*. — **πολλά**: with both *ἔθνη* and *πόλεις* (G. 923; H. 620 *a*). — 13. **παρέξειν ἔμελλεν**, *was to furnish* (G. 1254; H. 846 *a*): *cf.* Lat. partic. in *-rus* with *sum* or *eram*. — 14. **μύρια στάδια**: a round number; we should say *not less than a thousand miles*. — 16. **ἐν μέσῳ τῆς οἴκαδε ὁδοῦ**, *between (them and) the road home*. — **προὐδεδώκεσαν** (G. 541; H. 360 *a*). — 17. **οἱ . . . βάρβαροι**: the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (*cf.* p. 31, 18). — 19. **ἱππέα οὐδένα**: see Introd. § 30[1]. — 20. **νικῶντες**, *if they should be victorious*, = *εἰ νικῷεν*: so *ἡττηθέντων* (= *νικηθέντων*), = *εἰ ἡττηθεῖεν*. — 21. **αὐτῶν** is partitive genitive after *οὐδείς*.

§ 3. 22. **εἰς τὴν ἑσπέραν**, *at evening* (properly *on coming to the evening*): *cf.* *εἰς τὴν ἕω*, p. 29, 17. — 23. **πῦρ**: see Introd. § 40[3]. — **τὰ ὅπλα**, *i.e.* the place where their arms were, a general term for their *quarters:* see Introd. § 40[2]. — 24. **ἀνεπαύοντο . . . ἕκαστος**, *they lay down where each chanced to be* (*sc.* *ὤν*): observe the imperfects.

Page 82.] 1. **οὔποτ'**: to be translated with *ὄψεσθαι* (fut. inf. in or. obl.).

§ 4. 3. **Ξενοφῶν**: "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher

Page 82.] It is in true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise." GROTE. Notice the modest reference to himself in ἦν δέ τις. — 4. **οὔτε . . . ὤν** : *i.e. he went neither as general nor, etc.* — 5. **αὐτὸν μετεπέμψατο** : for the change from the relative construction, see G. 1040 ; H. 1005. — 6. **ξένος**, *guest-friend:* see note on p. 3, 22. — **εἰ ἔλθοι . . . ποιήσειν** (G. 1497 ; 1286 ; H. 931 ; 948 *a*) : the direct discourse would be ἐὰν ἔλθῃς, ποιήσω, and ἐὰν ἔλθῃ might be used here, like ἐπειδὰν λήξῃ in p. 83, 4. — 7. **αὐτὸς . . . πατρίδος**, *whom he* (Proxenus) *himself* (G. 989, 1 ; H. 680, 2) *said he believed to be worth more to him than his fatherland* (Boeotia) : for ἑαυτῷ see G. 993 ; 997 ; H. 683 *a*.

§ 5. 9. **ἀνακοινοῦται**, *consults* (as a friend): cf. the act. ἀνακοινῶσαι (14), *to communicate with* (*i.e.* τῷ θεῷ). — **Σωκράτει** : the philosopher, Xenophon's master and friend. — 11. **ὑποπτεύσας μή . . . εἴη**, *suspecting that some charge of friendship with Cyrus might be brought against him* (Xen.) *by the state* (Athens) : τι is adverbial. The subject of εἴη is Κύρῳ φίλον γενέσθαι, which expresses the substance of the possible charge : *cf.* αἰτιώμενος σίνασθαι, Hdt. v. 27. — 13. **τοῖς Λακεδαιμονίοις** (G. 1179 ; H. 775). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408–404 B.C.). See Introd. §§ 18, 20. — 14. **ἐλθόντα** : agreeing with the omitted subject of ἀνακοινῶσαι where ἐλθόντι might have been used (G. 928, 1). — 15. **τῷ θεῷ** : Apollo, the God of Delphi, the seat of the most famous oracle.

§ 6. 16. **ἐπήρετο**: the aor. ἠρόμην (from ἔρομαι) is common ; but ἐρωτάω is used in Attic Greek for the forms of the present stem. — **τίνι . . . εὐχόμενος**, *by sacrifice and prayer to which of the Gods:* the direct question would be, τίνι θύων . . . κάλλιστα ἔλθοιμι ἂν τὴν ὁδὸν ἣν ἐπινοῶ καὶ σωθείην ; (G. 1493). — 17. **ὁδόν** (G. 1057 ; H. 715 *b*). — 18. **καλῶς πράξας** : like our *doing well.* — **ἀνεῖλεν**, *gave an oracle, responded,* is practically a verb of *commanding.* — 19. **θεοῖς οἷς** = οἷς θεοῖς, *to what God;* or θεοῖς may be dat. for accus. by inverse assimilation (G. 1035), a rare and often suspicious construction.

§ 7. 21. **τοῦτο** : referring to the question πότερον . . . μένειν. — 23. **ἰτέον εἶναι**, *that he was bound to go,* in direct form ἰτέον ἐστί (G. 1597 ; H. 990). — **ὅπως ἂν πορευθείη** : indirect question (G. 1493) : the direct form would be πῶς ἂν πορευθείην ; *how can I go?* (G. 1328 ; H. 872).

§ 8. 26. **οἷς** : supply θύσασθαι ; the antecedent, if expressed, would be τοῖς θεοῖς.

Page 83.] 1. **ὁρμᾶν**, *to set out:* for ὁδόν, *cf.* ἔλθοι τὴν ὁδόν in p. 82, 17 for ἄνω see G. 952. 1 ; H. 600. — 2. **συνεστάθη**, *was presented.*

Page 83.] § 9. 3. **συμπροὐθυμεῖτο**, *joined in urging.* — 4. **ἐπειδὰν τάχιστα . . . λήξῃ . . . ἀποπέμψει** (G. 1497 ; H. 933). The English idiom does not allow us to follow the Greek and say *he said that he will dismiss him ;* so also we must translate *ἐπειδὰν λήξῃ* as if it were *ἐπειδὴ λήξειεν*, which would be more common after the past tense *εἶπε* (see p. 82, 6).

§ 10. 6. **ἐστρατεύετο οὕτως**, *in this way he came to go on the expedition.* — **οὐχ**, *not, however.* — 10. **φοβούμενοι . . . καὶ ἄκοντες** (*sc. ὄντες*), *though fearing, etc.* (G. 1563, 6 ; H. 969 *e*). — 11. **οἱ πολλοί** (G. 967 ; H. 665) : see p. 59, 26. — 12. **ἀλλήλων, Κύρου** : obj. genitives after *αἰσχύνην* : *cf. αἰσχύνεσθαί τινα, to feel shame before any one.*

§ 11. 15. **μικρὸν ὕπνου λαχών** (G. 1098 ; H. 737).—16. **σκηπτὸς πεσεῖν** (G. 1522, 2 ; H. 944 *a*) : the dream was *σκηπτὸς ἔπεσεν.* — 18. **πᾶσα** : *sc. οἰκία*, subj. of *ἔδοξεν.* See Introd. § 29[1].

§ 12. 18. **περίφοβος ἀνηγέρθη**, *he awoke (was roused) in great fear.* — 19. **τῇ μὲν . . . τῇ δέ**, *in some respects . . . in others.* — 21. **ὅτι . . . τὸ πῦρ** is causal, and *μὴ οὐ δύναιτο . . . ἀλλ' εἴργοιτο* depends on *ἐφοβεῖτο.* — 23. **βασιλέως** : the king of Persia corresponds to King Zeus in his dream (21). — 24. **εἴργοιτο** was suggested by his being encircled (*κύκλῳ*) on all sides by the fire in his dream.

§ 13. 25. **ὁποῖόν . . . ἐστί**, *but what it signifies.* — 26. **ἐκ τῶν συμβάντων**, *from what happened.* — 27. **πρῶτον μέν** : the only correlative is *ἐκ τούτου*, p. 84, 11.

Page 84.] 1. **εἰκός** (*sc. ἐστί*), *it is likely.* — **εἰ γενησόμεθα ἐπὶ βασιλεῖ**, *if we shall fall into the king's hands.* — 2. **τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν ;** (G. 1617 ; 1550 ; H. 1034 *b*), *what is there to prevent, etc. ?* — 3. **ἐπιδόντας**, *having experienced (come to see).* — 4. **ὅπως ἀμυνούμεθα**, *to defend ourselves*, object clause. — 6. **ὥσπερ ἐξόν**, *as if it were possible* (G. 1576 ; H. 978 *a*).

§ 14. 6. **ἐγὼ . . . πράξειν**, *from what state then am I expecting the general to come who is to do this ? τὸν . . . στρατηγόν* = (lit.) *the general from what state.* Xenophon's reflection was somewhat as follows : *my own state* (Athens) *must supply the man ; and if I am not old enough now to undertake the work, I never shall be.*

§ 15. 11. **ἐκ τούτου**, *upon this.* — 13. **ὥσπερ οὐδ' ὑμεῖς** (*sc. δύνασθε*) : *οἶμαι* is parenthetical. — 14. **ἐν οἵοις**, *in what straits.*

§ 16. 15. **δῆλον** (*sc. ἐστίν*) **ὅτι**, *evidently* (parenthetical). — **οὐ πρότερον . . . πρίν**, *not until* (G. 1471, 2 ; H. 924) : *πρότερον* is here merely emphatic, anticipating the idea of *πρίν. Cf. μὴ πρόσθεν . . . πρίν* in p. 4, 3, and note. — 16. **ἐξέφηναν**, *declared.* — 17. **οὐδεὶς οὐδέν** (G. 1619 ; H. 1030).

§ 17. 19. **ὑφησόμεθα**, *yield ourselves.* — 20. **ὅς** : causal relative, *since he.* — 21. **καί . . . ἤδη**, *even when already dead.* See note on p. 44, 11. —

Page 84.] 22. **ἀνεσταύρωσεν,** *impaled*, refers to exposing the head of Cyrus on a pole. — **ἡμᾶς**: subject of *παθεῖν* (25). — 23. **κηδεμὼν οὐδείς,** *no protector*, to intercede for us (as *e.g.* Cyrus had his mother). — The subj. of *ἐστρατεύσαμεν* is omitted to avoid repeating the relative in a new case (G. 1041; H. 1005). — 24. **ὡς ποιήσοντες,** *intending to make him a slave instead of a king.* — 25. **ἄν** with *παθεῖν* = *πάθοιμεν ἄν* (G. 1308; H. 964).

§ 18. 26. **ἆρ' οὐκ . . . ἔλθοι,** *would he not make every effort (go all lengths)?* — **τὰ ἔσχατα**: cognate accusative. — **αἰκισάμενος**: implying both *ignominy* and *torture*. — 27. **τοῦ στρατεῦσαι** (G. 1547; H. 959): objective genitive after *φόβον*.

Page 85.] 1. **ὅπως . . . γενησόμεθα**: the object clause keeps its construction, although *ποιητέον* has its own object *πάντα*.

§ 19. 3. **ἔστε μέν**: see *ἐπεὶ μέντοι* in 14. — 4. **οἰκτείρων, μακαρίζων** (G. 1580; H. 981). — 5. **αὐτῶν** depends on the four following indirect questions (*ὅσην . . . ὅσα δέ*) as if they were nouns: we might have had *ταῦτα αὐτῶν* after *διαθεώμενος* (*cf. τὰ τῶν στρατιωτῶν* in 8). — 8. **ἐσθῆτα,** *clothing*, in general. *ὅσον* is omitted with *χρυσόν* and *ἐσθῆτα*.

§ 20. 8. **τὰ τῶν στρατιωτῶν** is explained by *ὅτι . . . κατέχοντας ἡμᾶς*, and *ταῦτ' οὖν λογιζόμενος* (13) sums up all that precedes it in the section. — **ὁπότε ἐνθυμοίμην,** *whenever I considered* (G. 1431, 2; H. 914 B. 2), would depend on *ἐφοβούμην* (14), were it not repeated in *λογιζόμενος* (13). — 9. **οὐδενὸς ἡμῖν** (G. 1161; H. 734) **μετεῖη εἰ μὴ πριαίμεθα**: in direct discourse, *οὐδενὸς ἡμῖν μέτεστιν ἐὰν μὴ πριώμεθα* (G. 1431, 1; H. 894, 1). — 10. **ὅτου ὠνησόμεθα,** *wherewith to buy* (G. 1133; 1442; H. 746; 911); the antecedent (*ἀργύριον* understood) follows *ἔχοντας*, *I knew that few had, etc.* — 11. **ἄλλως . . . ὠνουμένους,** *from getting supplies in any other way than by purchase*, following *κατέχοντας*, *restraining*. See Introd. § 26[2] and § 29. — **ᾔδειν** with *ἔχοντας* and *κατέχοντας* (G. 1588; H. 982), by *anacoluthon* (*ἀνακολουθία*) takes the place of the construction begun by *ὅτι τῶν μέν* (9): we should expect *ὀλίγοι ἔχοιεν, etc.*, after *ὅτι*, without *ᾔδειν*, and *ὠνήσονται* for *ὠνησόμεθα* (which follows the person of *πριαίμεθα*).

§ 21. 15. **δοκεῖ**: personal construction (G. 1522, 2; H. 944 *a*). — 16. **ἀσάφεια,** *uncertainty*, acc. to Hug, the original reading of Cod. C: the other Mss. have *ὑποψία*. — **ἐν μέσῳ κεῖται . . . ἆθλα,** *they* (*τὰ ἀγαθά*) *lie open to competition as prizes* (as in the games): *cf. ἐς μέσον τιθέναι* (*in medio ponere*), *to offer as a prize*, and *ἐν μέσῳ* (in another sense) in p. 81, 16. Demosthenes (*Phil.* i. 5) calls certain exposed towns *ἆθλα τοῦ πολέμου κείμενα ἐν μέσῳ*. — 17. **ὁπότεροι . . . ὦσιν,** (*for*) *whichever of us* (Greeks or Persians) *shall prove to be the braver men*, the antecedent being omitted. — 18. **ἀγωνοθέται,** *judges* (in the games), keeping up the figure begun with *ἐν μέσῳ*.

Page 85.] § 22. 20. **αὐτούς,** *i.e.* the Gods, by whom the Persians *have sworn falsely*, *ἐπιωρκήκασιν* (G. 1049; H. 712). — 22. **θεῶν ὅρκους:** see p. 69, 8, and note. — 23. **πολύ:** in emphatic position, belongs to *μείζονι*. — **τούτοις:** in same construction as *ἡμῖν* understood after *ἐξεῖναι*.

§ 23. 24. **ἱκανώτερα τούτων . . . φέρειν,** *more capable than theirs* (lit. *than they*) *of bearing* (G. 1526; H. 952). — 24. **ψύχη, θάλπη:** plur. to denote various occasions. — 25. **σὺν τοῖς θεοῖς,** *by the blessing of the Gods*, a pious precaution against the effects of proud language. *σύν* rarely occurs in Attic prose, except in Xenophon: see G. 1217. — 26. **οἱ δὲ ἄνδρες:** *i.e.* the enemy. — 27. **ἢν . . . διδῶσιν,** *if the Gods grant us, etc.* The future apodosis is implied in *τρωτοί* etc., *more liable to be wounded and killed*. The Greeks took a just pride in their superior vigor of body and mind. Ever since the Persian wars they had felt profound contempt for the effeminate Asiatics.

Page 86.] § 24. 1. **ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν,** *but let us not wait, etc., for perhaps others too, etc.* ἀλλά and γάρ belong to different clauses; generally **ἀλλὰ γάρ** is an emphatic *but*, with only one verb expressed: see p. 96, 9, and note. — 3. **παρακαλοῦντας:** future. — 4. **τοῦ ἐξορμῆσαι:** gen. after *ἄρξωμεν*. — 6. **τῶν στρατηγῶν ἀξιοστρατηγότεροι,** *more fit to be generals than the generals themselves:* he is addressing only λοχαγοί.

§ 25. 9. **ἡλικίαν:** Xenophon speaks as a young man; and this passage favors the later date (about 430 B.C.) assigned for his birth, which many authorities place as early as 440 or even 444 B.C. — **ἀκμάζειν,** *that I am at the height* (*of my ability*); *ἐρύκειν* (a poetic word) depending on the idea of *ability* in *ἀκμάζειν*.

§ 26. 12. **ἡγεῖσθαι:** *sc.* *αὐτόν*. — 13. **βοιωτιάζων τῇ φωνῇ,** *with a Boeotian accent:* the Boeotians spoke Aeolic. — **φλυαροίη ὅστις λέγει** (repr. *φλυαρεῖ ὅστις λέγει*): some Mss. have λέγοι, corresponding to *φλυαροίη*. — 14. **ἄλλως ἢ πείσας,** *otherwise than by persuading.*

§ 27. 16. **μεταξὺ ὑπολαβών,** *interrupting him in the midst* (of his talk). — 17. **οὐδὲ ὁρῶν . . . μέμνησαι:** *cf.* [Dem.] 25, 89, *τὸ τῆς παροιμίας, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν*, and Matth. xiii. 13. — 18. **ἐν ταὐτῷ . . . τούτοις,** *i.e. you were present with these captains* (G. 1175; H. 773 *a*): *cf.* *εἰς ταὐτὸν ἡμῖν αὐτοῖς*, p. 87, 6. — 19. Compare *ἐπεὶ* K. *ἀπέθανε*, *after C. was killed*, with *ὅτε ἐκέλευε*, (simply) *when he commanded.* — 20. **ἐπὶ τούτῳ,** *for this* (*on this occurrence*).

§ 28. 22. **ἐλθόντες . . . αὐτῷ,** *we came and encamped with him.* — 23. **τί οὐκ ἐποίησε;** *what did he leave undone?*

§ 29. 26. **αὐτοῖς:** dat. of union. — 27. **οὐ νῦν . . . οὐδὲ . . . δύνανται;** (the *οὐ* is interrogative) *are they not unable even to die?* This does not come under the principle of G. 1619; H. 1030.

Page 87.] 2. **τούτου**: *i.e.* *τοῦ ἀποθανεῖν*. — 4. **πείθειν πάλιν ἰόντας** (*sc.* *ἡμᾶς*), *that we should again go and try persuasion.*

§ 30. 4, 5. **ἐμοὶ . . . δοκεῖ**, *I think it best.* See note on p. 14, 2. — 5. **μήτε . . . τε**: see note on p. 54, 20. — 6. **ἀφελομένους** (*sc.* *ἡμᾶς*) **. . . χρῆσθαι**: *to deprive him of his command, lay packs upon him, and treat him as such* (*i.e.* as a pack-bearer, *σκευοφόρῳ*). — 8. **πατρίδα**, *i.e.* Boeotia.

§ 31. 11. **τούτῳ . . . Βοιωτίας** (G. 1161; H. 734). — 13. **ὥσπερ Λυδόν**: the Greeks considered it effeminate for *men* to wear ear-rings (see Smith's *Dict. of Antiq. s.v. inauris*); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. *Cf.* note on p. 23, 10. — **ἀμφότερα . . . τετρυπημένον**, *with both his ears bored*; **ὦτα**, *etc.*, presupposes an active construction *τρυπᾶν τὰ ὦτα αὐτῷ*, *to bore his ears for him* (G. 1239).

§ 32. 15. **παρὰ . . . ἰόντες**: see Introd. § 40 2 and § 30 2. — **ὅπου . . . εἴη**: gen. rel. cond. — 16. **ὁπόθεν οἴχοιτο**, *i.e. from whatever division the general had been lost* (*was gone*, G. 1256; H. 827). — 17. **ὅπου δ' αὖ λοχαγὸς σῶς εἴη** implies that the two higher officers were lost.

§ 33. 18. **εἰς . . . ὅπλων**, *at the front of the encampment* (G. 1225, 1; H. 788): see Introd. § 40 2. *Cf.* p. 81, 24. — 19. **ἐγένοντο**, *amounted to* (in number), not *were*. — 20. **τοὺς ἑκατόν** (G. 948; H. 664 *c*). — 21. **μέσαι νύκτες**, *midnight: cf.* p. 29, 16.

§ 34. 24. **αὐτοῖς** is intensive (G. 990; H. 680, 3), referring to *ἡμῖν*: *it seemed best to us, when we saw, . . . ourselves to meet, etc.* — 26. **εἴ τι . . . ἀγαθόν**: we might have *ὅ τι δυναίμεθα*: *cf.* *ἄν τι δύνωνται*, p. 49, 27. — 27. **πρὸς ἡμᾶς**: *sc.* *ἔλεξας*.

Page 88.] § 35. 3. **ἡμῶν**: partitive after *οὗς*. — 4. **δῆλον ὅτι**: see p. 84, 15. — 5. **ἡμῖν . . . ποιητέα** (G. 1595; H. 989): *ἡμῖν δέ* is correlated in form to *ταῦτα μέν* in 1, but in sense to *βασιλεὺς καὶ* T. in 2. — **ὡς . . . γενώμεθα** (G. 1374, 2): Xenophon's unattic use of *ὡς* in an obj. clause; see note on p. 2, 9, and *cf.* *ὡς* (final) in 4 (G. 1368).

§ 36. 8. **μέγιστον καιρόν**, *the grandest opportunity.* — 11. **αὐτοί τε**, *both on your own part* (*cf.* *αὐτοῖς*, p. 87, 24), opposed to *καὶ τοὺς ἄλλους* in 12. — **παρασκευαζόμενοι**, *preparing* (not *prepared*), with *φανεροί ἦτε* (G. 1589; H. 981).

§ 37. 15. **τι**, *somewhat.* — 16. **ταξίαρχοι**: see Introd. § 30 3. — 17. **χρήμασι**, *i.e. pay:* see Introd. § 25 1. — 19. **ἀξιοῦν δεῖ** (*sc.* *τινά*), *we have a right to expect.* — 20. **τούτων**: with *πρό* in comp.

§ 38. 22. **ἂν . . . ὠφελῆσαι** = *ὠφελήσαιτε ἄν*. — 25. **ἀντικατασταθῶσιν**, subjunct. in obj. clause. — 26. **ὡς . . . εἰπεῖν**, *in a word* (G. 1534; 1172, 2; H. 956; 771 *b*), limits the absolute force of *οὐδαμοῦ*. — 27. **παντάπασιν** (*sc.* *οὐδὲν ἂν γένοιτο*): *i.e.* it is *absolutely true in military matters.*

Page 89.] 2. **ἀπολώλεκεν**: gnomic perf. (G. 1295).

§ 39. 2. **ἄρχοντας**: see §§ 46, 47 (below), and Introd. § 27[2]. — 4. **ἃ ποιῆσαι**: see p. 88, 22; we should expect *ποιήσειν*, to agree with the preceding subjunctives. — **πάνυ ἐν καιρῷ**, *quite seasonably*.

§ 40. 6. **ὡς ἀθύμως**, *how without spirit*. See p. 81, 24. — 7. **φυλακάς**: see Introd. § 40[3]. — **οὕτω γ' ἐχόντων** (*sc. αὐτῶν*), *at least while they are so* (*i.e. ἀθύμως*). — **ὅ τι**, *for what service* (G. 1183; H. 777 *a*). — 8. **νυκτός**: gen. of time. — **δέοι**: *sc. χρῆσθαι*.

§ 41. 9. **ὡς . . . ἐννοῶνται**: final clause with *ὡς* (G. 1368); *cf.* p. 88, 4.

§ 42. This section expresses what the battle of Cunaxa taught the Greeks, confirming the lesson of the old Persian wars. — 12. **ἡ . . . ποιοῦσα**, *which causes, etc.*, subj. of *ἐστίν*, takes the gender of *ἰσχύς*, where we might have *τὸ ποιοῦν*. — 13. **ὁπότεροι ἂν ἴωσιν**: gen. rel. condition. — 14. **ἐρρωμενέστεροι**: compar. of perf. pass. partic. of *ῥώννυμι*, *more vigorously*. — 15. **τούτους** refers with emphasis to the omitted antecedent of **ὁπότεροι** (G. 1030): *cf.* *οὗτοι* in 18, and *τούτους* in 22. — **ὡς ἐπὶ τὸ πολύ**, *generally, for the most part*. — **οὐ δέχονται**, *do not abide*.

§ 43. 17. **ἐκ παντὸς τρόπου**, *in any way they can*. — 22. **μᾶλλον . . . ἀφικνουμένους**, *are more apt to live to old age*: partic. in indir. discourse, like *διάγοντας* in 23. — 23. **ἕως ἂν ζῶσιν**, *while they live*: gen. rel. condition.

§ 44. 24. **ἐν τοιούτῳ . . . ἐσμεν** is parenthetical. — 25. **αὐτούς** (*sc. ἡμᾶς*), *ourselves*. — 26. **παρακαλεῖν**: *sc. ἀγαθοὺς εἶναι*.

§ 45. 28. **Χειρί-σοφος**: for the composition see G. 872; H. 575 *c*.

Page 90.] 1. **τοσοῦτον . . . ἤκουον**, *I knew only so much of you as* (*that*) *I heard, etc.* — 2. **ἐφ' οἷς** (G. 1032; H. 996 *a*). — 3. **βουλοίμην ἄν** (G. 1327 end; H. 903). — **ὅτι πλείστους** (like *quam plurimos*), *as many as possible*. See note on p. 2, 12.

§ 46. 6. **αἱρεῖσθε**, *etc.*: imperat. — **οἱ δεόμενοι**, *you who need them*. — 8. **συγκαλοῦμεν**: future (*cf.* p. 86, 3).

§ 47. 9. **ὁ κῆρυξ**: the herald was to be ready to summon the soldiers. — 10. **ἅμα . . . εἰπών**, *i.e. as he said this* (G. 1572; H. 976). — 12. **Δαρδανεύς**, *of Dardanus* in the Troad. See Introd. § 23[1].

CHAPTER II.

§ 1. 16. **ᾤρηντο**: for the plupf. with *ἐπεί*, see note on p. 81, 8. — **ὑπέφαινε**, *was glimmering*: a common force of *ὑπό* in compos. is *slightly* (G. 1219 end; H. 808 end). — 18. **προφυλακάς** (note the accent), *pickets* or *sentinels*; see Introd. § 40[3]. — **καταστήσαντας**: for the case see G. 928, 1; H. 941. — 19. **συνῆλθον**: this assembly of soldiers is a democratic body, to which the plans of the officers were submitted for ratifica-

Page 90.] tion: see p. 99, 1, and Introd. § 27[2]. — 20. **πρῶτος μέν** corresponds only to *ἐπὶ τούτῳ*, p. 91, 4.

§ 2. 22. **ὁπότε** (causal), *since.* — 23. **πρός** (as adverb), *besides*, enforced by *ἔτι* (G. 1222, 1; H. 785). — 24. **οἱ ἀμφὶ Ἀριαῖον**, *Ariaeus and his men* (G. 952, 2; H. 791 end).

§ 3. 25. **ἐκ τῶν παρόντων**, *from these straits.* See *τὰ παρόντα* in 22. — 26. **ἄνδρας . . . τελέθειν** (*sc. ἡμᾶς*), *we must come out brave men: τελέθειν* is a poetic word = *γίγνεσθαι.* — 27. **ὅπως . . . σῳζώμεθα**: obj. clause with subj. for fut. indic. — 28. **εἰ δὲ μή**, *otherwise:* see note on p. 53, 7. — **ἀλλά γε**, *yet at least* (G. 1422). — **ἀποθνῄσκωμεν** and **γενώμεθα** (p. 91, 1) depend on *ὅπως* (27), like *σῳζώμεθα.*

Page 91.] 1. **ὑποχείριοι**: see G. 884; H. 588. — 2. **τοιαῦτα οἷα . . . ποιήσειαν**, *such things as I pray the Gods may do to our enemies* (opt. of wish): see 20.

§ 4. 4. **ἐπὶ τούτῳ**, *upon this.* — 7. **ὅστις λέγων**, *i.e.* (*a man*) *who, while he said, etc.* The speech of Tissaphernes is in ii. 3. 18–20. — 8. **περὶ . . . ἂν ποιήσαιτο**, *would hold it of the utmost consequence:* the direct discourse was *γείτων εἰμὶ καὶ περὶ πλείστου ἂν ποιησαίμην.* — 9. **ἐπὶ τούτοις**, *upon all this* (in confirmation of it). — **αὐτός**: repeated with tragic emphasis: notice also the *asyndeton.* — 11. **Δία ξένιον**: Ζεύς as the God of hospitality and the protector of its rights. See ii. 3. 28, and Introd. § 29[1]. — 12. **αὐτοῖς τούτοις**, *by that very means, i.e.* by being on intimate terms (*ὁμοτράπεζος*) with Clearchus: see p. 73, 4.

§ 5. 14. **βασιλέα καθιστάναι**: see ii. 1. 4. — **ἐδώκαμεν καὶ ἐλάβομεν** (G. 1041; H. 1005): if pronouns had been expressed here, they would have been *αὐτῳ* and *παρ᾽ αὐτοῦ*, not relatives (G. 1040). — 15. **προδώσειν**: *cf. παρέξειν* in p. 62, 1, and note. — **καὶ οὗτος**, *even he.* — 18. **ἡμᾶς κακῶς ποιεῖν** (G. 1074; H. 712).

§ 6. 20. **ἀποτίσαιντο**, *requite* (G. 1507; H. 870): *ἀπο-* implies the rendering what is due. — 21. **ἔτι**, *any longer.* — 22. **ὡς ἂν δυνώμεθα κράτιστα**, *as vigorously as we shall be able:* by an ellipsis of *ἂν δυνώμεθα* we should have the common expression *ὡς κράτιστα, etc., as vigorously as possible, etc.*

§ 7. 24. **ἐσταλμένος**, *arrayed:* this was Xenophon's first appearance before the army as general. — 26. **κόσμον**, *ornament*, refers to his dress. — 27. **τῶν καλλίστων . . . τυγχάνειν**, *that, as he had thought himself worthy of* (*wearing*) *the most beautiful equipments, so he should meet death in these.*

Page 92.] § 8. 5. **αὐτοῖς διὰ φιλίας ἰέναι**, *to enter into friendship with them*, like *διὰ δίκης ἐλθεῖν τινι, to go to law with one*, and (in 9), *διὰ παντὸς πολέμου αὐτοῖς ἰέναι, to go to war with them in every way* (G. 1177;

Page 92.] H. 772 *a*). — 6. **ὁρῶντας . . . πεπόνθασιν,** *i.e. seeing what the generals have suffered;* see note on p. 2, 8. — 8. **ὧν**: its antecedent would be gen. after *δίκην, punishment for what they have done:* the antecedent is (as in the English *what*) implied in the relative. — 9. **τὸ λοιπόν,** adverbial, *for the future* (G. 1060; H. 719 *b*).

§ 9. 14. **τὸν θεόν,** *i.e.* *Δία Σωτῆρα* (see 16). — 15. **περὶ σωτηρίας ἡμῶν λεγόντων**: the sneeze, thought to be an omen sent by *Ζεὺς Σωτήρ*, came just when they were talking of *σωτηρία* (11). — 16. **οἰωνός,** *omen:* see Aristoph. *Birds*, 720, *πταρμόν τ' ὄρνιθα καλεῖτε, you call a sneeze a bird* (*i.e. an omen*). Sneezing is still regarded as ominous in many countries. See Introd. § 29[1]. — **εὔξασθαι,** *to vow*, depends on *δοκεῖ, it seems good.* — 17. **θύσειν σωτήρια,** *to make thank-offerings for safety* (G. 1052; H. 716). This vow was performed at Trapezus: see iv. 8. 25. — 18. **συνεπεύξασθαι,** *at the same time* (*συν-*) *to make further* (*επ-*) *vows.* — 19. **θύσειν**: depends on *συνεπεύξασθαι.* — 20. **ἀνατεινάτω**: an appeal to the citizen soldiers. In the Athenian Assembly most questions were decided by a show of hands (*χειροτονία*).

§ 10. 24. **ἐμπεδοῦμεν,** *hold firm* (*ἔμπεδος*, from *ἐν* and *πέδον*). — 26. **οὕτω δ' ἐχόντων** (*sc.* *τῶν πραγμάτων*), *quae cum ita sint.* — 28. **οἵπερ**: causal rel. (G. 1461; H. 910).

Page 93.] § 11. 3. **Ἔπειτα δέ**: see *πρῶτον μέν*, p. 92, 24. A long parenthesis, *ἀναμνήσω . . . ἀγαθοί*, follows, after which the construction is resumed in *ἐλθόντων μὲν γάρ* in 6, without reference to *ἔπειτα.* — **ἀναμνήσω** in 3 takes two accusatives (G. 1069; H. 724); for the accus. and gen. see G. 1106; H. 742 *b*. — 4. **ἀγαθοῖς** (G. 928, 1; H. 941). — 8. **ὡς ἀφανιούντων,** *to blot Athens out of existence* (G. 1574; H. 978). — **αὐτοί** implies that the Athenians took upon themselves the responsibility of meeting the Persians, with no help from others. — 9. **ἐνίκησαν**: *i.e.* at Marathon (490 B.C.).

§ 12. 9. **εὐξάμενοι**: nom. as if a personal verb meaning *they resolved* were to follow, in place of *ἔδοξεν αὐτοῖς.* — 10. **ὁπόσους κατακάνοιεν**: representing *ὁπόσους ἂν κατακάνωμεν* of the direct form. — 11. **χιμαίρας**: trace the origin of the English word *chimaera.* — 13. **ἀποθύουσιν,** *they are still* (after ninety years) *fulfilling that sacrifice.* According to Herodotus (vi. 117), the number of Persians slain at Marathon was about 6400. The Athenians had vowed to sacrifice to Artemis *Ἀγροτέρα* as many goats as they should slay of the Persians; they afterwards voted to substitute for a single sacrifice of this large number of goats an annual one of five hundred. The essay on the *Malignity of Herodotus*, included in Plutarch's *Morals*, 26, describes this sacrifice as still kept up more than five centuries after Xenophon's time.

Page 93.] § 13. 13. **ἔπειτα** corresponds to *ἐλθόντων μέν* in 7. — 14. **ἀναρίθμητον**: Herodotus (vii. 185) makes the whole number of fighting men (*μάχιμοι*) in the armament of Xerxes 2,641,610; and he estimates the number of camp-followers (vii. 186) as even greater than this. These numbers are, of course, immensely exaggerated: see Grote, chap. 38. — 15. **καὶ τότε**, *then too* (as well as at Marathon), referring to the victories at Salamis (480 B.C.), and at Plataea and Mycale (479 B.C., on the same day). — 17. **ἔστι ὁρᾶν**, *we may see* (G. 1517; H. 949). — **τεκμήρια**: appos. (G. 916; H. 726). — 20. **ἀλλὰ τοὺς θεούς**, *but* (*only*) *the Gods*. — 21. **προγόνων**: gen. of source; see note on p. 1, 1.

§ 14. 21. **οὐ μὲν δὴ . . . αὐτούς**, *i.e. I have no idea of telling you that you disgrace them* (*your ancestors*). — 23. **ἀφ' οὗ**, *since*. — 24. **ἐκείνων**: the Persians in Xerxes's army.

Page 94.] § 15. 1. **πολύ** belongs to the two compar. in 2; *cf.* 21 below. — 2. **ἀμείνονας**: see iii. 1. 22.

§ 16. 5. **ἄμετρον** (*sc. ὄν*): indir. discourse. — 6. **εἰς**, *against* (*into*), stronger than the more common *ἐπί*. — 7. **ὅτι οὐ θέλουσι** depends on the idea of *knowing* implied in *πεῖραν ἔχετε*. — **καὶ ὄντες**: partic. of opposition (G. 1573; H. 979). — 8. **δέχεσθαι ὑμᾶς**, *to abide your attack*. — **ὑμῖν**: we might have had *ὑμᾶς* as subj. of *φοβεῖσθαι*: see line 1.

§ 17. 9. **μήδε . . . εἰ**, *nor suppose* (G. 1346; H. 874) *that you are the worse for this, that, etc.* (G. 1423; H. 926). — 10. **οἱ Κύρειοι**: the barbarian troops of Cyrus. — 12. **ἐκείνους** refers to *τῶν ἡττημένων*: running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — 14. **ταττομένους** (G. 1582; H. 982); not indir. disc. (G. 1583).

§ 18. 17. **ἐνθυμήθητε**: plural, as if *ὑμεῖς* had preceded in place of *ὑμῶν τις*. — **οἱ μύριοι ἱππεῖς**: the article here implies that the number is a familiar one; "so in English, *your ten thousand horse*" (Crosby). This argument against cavalry, like some other arguments in this speech, is a piece of humor, intended to amuse the disheartened army.

§ 19. 21. **ἱππέων**: gen. of compar. after *πολὺ ἀσφαλεστέρου*. — 25. **βεβηκότες**, *on our feet*. — 26. **τευξόμεθα**, *shall hit*. — 27. **ἡμᾶς**: *προέχειν* usually takes the genitive; here the accusative.

Page 95.] § 20. 1. **εἰ** belongs to both clauses, *τὰς μὲν . . . θαρρεῖτε*, and *ὅτι δὲ . . . ἄχθεσθε*. — **μάχας** (G. 1049; H. 712). — **ὅτι . . . παρέξει**: summed up in *τοῦτο* (3). — 2. **ἡμῖν ἡγήσεται**, *will be our guide*: in this sense *ἡγοῦμαι* takes the dative of advantage. — 5. **φανερός** with partic. (G. 1589; H. 981). — **οὓς . . . ἄνδρας** for *ἄνδρας οὕς*. — **οὓς ἂν . . . λαβόντες . . . κελεύωμεν**, *i.e. any men whom we may capture* (on the way) *and order to act as guides*. — 6. **ἤν τι . . . ἁμαρτάνωσι**, *if they commit any offence*

Page 95.] *against us.* — 7. **τὰς ψυχὰς καὶ σώματα,** *their own lives and bodies:* the meaning is that such guides will fear death or a beating enough to make them faithful. See an instance in point in iv. 1. 23, and Introd. § 28[2]. With nouns of different genders the article is usually repeated.

§ 21. 8. **πότερον κρεῖττον** (*sc. ἐστί*) is part of the indirect question depending on *σκέψασθε* in 3. — 10. **μηδὲ . . . ἔχοντας,** *when we no longer have even this* (*i.e.* **ἀργύριον**), *i.e.* being now without pay. — 11. **αὐτούς** (*sc.* **ἡμᾶς**), *ourselves.* — 12. **ὁπόσῳ . . . βούληται,** *i.e. using whatever measures we please.* See Introd. § 26[2].

§ 22. 12. **εἰ δέ** introduces three verbs. — 13. **κρείττονα,** *for our advantage.* — **ἄπορον,** *perplexing* (*a perplexing thing*). — 14. **μεγάλως . . . διαβάντες,** *suppose yourselves to have been greatly deceived by having crossed them,* as when they crossed the Tigris (ii. 4. 24). — 15. **σκέψασθε εἰ,** we should say, *whether they have not, etc.* — **μωρότατον** (*sc. ὄν*), predicate adj. (G. 971; H. 670): he implies rather obscurely that the Persians will compel the Greeks to stay longer in their country by obliging them to ascend to the source of each river in order to cross it. — 17. **πηγῶν** (G. 1149; H. 757). — **προιοῦσι** (*sc. τισί*), *i.e. if we proceed.* — 18. **οὐδέ,** *without even.*

§ 23. 19. **διήσουσιν** (from *διίημι*), *let us pass* (G. 1405; H. 899). — 20. **οὐδ' ὡς** (**ὡς** = **οὕτως**), *not even then* (*so*): see G. 138, 3; H. 284. — **ἀθυμητέον** (*sc. ἐστίν*) = **δεῖ ἀθυμεῖν.** — 21. **Μυσούς,** *the Mysians,* of N. W. Asia Minor, rebellious subjects of the king, and only half subdued. The Pisidians and Lycaonians (mentioned below) inhabited the rugged southerly part of Asia Minor. — 24. **καὶ αὐτοὶ εἴδομεν,** *we even saw for ourselves, i.e.* when we marched through their country (see i. 2. 19). — 26. **τούτων**: meaning the Persians. — **καρποῦνται,** *reap for themselves:* the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of *ἐπιστάμεθα* and *εἴδομεν* (see p. 92, 6).

Page 96.] **§ 24.** 1. **καὶ ἡμᾶς**: emphatic. — **ἂν ἔφην,** *I should say* (*i.e.* if I were not afraid): see *ἀλλὰ δέδοικα* in 9. — 2. **ὡρμημένους**: after *φανερούς* (G. 1589; H. 981), *i.e. we ought not yet to let it be seen that we have set out for home.* — **κατασκευάζεσθαι** depends on *χρῆναι.* — 3. **ὡς . . . οἰκήσοντας,** *as if we intended to settle hereabouts, i.e.* declaring by our acts that this is our purpose. — 4. **Μυσοῖς . . . ἂν δοίη**: *i.e.* if they would take them. — 5. **ἄν** before *ὁμήρους* belongs to *δοίη* understood (G. 1313; 863). — **τοῦ . . . ἐκπέμψειν**: gen. depending on *ὁμήρους* (G. 1547; H. 959), *hostages for his sending;* the fut. infin. in all constructions with the article is exceptional (G. 1277), the present or aorist being far more common.

Page 96.] (See *Moods and Tenses*, §§ 111–113.) — 7. **ἂν . . . ἐποίει,** *he would be thrice-glad to do this.* — **οἷδ' ὅτι** is parenthetical, as usual. — 8. **μένειν κατασκευαζομένους,** *preparing* (not *prepared*) *to remain.*

§ 25. 9. **ἀλλὰ γάρ,** *but* (I do not say this, *cf.* ἔφην ἄν in 1) *for, etc.:* see p. 86, 1. — 10. **ἀργοί** (G. 927; H. 940). — **ζῇν:** for the form see G. 496; H. 412. — 11. **καλαῖς καὶ μεγάλαις,** *fair and tall,* the Greek notion of female beauty. "Small people," says Aristotle (*Eth.* iv. 3. 5), "may be pretty and well proportioned, but not beautiful." — 12. **μή** before **ὥσπερ** is merely a repetition of *μή* after *δέδοικα.* — **λωτοφάγοι,** *lotus-eaters;* after tasting of the sweet tropical lotus flower, the companions of Ulysses lost all care for home. See *Odyss.* ix. 94, 95: —

τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι.

§ 26. 16. **ἐξόν,** *since it is in their power* (G. 1569; H. 973), gives the cause of *ἑκόντες πένονται.* — **τοὺς . . . πολιτεύοντας,** *those who now live poor at home:* object of *ὁρᾶν.* — 17. **κομισαμένους πλουσίους ὁρᾶν,** *i.e. to bring them here and see them rich.* *κομισαμένους* might have followed the case of *αὐτοῖς* (G. 928, 1; H. 941). — 19. **τῶν κρατούντων** (G. 1094, 1; H. 732 *a*): possessive.

§ 27. 20. **ὅπως ἄν** belongs to both *πορευοίμεθα* and *μαχοίμεθα,* which are potential optatives in an indirect question (G. 1327; H. 872). — 24. **ἡμῶν** follows *στρατηγῇ, that our campaign may not be directed by the cattle* (G. 1109; H. 741). — 25. **συμφέρῃ:** *sc.* *πορεύεσθαι.* — **συγκατακαῦσαι:** *sc.* *δοκεῖ.*

Page 97.] 1. **ὄχλον παρέχουσιν ἄγειν** (G. 1530; H. 952), *give trouble to carry, i.e. are troublesome to carry.* — 2. **εἰς τὸ μάχεσθαι** (G. 1546; H. 959). — **οὐδὲν . . . οὔτε . . . οὔτ'** (G. 1619; H. 1030).

§ 28. 4. **ἀπαλλάξωμεν,** *let us abandon.* See iii. 3. 1, and Introd. § 39[1]. — 7. **κρατουμένων πάντα,** *all that belongs to conquered men* (G. 1560, 2; H. 966): he avoids saying *ἣν μὲν κρατώμεθα.* — **ἀλλότρια,** *forfeit* (*another's*). — 9. **νομίζειν:** with two aecus.

§ 29. 9. **λοιπόν** (*λείπω*), *it remains* (*sc.* *ἐστίν*). — 11. **οὐ πρόσθεν . . . πρίν,** *not . . . until* (G. 1471, 2; H. 924): the preceding *πρόσθεν* emphasizes *πρίν.* — 13. **ὄντων . . . πειθομένων,** *while we had our officers and obeyed them.* — 16. **ἀπολέσθαι ἄν,** *that we should be ruined* (*ἀπόλοιντο ἄν*).

§ 30. 17. **τοὺς νῦν . . . τῶν πρόσθεν** (G. 952, 2; H. 666 *a*). Notice the emphatic position of *τοὺς νῦν.* — 19. **πειθομένους μᾶλλον,** *more obedient:* a comparative corresponding to *εὐτακτοτέρους.*

§ 31. 20. **ψηφίσασθαι** (*sc.* *δεῖ*), *we must vote.* — **τὸν ἀεὶ ἐντυγχάνοντα** (subj. of *κολάζειν*), *whoever of you may be at hand at the time.* — 22. **ἔψευ**

Page 97.] **σμένοι ἔσονται** (G. 706; H. 467 *a*), *will find themselves deceived* (*will have been deceived*). — 23. **τοὺς . . . εἶναι,** *men who will suffer no man to be a coward.* — 24. **κακῷ** (G. 928, 1; H. 941).

§ 32. 24. **περαίνειν ὥρα** (G. 1521; H. 952), *time for action.* — 28. **βέλτιον ἢ ταύτῃ,** *better than doing as I propose.* — **καὶ ὁ ἰδιώτης**: see Introd. § 27[2].

Page 98.] § 34. 6. **ὧν προσδοκεῖ μοι** (*sc.* **ποιεῖν**), *i.e. what I have further* (**προσ-**) *to propose.*

§ 35. 11. **τοὺς παριόντας,** *those who pass by* (without attacking them), opposed to **τοὺς διώκοντας.** — 12. **εἰ καὶ αὐτοί,** *if they themselves likewise* (**καί**), resumes the construction begun by **εἰ οἱ πολέμιοι** (10), and broken by the parenthesis. For **εἰ καί** we should expect **οὕτως**, referring to **ὥσπερ** (10). — 13. **ἡμῖν** (G. 1179; H. 775).

§ 36. 14. **πλαίσιον,** *a hollow square* or *rectangle* with a *front* (**τὰ πρόσθεν**), two *sides* or *flanks* (**πλευραί**), and a *rear* (**τὰ ὄπισθεν**): within this the baggage and the camp-followers (**ὄχλος**) were to be placed. — **τῶν ὅπλων,** *i.e.* of the **ὁπλῖται,** or *heavy infantry.* — 16. **εἰ . . . πλαισίου,** *if then it should be settled at once who is to lead the square:* **ἀποδείκνυμι,** *show forth* or *manifest*, hence *appoint.* — 19. **ὁπότε ἔλθοιεν** (G. 1436; H. 917). — 20. **χρῷμεθ' ἄν . . . τεταγμένοις,** *i.e. we should find them at once in their places ready for action.* For the hollow square and its formation, see Introd. § 37 and Figure 8.

§ 37. 22. **εἰ δέ,** *otherwise*, sometimes used like **εἰ δὲ μή** (G. 1417; H. 906 *b*), which is the common reading here, corrected by Hug from Cod. C. See *Greek Moods and Tenses*, § 478[2]. — **ἡγοῖτο** and the two following optatives express an exhortation in the form of a wish: this is rather a poetic usage (G. 1510; H. 870). — 23. **Λακεδαιμόνιος**: as the Lacedaemonians were now (after the Peloponnesian War) the first power in Greece. — 26. **τὸ νῦν εἶναι,** *for the present* (G. 1535; H. 956 *a*). Xenophon and Chirisophus are now the most important leaders. See Introd. § 23[1].

§ 38. 27. **ὅ τι ἂν ἀεὶ δοκῇ,** *whatever may seem in each case* (**ἀεί**): cond. relative clause, not indirect question. — 28. **εἰ . . . ὁρᾷ,** *if any one* (*now*) *sees*, present condition like **ὅτῳ δοκεῖ**, p. 99, 1: *cf.* p. 99, 3 and 8.

Page 99.] 2. **ἔδοξε ταῦτα,** *they voted this:* see note on p. 16, 11.

§ 39. 3. **τὰ δεδογμένα,** *what has been voted.* — **ὅστις . . . ἐπιθυμεῖ**: like **εἴ τις ἐπιθυμεῖ** (8). — 4. **μεμνήσθω εἶναι,** *let him be mindful to be:* **μεμνήσθω ὤν** would mean *let him be mindful that he is* (G. 1592, 2; H. 986). — **ὃ. τῶν νικώντων**: possessive. — 8. **καὶ εἴ τις δέ**: see note on p. 1, 7. — 10. **σῴζειν, λαμβάνειν**: *cf.* the two infinitives with **τό** in 7 (G. 1541).

CHAPTER III.

Page 99.] **§ 1.** 12. **κατέκαον**, *proceeded to burn.* — 13. **ὅτου**: governed by δέοιτο and limited by περιττῶν (*cf.* iii. 2. 28), *whatever of the spare articles:* its antecedent is the object of μετεδίδοσαν. — 17. **εἰς ἐπήκοον**, *within hearing* (ἀκούω).

§ 2. 20. **διάγων** (*sc.* χρόνον), *tarrying.* — 22. **καὶ . . . ἔχων**, *i.e. bringing with me* (*having also*). — 23. **ὡς φίλον τε καὶ εὔνουν** (*sc.* ὄντα) **καὶ βουλόμενον**, *as* (*assuming me to be*) *a friend, etc.* (G. 1574; H. 978), with πρός με.

§ 3. 24. **βουλευόμενοις ἔδοξεν**, *i.e. they voted in council.* — 26. **εἰ μέν τις ἐᾷ**, *if we are allowed, i.e. if there is no one to prevent us*, a present supposition (*cf.* 1). — 27. **ὡς ἂν δυνώμεθα ἀσινέστατα**: full form of the more common ὡς ἀσινέστατα, *i.e. doing as little harm as may be possible.* — 28. **ἢν δέ τις . . . ἀποκωλύῃ**, *but if any one* (for instance, Tissaphernes) *shall try to hinder us* (future cond.): *cf.* εἰ μέν τις in 26. See p. 20, 8.

Page 100.] 1. **διαπολεμεῖν**, *to fight it out* (δια-).

§ 4. 3. **βασιλέως ἄκοντος** (*sc.* ὄντος). — 4. **ὑπόπεμπτος** (observe the force of ὑπό in compos.), *sent in an underhand way:* see note on ὑπέφαινε, p. 90, 16. — 5. **πίστεως ἕνεκα**, *to secure good faith, i.e.* on the part of Mithridates.

§ 5. 7. **τὸν πόλεμον ἀκήρυκτον εἶναι**, *that the war should be without heralds* (*i.e. one in which no messengers were to be received from the enemy*): ἀκήρυκτος with πόλεμος generally means *implacable, truceless.* — **ἔστ' . . . εἶεν**, *so long as they should be in the enemy's country*, the direct form of the resolution (δόγμα) being ἔστ' ἂν ὦμεν (G. 1434; H. 916). — 8. **διέφθειρον**, *they* (the Persians) *kept trying to corrupt: cf.* διέφθειραν in 9. — 10. **ᾤχετο ἀπιών**, *he was off* (G. 1587: see Introd. § 23[2]).

§ 6. 12. **Ζαπάταν**, the river Zab (see the map). They had arrived at the left bank of this river before the massacre of the generals (see ii. 5. 1). Near by is the field of Arbela, where Alexander finally defeated Darius in 330 B.C. We see by ἀριστήσαντες (12) that the march did not begin until the afternoon. — 14. **ἐν μέσῳ**: *sc.* τῷ πλαισίῳ. See Introd. § 37.

§ 7. 21. **ἐτίτρωσκον** belongs to both οἱ μέν and οἱ δέ. — 22. **ἔπασχον κακῶς**: as passive of ἐποίουν κακῶς (G. 1074; H. 820). — 23. **Κρῆτες**: 200 Cretan bowmen are mentioned in i. 2. 9. — 24. **κατεκέκλειντο**: this does not mean that the Cretans shot from within the square over the heads of the hoplites; but it adds to βραχύτερα ἐτόξευον a second reason for ἀντεποίουν οὐδέν in 22, that the bowmen were unable to come out from the hollow square. — 25. **βραχύτερα . . . σφενδονητῶν**, *shot too short to reach the* (Persian) *slingers:* the ἀκοντισταί were outside of the square. See Introd. § 37 end.

Page 100.] § 8. 26. **διωκτέον εἶναι**: the direct form is *ἡμῖν* (or *ἡμᾶς*) *διωκτέον ἐστίν*. — 27. The subj. of **ἐδίωκον** is the omitted antec. of *οἵ* (28), on which depend the partitives *ὁπλιτῶν* and *πελταστῶν*. — 28. **ὀπισθοφυλακοῦντες**: see Introd. § 37[4].

Page 101.] § 9. 3. **ἐκ πολλοῦ**, *with a long start: cf.* p. 124, 16. — 4. **οὐχ οἷόν τε**, *not possible* (G. 1024 *b*; H. 1000).

§ 10. 6. **καὶ φεύγοντες ἅμα**, *even while they were in flight* (G. 1572; H. 976 *a*). — **εἰς τοὔπισθεν** (*τὸ ὄπισθεν*), *behind them*, in the proverbial "Parthian" style. — 7. **διώξειαν** (G. 1431, 2; H. 914 B). — 8. **ἐπαναχωρεῖν μαχομένους**: because the Persian cavalry turned upon them when they began to retire. — 9. **ἔδει**, *they were obliged.*

§ 11. 9. **τῆς ἡμέρας ὅλης**, *during the whole day*, time "within which" (G. 1136; H. 759): so *δείλης* (10), at some time *in the evening*. — 10. **εἰς τὰς κώμας**: see iii. 2. 34. — 13. **καὶ αὐτός**, *even in person*. — 14. **οὐδὲν μᾶλλον**: *he could no more harm them* (than if he had not pursued them).

§ 12. 16. **ᾐτιῶντο . . . μαρτυροίη**: he said *ὀρθῶς ᾐτιᾶσθε* (G. 1482; H. 935) *καὶ . . . μαρτυρεῖ*. Translate, *he said that they had blamed him rightly, and that the result itself bore witness to them.* — 19. **ἀντιποιεῖν**: see p. 100, 22.

§ 13. 20. **ἀληθῆ λέγετε**, *i.e. you are right* as to what then took place.

§ 14. 23. **χάρις**: *sc. ἔστω*. — 24. **ὥστε βλάψαι** (G. 1450; H. 953). — **μεγάλα** (G. 1054; H. 716 *b*).

§ 15. 26. **ὅσον** (*sc. τοσοῦτον*), *through such a distance as* (G. 1062; H. 720), *i.e. so far that*. — 27. **οἱ ἐκ χειρὸς βάλλοντες**, *i.e.* hurlers of the javelin.

Page 102.] 3. **ἐκ τόξου ῥύματος**, *i.e. if he had a bow-shot the start of him: cf.* **ἐκ πολλοῦ**, p. 101, 3.

§ 16. 3. **ἡμεῖς** with *μέλλοιμεν*, instead of *ἡμῖν* with *δεῖ* (5). — **εἰ μέλλοιμεν**, *if we should propose*, would naturally have an opt. with *ἄν* in the apodosis: here *δεῖ* has a future sense. See *Moods and Tenses*, § 500. — 5. **τὴν ταχίστην** (G. 1060; H. 719 *a*). — 8. **διπλάσιον φέρεσθαι**, *flies* (*is carried*) *twice as far*. — 9. **σφενδονῶν** (G. 1154; H. 755 *a*): see Dict.

§ 17. 9. **χειροπληθέσι**: pred. adj., the idea being *because the stones they use in slinging are of hand-size* (*i.e.* so large). — 11. **μολυβδίσιν**, *leaden slugs*: see Introd. § 31[4].

§ 18. 12. **αὐτῶν**: depends on the indir. question *τίνες . . . σφενδόνας*; see note on *αὐτῶν*, p. 85, 5. But *αὐτῶν* here may depend on *τίνες*. (See Rehdantz's note on iii. 1. 19.) — **πέπανται** (see fut. *πάσομαι*), *have*; *cf. κέκτηνται*. — 13. **τούτῳ**, *to such a one*, as if *τίνες* (12) had been *τίς*. — **αὐτῶν**: *i.e. for the slings.* — **ἀργύριον**, *money*: this may have come from private supplies of the officers. — 15. **τῷ . . . ἐθέλοντι**, *to any one who is*

Page 102.] *willing to act as slinger where he may be stationed* (ἐν τῷ τεταγμένῳ). — 16. ἄλλην τινὰ ἀτέλειαν, *some exemption besides* (perhaps from severer camp-duty).

§ 19. 18. τοὺς μέν τινας, *i.e. a few.* — 19. τῶν Κλεάρχου: partitive; see Introd. § 30[1]. — καταλελειμμένους, *i.e.* not carried away by the cavalry who deserted (see ii. 2. 7). — 20. αἰχμ-αλώτους: composition? — 21. σκευοφόρα, *i.e. mules*, in place of (ἀντί) the horses. — 22. εἰς ἱππέας, *for* (the proposed) *cavalry.* — 23. τοὺς φεύγοντας: such as are mentioned in §§ 9 and 10.

§ 20. 24. σφενδονῆται: these were the first slingers in the Greek army: see Introd. § 30[1] and § 37[4]. — 25. ἐγένοντο, *were organized.* — ἐδοκιμάσθησαν, *were accepted* (*tested*): this implies that the horsemen were approved after some test, δοκιμασία being the scrutiny which all officers of state at Athens must pass before taking office. There was also a δοκιμασία εἰς ἄνδρας, to test the qualifications of citizenship; and the Senate had charge of a δοκιμασία of those who proposed to enter the cavalry service and of their horses. — 26. σπολάδες: the leathern σπολάς was unusual for a horseman, the metal θώραξ being commonly worn. See ἱππεύς in Dict., and Introd. § 31[3]. *Cf.* p. 111, 15. — 27. ἵππαρχος: see Introd. § 30[3].

CHAPTER IV.

Page 103.] § 1. 1. τῇ ἄλλῃ, *the next day*, *for* τῇ ὑστεραίᾳ. — 2. χαράδραν: the bed of a mountain stream, generally dry; such gorges are now often used as roads in Greece. — 3. ἐπιθοῖντο (G. 741; H. 445 *b*).

§ 2. 4. διαβεβηκόσι, *after they had crossed:* temporal partic.; *cf.* διαβαίνουσιν in 4. — 7. ὑποσχόμενος . . . παραδώσειν: his promise was ἂν λάβω, παραδώσω: we might have had εἰ λάβοι. — 9. καταφρονήσας, *having come to despise* (G. 1260; H. 841 *a*).

§ 3. 12. ὅσον, *about:* lit. (*as much*) *as.* — 13. παρήγγελτο, *orders had been given.* — 14. οὓς: subject of διώκειν. — 15. θαρροῦσι . . . δυνάμεως, *to pursue boldly, as a sufficient force was to follow* (G. 1574; H. 978). See Introd. § 37 end.

§ 4. 16. κατειλήφει: *sc.* αὐτούς. — 18. ἐσήμηνε: *sc.* ὁ σαλπιγκτής (G. 897, 4; H. 602 *c*). See Introd. § 43[2]. — 19. οἷς εἴρητο, *those who had received orders*, as subject of ἔθεον: see παρήγγελτο and εἴρητο in § 3. — οἱ δέ (G. 983 *a*; H. 654 *e*), *and they, i.e. the enemy.*

§ 5. 21. τοῖς βαρβάροις, *i.e. on the part of the barbarians* (G. 1170). — 24. αὐτο-κέλευστοι, *i.e. without orders; cf.* αὐτό-ματος, p. 9, 2, and αὐτό-μολος, p. 29, 21. — ὅτι φοβερώτατον ὁρᾶν (G. 1528; H. 952), *as frightful as possible to behold* (*sc.* τὸ ὅραμα). See Introd. § 28[2].

Page 104.] § 7. 4. **Λάρισσα**: this name was given to many ancient citadels, among others to the citadel of Argos: the word is sometimes thought to mean "citadel" or "fortress." The Larissa here mentioned is the site now called "Nimrud," where stood the "great city" called Calah in Genesis (x. 11, 12), about eighteen miles south of Nineveh. Between Nineveh and Calah stood another "great city," Resen (Genesis x. 12), which name possibly suggested Xenophon's name Larissa. See note on Μέσπιλα in 19. — 5. **τὸ πάλαιον**, *anciently*. — 9. **τὸ ὕψος**, *in height* (G. 1058; H. 718 *b*): so *τὸ εὖρος* and *τὸ ὕψος* in 14 and 15.

§ 8. 9. **βασιλεύς**, *i.e.* Cyrus the Great: see note on § 10. — 12. **νεφέλη**: the "cloud hiding the sun" was an eclipse. — **ἐξέλιπον**: *sc.* *τὴν πόλιν*; the eclipse being considered an evil omen.

§ 10. 19. **Μέσπιλα** (opposite Mosul): the ruins here seen were the chief part of the S. W. side of the city of Nineveh, the splendid capital of the Assyrian empire. The city on this side, towards the Tigris, was about two and a half miles long, and the whole circuit of the walls was about eight miles. Diodorus Siculus (ii. 3) describes Nineveh as 150 stadia long and ninety broad, with a circuit of 480 stadia or about fifty-six miles. This must have included Calah, now Nimrud (§ 7), with Resen and other adjacent towns, which could never have been within the same wall with Nineveh itself. The distance of Nimrud from Mespila, about eighteen miles, agrees with the length of 150 stadia given by Diodorus, who gives to Nineveh the same circuit, 480 stadia, which Herodotus (i. 178) gives to Babylon. Aristotle (*Pol.* iii. 3. 5) says it was reported that when Babylon was captured, the news had not reached all parts of the city after two days. — **Μῆδοι . . . ᾤκουν**: the Assyrian empire was overthrown by the Medes, with the help of the Babylonians, before 600 B.C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 549 B.C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as the remark of a distinguished modern geographer, that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — 20. **κογχυλιάτου** (nom. *-άτης*): a fossiliferous stone is still used for building in this place.

Page 104.] § 11. 21. **ἐπί**: repeated in *ἐπῳκοδόμητο*. — 22. **πλίνθινον**: a wall of sun-baked bricks, a hundred feet high, was built on the top of the stone wall, which was fifty feet high. This style of wall, though with a much lower foundation of stone, was common in Greece (as at Athens), and it is found in the walls of Troy on Hissarlik. — 24. **Μήδεια**, *Medēa*, a name (perhaps simply *the Median*) given to one of the wives of Astyages, the last king of Media. — 25. **ἀπώλλυσαν**, *lost*: the imperf. refers to the *duration* of the conquest of Media (G. 1259). — 26. **ὑπὸ Περσῶν**: *ὑπό* with the gen. marks the Persians as the agents *by whom* the Medes *were deprived of* (*ἀπώλλυσαν*) their power (G. 1234; H. 818 *a*).

§ 12. 27. **χρόνῳ**, *i.e. by length of siege*. — **ἑλεῖν**: compare the time with that of *καταφυγεῖν* in 25.

Page 105.] § 13. 4. **εἰς** refers to the coming of T. *upon* the course of their day's march. — 5. **οὕς τε . . . ἔχων**, *not only the cavalry which he himself brought with him* (*cf. ἔχων ἀνέβη* in 7): another *ἔχων* is understood (or perhaps omitted to avoid repetition), governing the antec. of **οὕς**. — 6. **τοῦ . . . ἔχοντος**, *who had* (in marriage), explaining *Ὀρόντα*.

§ 14. 11. **τὰς μὲν . . . τὰς δέ**: Tissaphernes threatened the Greek square on both sides and in the rear, at long range. — 12. **ἐμβαλεῖν**, *to make a direct attack*. — 13. **παρήγγειλεν**, *i.e. passed the order along*.

§ 15. 14. **διαταχθέντες**: see note on p. 107, 19. — 15. **Σκύθαι τοξόται**: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called *τοξόται* or *Σκύθαι*, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — 16. **ἀνδρός**, *his man*. — **οὐδὲ . . . ῥᾴδιον ἦν**, *i.e.* he could not well miss if he tried, on account of the dense throng of the enemy.

§ 16. 20. **ἐσίνοντο**: in active sense, *harmed*. — 21. **μακρότερον . . . ἐτόξευον**, *i.e. the Rhodians carried further with their slings than the Persians, and the Cretans with their bows*. The words *οἱ Κρῆτες ἐτόξευον* are merely a conjecture of Cobet for *τῶν τοξοτῶν* or *τῶν πλείστων τοξοτῶν* of the Mss., the text being corrupt or defective.

§ 17. 24. **ὁπόσα ἁλίσκοιτο**: depending on the frequentative *χρήσιμα ἦν*. — **Κρησί**: depends on *χρήσιμα*. — 25. **διατέλουν χρώμενοι**, *they used constantly* (G. 1587; H. 981). — 26. **ἄνω ἱέντες**, *shooting upwards*, so as to recover the arrows. — **μακράν**: *sc. ὁδόν*. — 28. **ὥστε χρῆσθαι**, *to be used* (lit. *so as to use them*).

Page 106.] § 18. 2. **κώμαις**: see Introd. § 40 [2]. — 3. **μεῖον ἔχοντες**, having *the worst of it*. — **ἀκρο-βολίσει** (G. 886; H. 585 *b*): *cf. ἀκροβολιζόμενος* in 7.

§ 19. 8. **ἔγνωσαν**, *found out*. — **πλαίσιον**: see iii. 2. 36 and 37. For the changes in the hollow square, see Introd. § 38. — 9. **ἣν συγκύπτῃ τα**

Page 106.] **κέρατα,** *if the wings are ever drawn in* (*cf.* **ὅταν διάσχῃ** in 14, and **ὁπότε συγκύπτοι** in 24. — 10. **ὁδοῦ στενωτέρας οὔσης,** *because the road is narrower than usual.* — 11. **ἐκθλίβεσθαι τοὺς ὁπλίτας,** *that the heavy-armed should be squeezed out of their ranks* (*sc.* **τῆς τάξεως**), subject of **ἀνάγκη ἐστίν.** — 13. **πιεζομένους,** *crowded together.*

§ 20. 16. **τὸ μέσον,** *the space between.* — 20. **εὐεπίθετον** (**ἐπι-τίθημι**) **τοῖς πολεμίοις,** *easy for the enemy to attack.*

§ 21. 22. **ἀνὰ ἑκατὸν ἄνδρας,** *of a hundred men each.* — 23. **ἄλλους,** *besides:* see G. 966, 2; H. 705. For an account of these arrangements, see Introd. § 38[2]. — 26. **παρῆγον . . . κεράτων,** *led* (*their companies*) *out of the way of* (*i.e. behind*) *the wings,* to give the others more room.

§ 22. 27. **ὁπότε διάσχοιεν:** *i.e.* when the width of the road allowed the square to be re-formed. — 28. **τὸ μέσον ἂν ἐξεπίμπλασαν,** *they would fill the open space:* for the iterative indic. with **ἄν,** see G. 1296; H. 835 *a.*

Page 107.] 1. **τὸ διέχον:** the same as **τὸ μέσον.** — **κατὰ λόχους, κατὰ πεντηκοστῦς,** *etc.* See Introd. § 38[2].

§ 23. 5. **ἐν τῷ μέρει,** *each in turn.* — 6. **τῆς φάλαγγος:** depends on **που.**

§ 24. 8. **βασίλειόν τι:** some royal building or estate on the distant slope. — 10. **διά,** *over.* — **γιγνομένην,** *passing* (said of the road).

§ 25. 16. **εἰς τὸ πρανές,** *down hill.*

§ 26. 17. **ὑπὸ μαστίγων,** *under the lash:* see the account of the Persians at Thermopylae scourged to the attack like slaves, Hdt. vii. 223. — 18. **ἐκράτησαν:** notice the change from the four imperfects to the aorist. — 19. **γυμνήτων:** see note on p. 5, 7. — **κατέκλεισαν . . . ὅπλων:** this shows that the light-armed skirmishers were outside the square at first. See **διαταχθέντες,** p. 105, 14, and the note on p. 100, 25. See Introd. § 37[4]. — 21. **ἐν τῷ ὄχλῳ:** *i.e.* with the great mass of camp-followers, etc., who were within the hollow square (**εἴσω τῶν ὅπλων**). — **ὄντες:** causal.

§ 28. 25. **ὁπότε ἀπίοιεν:** *i.e. each time when they returned to the main army.* — 27. **ἔδοξεν αὐτοῖς,** *they decided.* — 28. **πρὶν . . . ἀνήγαγον,** *until they had brought up* (G. 1470).

Page 108.] 1. **πρὸς τὸ ὄρος:** *i.e.* the higher hill (see § 24), from which the smaller hills descended (**καθῆκον**).

§ 29. 2. **ἐγένοντο ὑπέρ,** *got above:* the enemy were marching along the slope of the higher hill (**ὄρος**), attacking the Greeks below them as they descended from each of the lower spurs (**γήλοφοι**); and the peltasts are now sent to a part of the **ὄρος** which was above the enemy, that they might march along the slope and threaten the enemy below them if they continued to attack the Greeks. — **πολεμίων** in 2 and **πολέμιοι** in 3 refer to the Persians; **πολέμιοι** in 5 refers to the Greeks.

Page 108.] **§ 30.** 6. **οἱ μέν**: the main body of the Greeks, who were crossing the hillocks; **οἱ δέ**: the peltasts on the height above the Persians. — 7. **κατὰ . . . ἐπιπαριόντες**, *i.e. marching to the same point* (ἐπι-) *along the mountain slope* (κατὰ τὸ ὄρος), *parallel to* (παρ-) *the main body.* — **τὰς κώμας**: see § 24, and Introd. § 40[2]. — 8. **ἰατρούς**, *nurses*, selected from the soldiers. — 9. **οἱ τετρωμένοι**: see Introd. § 28[3], and 18 ff. below.

§ 31. 10. **ἡμέρας τρεῖς**: for the halts on the retreat to Trapezus, see Introd. § 42[2]. — 11. **καὶ ἅμα . . . εἶχον**: we should expect ἔχοντες (causal), corresponding to ἔνεκα. — **συμβεβλημένας**, *collected: cf. συνενηνεγμένα* in 13. — 13. **τῷ σατραπεύοντι**, *by the acting satrap*, or royal governor: dat. of agent with perf. pass. (G. 1186; H. 769).

§ 32. 18. **ἀπόμαχοι**, *non-combatants*, of three classes.

§ 33. 22. **πολὺ διέφερον**, *they found it very different, i.e. much easier:* the more common impers. constr. (which many Mss. and editions have here) would be πολὺ διέφερεν . . . ὁρμῶντας . . . πορευομένους. — 23. **ἐκ χώρας**, *from a position;* opposed to πορευομένοι, *on the march.*

§ 35. 28. **πονηρόν**, *a troublesome* (*wretched*) *thing.*

Page 109.] 2. **αὐτοῖς**: G. 1170; H. 767. — **πεποδισμένοι**, *hobbled* (*praepediti*), their feet being tied together by a short cord. — 3. **τοῦ μὴ φεύγειν ἕνεκα** (G. 1546; H. 959). — 4. **δεῖ . . . ἀνδρί**: the dative for the accusative is *very rare* with the infin. after δεῖ, and it is better here (with Rehdantz) to supply τινά (*i.e. a servant*) as subj. of ἐπισάξαι and χαλινῶσαι, and αὐτόν (*i.e. the horseman himself*) as subj. of ἀναβῆναι. Notice the *asyndeton* after χαλινῶσαι. The idea is: a Persian horseman must wait to have his horse bridled, and to put on his own armor, before he can mount. — **ἐπισάξαι**, *to put on the cloth* (ἐφίππιον): the Greeks had no saddles, and rode either bareback (ἐπὶ ψιλοῦ) or on a cloth. See Morgan's note (No. 42) on Xenophon's *Art of Horsemanship*, 7, 5. — 7. **θορύβου ὄντος**: temporal, connected by *καί* to *νύκτωρ*.

§ 36. 9. **διαγγελλομένους**, *passing the word of command:* see p. 105, 13. — **ἐκήρυξε**: *sc.* ὁ κῆρυξ (G. 897, 4; H. 602 *c*): see p. 8, 27. — 10. **ἀκουόντων**, *i.e. within hearing* of the enemy. — 13. **λύειν** is used in a rare (chiefly poetic) sense = λυσιτελεῖν, *to profit, to be expedient:* as in English, *they thought it did not pay.* — **αὐτούς** and **νυκτός** belong to both of the following infinitives.

§ 37. 15. **ἀπιόντας** (G. 1582; H. 982). — 16. **καὶ αὐτοί**, *themselves too* (G. 989, 1; H. 680, 2). — **ἀναζεύξαντες**, *breaking camp*, absol., as in p. 141, 2. — 22. **ἀκρ-ωνυχίαν**, *spur* (*nail-tip*). — **ὑφ' ἣν**, *along the base of which.* — **κατάβασις**, *descent: cf. ἀνάβασις.*

Page 110.] **§ 39.** 2. **ὁ δὲ λέγει** (G. 983; H. 654 *e*): see 5. — 3. **ἡμῖν**: dat. of advantage (G. 1165; H. 767). — 4. **οὐκ ἔστι παρελθεῖν**, *there is no getting by.*

Page 110.] § 40. 6. **ὅτι οὐκ ἐδόκει**: the direct form would be *οὐκ ἐδόκει μοι, I did not think it good.* — **ἔρημα**, *exposed.* — 8. **πῶς τις ἀπελᾷ**, *how we* (lit. *one*) *shall drive, etc.*, indirect question.

§ 41. 11. **ὑπὲρ . . . στρατεύματος**, *close above their own* (the Greek) *army*, *αὐτοῦ* being intensive. — 16. **ἐγὼ δ' ἐθέλω**, *and I volunteer: ἐγὼ δέ* is more emphatic, as *σὺ μέν* is omitted with *μένε*. So *ἐγὼ δέ* in 17.

§ 42. 20. **κελεύει δέ οἱ**: *οἱ* as indirect reflexive (G. 987; H. 685) refers to Xenophon and depends on *συμπέμψαι*. — 21. **ἀπὸ τοῦ στόματος**, *from the front of the square* (*cf.* *οὐρᾶς* in 22): see Introd. § 37[2]. — **μακρόν**, *a long way.*

§ 43. 23. **τοὺς ἀπὸ τοῦ στόματος**: see note on p. 2, 6. — **ἔλαβε τοὺς κατὰ μέσον**: *i.e.* to replace the peltasts which he sent from the front, who were probably outside the square, *he took* those belonging to one of the flanks, who were *within the square.* See Introd. § 37[3] and Figure 8. — 25. **αὐτῷ**: Xenophon; *cf.* note on *οἱ* in 20, and notice the difference of the two pronouns. — **τοὺς τριακοσίους**: probably three of the six companies in § 21; these had been moved to the front when the attacks came from a new quarter. — **οὓς τῶν ἐπιλέκτων** (partitive): by attraction; the simple form would be *τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.*

Page 111.] § 44. 1. **καὶ αὐτοί**: see note on p. 109, 16. — **ὥρμησαν ἁμιλλᾶσθαι**, *they set out to race* or *on a race.*

§ 45. 3. **διακελευομένων**: agreeing with the plural implied in *στρατεύματος*. — 4. **τῶν ἀμφὶ Τισσαφέρνην**, *Tissaphernes and his men.* Notice the *chiasmos* in *διακελευομένων τοῖς ἑαυτῶν* in 3 and *τοῖς ἑαυτῶν διακελευομένων* in 4.

§ 46. 7. **ἁμιλλᾶσθαι**: see note on 1. — 8. **τὴν λοιπήν**: *sc.* *ὁδόν*.

§ 48. 11. **καὶ ὅς** (G. 1023, 2; H. 655 *a*). — 14. **ἔχων ἐπορεύετο**, *marched on with it* (the shield). — 15. **θώρακα ἵππικον**: the horseman carried no shield (Introd. § 31[3]), and wore a heavy metal cuirass: see note on p. 102, 26. — 16. **ὑπάγειν**, *to advance slowly.* — 17. **παριέναι**, *i.e. to pass along*, leaving Xenophon to follow slowly with his burden.

§ 49. 20. **ἀναβάς**, *mounting his horse* (again). — **βάσιμα . . . ἄβατα** (*sc.* *τὰ χωρία*), *passable . . . impassable* (*i.e.* for a horseman): Krüger makes the construction impersonal, like *ἀδύνατά ἐστιν, it is impossible*, for *ἀδύνατόν ἐστιν*, comparing *βατά*, p. 143, 24. — 22. **φθάνουσιν γενόμενοι** (G. 1586; H. 984): *φθάνουσιν* in its sense of *anticipate* governs *τοὺς πολεμίους* in 23.

CHAPTER V.

§ 1. 26. **ἀποτραπόμενοι . . . ᾤχοντο**, *they turned off by another road and were gone* (G. 1587; H. 827). — 27. **ἄλλην ὁδόν** (G. 1060; H. 719 *a*): adverbial.

Page 112.] 2. **ἀγαθῶν,** *supplies.*

§ 2. 7. **νομαὶ βοσκημάτων,** *pasturing herds* (lit. *pastures of herds*). — **διαβιβαζόμεναι,** *i.e. in course of transportation.*

§ 3. 11. **μὴ οὐκ ἔχοιεν** depends on the idea of apprehension in *ἐννοούμενοι.* — **ἐπιτήδεια** : obj. of λαμβάνοιεν. — **εἰ κάοιεν** : *sc. οἱ πολέμιοι* (G. 1503 ; H. 937). — 12. **ὁπόθεν λαμβάνοιεν** : indir. question after *οὐκ ἔχοιεν* (G. 1490 ; H. 932, 2 end) representing *πόθεν λαμβάνωμεν ; ἔχω* is used like *habeo* in *non habeo quid dicam, non habebam quid dicerem.*

§ 4. 13. **ἀπῆσαν ἐκ τῆς βοηθείας,** *had returned from giving help* (evidently to the plunderers of § 2). — 14. **κατέβη** : *i.e.* from the height (p. 111, 25).

§ 5. 15. **Ὁρᾶτε . . . εἶναι ;** *don't you see that they admit the country is now ours?* — 17. **ἃ γὰρ . . . ἀλλοτρίαν,** *for what they stipulated against our doing, when they made the treaty* (*cf.* ii. 3. 27), *viz., burning the king's territory,* (this) *they are now themselves* (*doing, by*) *burning* (*it*) *as if it were another's : μὴ κάειν . . . χώραν* (*sc. ἡμᾶς*) is in apposition with the antecedent of *ἃ*. See p. 42, 12, and note ; in both cases a more definite expression (here *κάουσι*) is substituted by *anacoluthon* for a more general one like *ποιοῦσι.*

§ 6. 23. **Οὔκουν ἔμοιγε δοκεῖ,** *I don't think so, now.* The reply is mere jest, like the preceding remark of Xenophon.

§ 7. 25. **σκηνάς,** *encampment* (in the village). — 27. **ἔνθεν μὲν . . . ἔνθεν δέ,** *on the one hand . . . on the other.*

Page 113.] 2. **ὡς μηδέ . . . βάθους** (*sc. τισί*), *i.e. so as not even to let their spears project when they tried the depth ;* their spears found no bottom (G. 1172 ; H. 771). *Cf.* p. 95, 17.

§ 8. 5. **κατὰ τετρακισχιλίους,** *four thousand at a time.* — **ὧν δέομαι,** *what I require.* — **τάλαντον** : see Dict. Rhodes at this time used the Attic talent.

§ 9. 7. **Ἀσκῶν** : bags of inflated hides are still used in crossing these rivers. — 9. **ἀποδαρέντα** : from *ἀποδέρω.* — **φυσηθέντα** refers to *δέρματα, hides,* implied in *ἀποδαρέντα, i.e. flayed and* (the hides) *blown up.* It appears that there were at least 2000 animals in the train. See Introd. § 39.

§ 10. 11. **δεσμῶν,** *girths.* — 12. **ὁρμίσας,** *mooring.* — 13. **ἀφείς,** *by letting them down* (1563, 3 ; H. 969 *a*) : this and *ἀρτήσας* are subordinate to *ὁρμίσας.* — 14. **διαγαγών,** *carrying* (the line of floats) *across* the stream. — **ἀμφοτέρωθεν δήσας,** *fastening them to the two banks,* to serve as pontoons, or supports to a floating bridge.

§ 11. 17. **ἕξει τοῦ μὴ καταδῦναι,** *will keep from sinking* (G. 1549 ; 1615 ; H. 963) : we might have *τοῦ καταδῦναι, μὴ καταδῦναι,* or (less frequently)

Page 113.] simply καταδῦναι. An equivalent (though different) construction follows, ὥστε μὴ ὀλισθάνειν σχήσει, *will keep you from slipping*, lit. *will keep you so that you may not slip* (G. 1450; H. 953).

§ 12. 19. **τὸ ἔργον,** *the execution* of the plan (ἐνθύμημα). — 20. **οἱ κωλύσοντες,** *men ready to prevent it: cf.* note on p. 57, 28. — 21. **πολλοὶ ἱππεῖς**: apposition. — **οἳ . . . ἂν ἐπέτρεπον**: *sc.* εἰ ἐπεχείρησαν.

§ 13. 22. **ἐπανεχώρουν εἰς τοὔμπαλιν,** *etc.*, *i.e.* they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — 24. **ἔνθεν** = ἐξ ἧς (*sc.* τὴν κώμην), *the village from which* (see § 1). — 25. **ὅμοιοι ἦσαν θαυμάζειν,** *were like to wonder, i.e. seemed amazed*, like ἐῴκεσαν θαυμάζειν: the text, however, is very doubtful. — 26. **τρέψονται . . . ἔχοιεν** (G. 1487; H. 932, 2): we might have had two indicatives or two optatives.

Page 114.] § 14. 3. **ἤλεγχον . . . χώραν,** *they enquired* (of the captives) *about the whole surrounding country.* See Introd. § 39[1].

§ 15. 5. **τῆς ἐπὶ Βαβυλῶνα** (poss. gen.): *i.e. it lay on the road towards Babylon.* — 6. **ἤκοιεν** (G. 1497, 2; H. 932, 2). — **θερίζειν**: the king spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana (see Xen. *Cyr.* viii. 6. 22). Many Mss. here have θερίζειν καὶ ἐαρίζειν. — 8. **διαβάντι . . . πρὸς ἑσπέραν,** *to the west after crossing the river* (*sc.* τινί): this is used like the other adjective phrases with ἡ. — 10. ὅτι is repeated for emphasis in the last clause. — **Καρδούχους**: the people called Kurds, Armenian *Kordukh;* the region is Kurdistan.

§ 16. 12. **ἀκούειν,** *listen to* or *obey.* — **ἐμβαλεῖν ποτε εἰς αὐτούς,** *once invaded them.* — 15. **ὁπότε . . . σπείσαιντο, καὶ ἐπιμιγνύναι** (depending on ἔφασαν): in the direct form, ὁπόταν . . . σπείσωνται, καὶ ἐπιμιγνύασι, *whenever they* (the Kurds) *make a treaty*, etc., *some of them also mingle*, etc. — 16. **σφῶν, ἐκείνων**: *sc.* τινάς (G. 1091; H. 734).

§ 17. 18. **ἑκασταχόσε εἰδέναι,** *that they knew the way in each direction.* — 21. **τούτους**: governed by διελθόντας. — 22. **ἔφασαν ἥξειν,** *they* (the captives) *said that they* (the Greeks) *would come.* — 24. **εὔπορον . . . πορεύεσθαι**: in the direct form, εὔπορόν ἐστιν ὅποι ἄν τις ἐθέλῃ πορεύεσθαι, *it is easy to go whithersoever you wish*, the apodosis being general in sense.

§ 18. 25. **ἐπὶ τούτοις,** *thereupon.* — 26. **ὥρας**: part. gen. after ἡνίκα, *at whatever time.* — **τὴν ὑπερβολήν,** *the pass:* acc. by anticipation; regularly it would be, *they feared that the mountain-pass might be seized beforehand.*

Page 115.] 2. **ἡνίκ' ἄν τις παραγγέλλῃ,** *i.e. when the order should be given; cf.* εἴ τις . . . λυποίη in p. 61, 14: this subjunctive might have been changed to the optative (omitting ἄν), as **ἐπειδὴ δειπνήσειαν** (in 1) is changed from **ἐπειδὰν δειπνήσητε.**

BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT TRECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

CHAPTER I.

Page 115.] **§ 1.** See note on ii. 1, 1. Here it is probable that sections 1–4 are interpolated. — 7. **ὅσα ἐπολεμήθη** : passive of an active constr. *ὅσα ἐπολέμησαν* (G. 1054; H. 716 *b*) : *to what extent war was made upon the Greeks.*

§ 2. 11. **ἔνθα** (*sc.* *ἐκεῖσε*), (*to the place*) *where.* — 12. **πάροδος**, *way along* the river. — 15. **πορευτέον εἶναι** (dir. *πορευτέον ἐστίν* : impers.). Much of this section repeats what has been stated in iii. 5.

§ 3. 16. **τῶν ἁλισκομένων**, *the captives* taken along the way. — **εἰ διέλθοιεν** has for its apodosis the sentence *ἐν τῇ Ἀρμενίᾳ . . . περιάσι*, including two subordinate protases; it represents *ἐὰν διέλθωμεν* of the direct discourse, and the four following verbs might also have been changed to the opt. (see G. 1498). — 19. **περιάσι**, *will pass round* (G. 1257; H. 828 *a*). — 20. **ἐλέγετο** : the subject is *τὰς πηγὰς εἶναι*. — **ἔστιν οὕτως ἔχον**, *it is just so* (G. 144, 5; H. 480).

§ 4. 23. **φθάσαι πρὶν . . . καταλαβεῖν** : see p. 118, 25, and note.

Page 116.] **§ 5.** 1. **τὴν τελευταίαν φυλακήν** : *the last watch* began at early dawn. See Introd. § 40 [3]. — 2. **ὅσον . . . διελθεῖν**, *enough for crossing the plain in the dark*; *ὅσον* (*sc.* *τοσοῦτον*) takes the infinitive from the idea of *sufficiency* which it implies. — 3. **παραγγέλσεως**, *i.e. the word of command* passed round (*cf.* p. 115, 2). — 4. **τὸ ὅρος** : *cf.* iii. 5. 7 and 17.

§ 6. 6. **τὸ ἀμφ' αὐτόν**, *his own special command*: *cf.* *τὸ ὁπλιτικόν*, p. 153, 8. So *τὸ ἱππικόν*, *the cavalry*, and *τὸ Ἑλληνικόν* for *οἱ Ἕλληνες*, *the Greeks* (p. 117, 4). — **γυμνῆτας** : for the use of light-armed troops see Introd. § 35. — 7. **ὁπλίταις** : apposition. — 9. **μή**, *that* (*lest*), after *κίνδυνος*. — **πορευομένων** (*sc.* *αὐτῶν*), *as they went*, gen. abs. (G. 1568 end; H 972 *a*). — **ἐπίσποιτο** : see *ἐφέπομαι*.

§ 7. 11. **ἔπειτα**, *i.e.* after crossing the hill and descending: *cf.* § 10. — 12. **ἀεί**, *regularly*, qualifies *ἐφείπετο*, affecting also the force of *ὑπερβάλλον*, the idea being that each detachment in succession followed, as it crossed the height.

§ 8. 16. **ἦν λαμβάνειν**, *there was an opportunity to take.* — 19. **εἴ πως ἐθελήσειαν**, *in case the C. should be willing to let them pass*, *i.e.* with a view

Page 116.] to this result (G. 1420 ; H. 907) : the implied apod. is *that then they might do this*, or the like. — 20. **ὡς . . . χώρας** = *διὰ τῆς χώρας ὡς φιλίας* (*sc.* οὔσης), *i.e. to let them go through their country as* (*being*) *a friendly one : cf.* p. 14, 27, and p. 62, 5, and the notes.

§ 9. 22. **ὅπου**, *wherever*, is Cobet's emendation for *ὅτου* (one Ms.) or *ὅ τι* (most Mss.) : the common reading *ὅτῳ* is also a conjecture. — **ἀνάγκη** : see Introd. § 26[2]. — 23. **καλούντων** (*sc.* αὐτῶν), *when they called :* see note on *πορευομένων* in 9.

§ 10. 26. **διὰ τὸ . . . εἶναι** (G. 1546 ; H. 959). — 27. **ὅλην τὴν ἡμέραν ἐγένετο**, *went on through the whole day :* the aor. looks at the ascent and descent as a single event, without regard to its duration ; *cf. ἐβασίλευσε δέκα ἔτη*, *he had a reign of ten years.* See *Moods and Tenses*, §§ 56, 57. On the other hand, *ἐπετίθεντο* in p. 117, 1, looks at the attack in its duration or repetition.

Page 117.] 3. **ἐξ ἀπροσδοκήτου**, *ex improviso :* the suddenness of the coming of the Greeks is given as the reason for their fewness (*ὀλίγοι ὄντες*). — For the length of the line of march through the mountains, see Introd. § 35 and § 38[4].

§ 11. 5. **ἐκινδύνευσεν ἂν διαφθαρῆναι**, *would have risked perishing.* — **πολύ**, *a great part : cf. τὸ πολύ*, *the greater part*, p. 20, 15. — 8. **συνεώρων**, *i.e. watched each other's signals.*

§ 12. 9. **συνελθοῦσι . . . ἔδοξε**, *i.e. they came together and resolved : cf. δόξαν* in 18. See Introd. § 27[2]. — 11. **ἔχοντας, καταλιπόντας** : accus. where dat. would be allowed (G. 928, 1 ; see H. 941). — 12. **αἰχμάλωτα**, *captives* (*αἰχμή*, *spear*, and *ἁλίσκομαι*). See Introd. § 28[2].

§ 13. 14. **ἐποίουν** : with subj. *ὑποζύγια* etc. : see note on p. 32, 27. — 15. **ἐπί**, *in charge of.* — For the baggage trains see Introd. § 39. — 18. **δόξαν ταῦτα**, *when they had resolved on this* (G. 1569 ; H. 974 *a*) : commonly explained as accus. absol. corresponding to *ἔδοξε ταῦτα* (*cf.* 10). We find also *δόξαντα ταῦτα*, *δοξάντων τούτων*, *δόξαντος τούτου*, and *δόξαν* alone. But it is perhaps more natural to supply *πράττειν* with *ταῦτα*.

§ 14. 19. **ὑποστήσαντες** (*sc.* τινας), *i.e. causing any to halt whom they suspected.* — 20. **εἴ τι** : translated *whatever.* — **τῶν εἰρημένων** (*sc.* ἀφεῖναι), *of the things ordered* (to be abandoned). See § 12. — 21. **οἱ δέ**, *and they* (the soldiers). — **πλὴν . . . ἔκλεψεν**, *unless one smuggled something.* — 22. **οἷον . . . γυναικός** : we should expect *οἷον* (*for example*) *ἢ παῖδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα* (Krüger). — 23. **τῶν εὐπρεπῶν** is partitive genitive. — 24. **τὰ μέν . . . τὰ δέ**, *sometimes . . . sometimes.*

§ 15. 26. **Εἰς τὴν ὑστεραίαν** : see note on *εἰς τὴν ἕω*, p. 29, 17.

Page 118.] **§ 16.** 2 **χωρίων** : diminutive in form, thought not in sense (G. 844 ; H. 558, 1). — 4, 5. **ἀναχάζοντες** and **θαμινά** are both poetic

Page 118.] words. — 5. **παρήγγελλεν ὑπομένειν,** *sent word* (for those in front) *to wait.* — 6. **ἐπικέοιντο** : *cf.* ἐπικεῖσθαι, *press upon*, with ἐπιτίθεσθαι, *fall upon.*

§ 17. 7. **ἄλλοτε μὲν . . . τότε δέ** : *i.e. though on other occasions he halted, on this he did not.* — **ὅτε παρεγγυῷτο,** *whenever the word was passed.* — 9. **πρᾶγμά τι,** *some trouble* ahead. — 10. **παρελθόντι** (*sc.* τινί).

§ 18. 13. **διὰ τῆς ἀσπίδος** : for the effectiveness of the Greek armor, see Introd. § 31 [4]. — 14. **διαμπερὲς τὴν κεφαλήν** (*sc.* τοξευθείς), *shot directly through the head*, lit. *shot in the head directly through* (G. 1058 ; H. 718).

§ 19. 16. **ὥσπερ εἶχεν,** *just as he was* (*sicut erat*). — 18. **φεύγοντες ἅμα** (G. 1572 ; H. 976). — **καλώ τε καὶ ἀγαθώ** : see Dict. and p. 78, 25. — 19. **ἀνελέσθαι,** *to take up* for burial, a most sacred duty with the Greeks. See Introd. § 29 [1]. The last sentence is in the *direct* discourse.

§ 20. 21. **μία αὕτη ὁδὸς . . . ὀρθία,** *there is one way right there* (αὕτη) *which you see, a steep one:* αὕτη implies a gesture pointing to the road ; in such cases the article may be omitted with a demonstrative, as in νῆες ἐκεῖναι ἐπιπλέουσι, *ships are sailing up there!* Thuc. i. 51 ; so γυναικῶν τουτέων, Hdt. v. 20 ; ἵππους ταύτας, and χώρης τῆσθε, Hdt. iv. 9. See also μία αὕτη πάροδος, p. 145, 17. — 23. **ὄχλον οἵ** (G. 1021 *b* ; H. 629). — 24. **ἔκβασιν,** *way out.* See Remarks on pp. li. and lii.

§ 21. 24. **ταῦτ' ἔσπευδον** (G. 1054 ; H. 716 *b*). — 25. **εἴ πως δυναίμην,** *in case I should be able ;* see note on εἴ πως ἐθελήσειαν in p. 116, 19 ; here an apod. is implied like ἵνα φθάσαιμι. — **φθάσαι** (= πρότερος γενέσθαι) emphasizes the following πρίν, the idea being *to get to the pass before the enemy should have captured it: cf.* p. 115, 23. See *Greek Moods and Tenses*, § 660, with the examples. — 27. **οὔ . . . ὁδόν,** *say there is no other way.* For οὔ φημι, *cf.* note on p. 11, 10.

§ 22. 29. **ὅπερ** refers to the action of ἐνηδρεύσαμεν.

Page 119.] 1. **ἀναπνεῦσαι,** *to take breath :* Krüger quotes *Il.* xv. 235, ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. — 2. **αὐτοῦ τούτου ἕνεκα** (G. 1363). — 3. **ἡγεμόσιν** : *sc.* αὐτοῖς (G. 916).

§ 23. 6. **εἰ εἰδεῖεν** : indir. question representing ἴστε ; — 7. **οὐκ ἔφη** (*sc.* εἰδέναι) : *cf.* p. 118, 27, and 10 (below). — 9. **ὀρῶντος τοῦ ἑτέρου,** *before the other's eyes.* See Introd. § 28 [2].

§ 24. 11. **ἐτύγχανε . . . ἐκδεδομένη,** *i.e. he happened to have a married daughter there.* — **αὐτός** emphasizes the omitted subject of ἡγήσεσθαι : *he said he would himself lead* (G. 927). — 12. **δυνατὴν . . . ὁδόν,** *by a way which even beasts of burden could pass over :* personal constr. of δυνατός (G. 1527). For ὁδόν see G. 1057 ; H. 715 *b*.

§ 25. 13. **δυσ-πάρ-ιτον** (εἶμι) : *cf.* ἀμαξ-ιτός, p. 9, 27, and see G. 886 ; H. 585 *b*). — 14. **ὅ** : object of προκαταλήψοιτο : *and unless they* (τις) *should*

Page 119.] *first* (πρό) *occupy this;* the direct discourse was εἰ μή τις προκαταλήψεται, ἀδύνατον ἔσται.

§ 26. 16. πελταστάς is in apposition with λοχαγούς, which τῶν ὁπλιτῶν further explains. — 17. εἴ τις . . . ἔστιν, *whether there was any one* (ἔστιν might have been εἴη after ἐδόκει). — 18. γενέσθαι, *to show himself: cf.* ἐγένετο (end of 28). — 19. ὑποστὰς ἐθελοντής, *standing forth as a volunteer: cf.* ὑφίσταται in 19.

§ 28. 25. ἐρωτῶσιν εἴ τις . . . ἐθέλοι: here ἐθέλει of the direct question becomes opt. after an historic present (G. 1268; H. 828). — 26. τῶν γυμνήτων ταξιάρχων, *light-armed taxiarchs: cf.* λοχαγοὺς πελτάστας in 16, and see Introd. § 30[3].

CHAPTER II.*

Page 120.] § 1. 1. οἱ δέ, *i.e.* Xenophon and Chirisophus. — ἐμφαγόντας, *after eating.* — 3. συντίθενται, *agree with them* (*i.e.* the volunteers). — 4. τὸ ἄκρον: *cf.* ἄκρον in p. 119, 14. — 5. τοὺς μὲν . . . αὐτοὶ δέ: the volunteers and the officers. — ἄνω ὄντας, *i.e. from their position on the height.* — 6. ἰέναι (fut.) and συμβοηθήσειν denote *later* actions than φυλάττειν and σημαίνειν; hence perhaps the change in tense (G. 1286; H. 948 *a*). See note on p. 144, 5. — ἔκβασιν: see p. 118, 24.

§ 2. 9. ὕδωρ, *rain.* — 11. ὅπως . . . τὸν νοῦν, *that the enemy might have their attention turned to that road.* — 12. (ὅπως) ὡς μάλιστα λάθοιεν, *that they might be, as far as possible, unseen.*

§ 3. 14. ἦν ἔδει . . . ἐκβαίνειν, *i.e. which they must cross before getting to the ascent.* — 15. ὁλοιτρόχους: a poetic word, compounded of εἴλω (*volvo*), *to roll* (*cf.* ὅλμος), and τρέχω; probably meaning *rounded by rolling* (*i.e.* in the water). See Liddell and Scott; and Theocr. xx. 49, there quoted: πέτροι ὁλοίτροχοι, οὔστε κυλίνδων χειμάρρους ποταμὸς μεγάλαις περιέξεσε δίναις. The χαράδρα which they were crossing was the dry bed of a winter torrent (χειμάρρους), down which the stones were hurled. See note on χαράδραν, p. 103, 2. — 17. διεσφενδονῶντο, *flew in pieces* (lit. *were flung about*, as if from slings): "*diffundebantur: cf.* σφενδόνη = *funda.*" Rehdantz.

§ 4. 19. εἰ μὴ δύναιντο (*sc.* διαβῆναι): gen. cond. with frequentative ἐπειρῶντο. — ταύτῃ . . . ἄλλῃ, *sc.* ὁδῷ. — 22. ἀνάριστοι, *breakfastless.* — 24. κυλινδοῦντες: with ἐπαύσαντο (G. 1580; H. 981).

Page 121.] § 5. 2. ὡς . . . κατέχοντες, *supposing that they held the summit:* see note on p. 1, 15.

§ 6. 2. οἱ δ' οὐ κατεῖχον, *i.e.* they were wrong in so thinking: οἱ δέ is irregular in referring to the subj. of the preceding verb (see also G. 983; H. 654 *e*). — 3. μαστός, *a round hill.* — 4. αὕτη: οὗτος may stand between

* See Remarks on §§ 1–22 on pp. li. and lii.

Page 121.] the article and its noun, provided some qualifying word separates it from the article (G. 975; H. 673 *c*). — 5. **αὐτόθεν,** *from that spot* (where they were).

§ 7. 8. **ὑπέφαινεν:** *cf.* note on p. 90, 16. — 10. **προσελθόντες** (G. 1586; H. 984). — 11. **ἀλαλάξαντες:** see Introd. § 43[2]. — 13. **εὔζωνοι,** *nimble* (*well-girt*): γάρ introduces the reason why *only a few* (ὀλίγοι) were killed.

§ 8. 17. **ὡς ἐδύναντο,** *as well as they could*, with ἀναβάντες. — 18. **ἀνέλιμων,** *drew up* (like buckets from a well): *cf.* ἰμάω, *to draw*; ἱμάς, *a thong* or *strap*.

§ 9. 21. **ᾗπερ,** *by the way by which* (*sc.* ἐπορεύθησαν). — 22. **ὄπισθεν τῶν ὑποζυγίων,** *i.e. in the rear of the baggage train:* see Introd. § 39 (end).

§ 10. 25. **ἢ διεζεῦχθαι** (*sc.* αὐτούς), *or else be* (*themselves*) *entirely separated:* the perfect infinitive here denotes that the action is *decisive*; *cf.* ἐκπεπλῆχθαι in p. 25, 19, and the note. — 26. **ἐπορεύθησαν ἄν:** the implied protasis is seen in the following clause (G. 1340). — 27. **ὑποζύγια:** subject of ἐκβῆναι, *i.e. there was no other way for the beasts to get through*.

§ 11. 29. **ὀρθίοις τοῖς λόχοις,** *with the companies in parallel columns:* see Introd. § 36, with Figure 7.

Page 122.] 1. **οὐ κύκλῳ,** *i.e.* not so as to cut the enemy off. — 2. **εἰ βούλοιντο:** the apod. is in ἄφοδον, *i.e.* a way by which they *might retreat if they wished to*.

§ 12. 2. **τέως μέν,** *for some time.* — 3. **ἕκαστος:** in appos. to the omitted subject of ἐδύναντο. — 4. **οὐ προσίεντο,** *i.e.* they *did not let* the Greeks *get near* them, but fled. — 5. **καὶ τοῦτόν τε . . . καί** (see note on p. 9, 3): the thought is, *no sooner had the Greeks passed this, than they saw, etc.*

§ 13. 9. **Ἐννοήσας μή,** *becoming anxious lest*, ἐννοῶ with the μή clause having the idea of *fear*. — 10. **καὶ πάλιν,** *yet again.* — 11. **ἐπιθοῖντο,** for ἐπιθεῖντο (G. 741; H. 445 *b*): such forms follow the analogy of verbs in ω. — **παριοῦσιν,** *as they passed.* — **ἐπὶ πολὺ ἦν,** *stretched out a long way: cf.* p. 34, 24, and note. — 12. **ἅτε . . . πορευόμενα** (G. 1575; H. 977): *cf.* the Latin constr. of *quippe* with a relative. — **διὰ στενῆς τῆς ὁδοῦ** (G. 971; H. 670 *a*).

§ 14. 19. **ὁ ὑπέρ . . . ἐθελοντῶν** (see § 5): of the three expressions which qualify the attributive partic. καταληφθείσης (G. 1559; H. 965), only one stands between τῆς and the partic., the others being placed outside of τῆς . . . φυλακῆς to avoid complicating that construction (G. 969; H. 667 *a*).

§ 15. 23. **δείσαντας:** causal partic. — **αὐτούς:** the barbarians. — **πολιορκοῖντο:** from πόλις (πολι-) and ἔργω (ἔρκος); often used, as here, where the force of πόλις is forgotten. — 24. **ἀπολιπεῖν:** indir. quot. after ὑπώπτευον. — **ἄρα,** *in fact; as it proved.* — 25. **ἐπὶ τοὺς ὀπισθοφύλακας,** *i.e.* they went to attack the part of the Greek rear-guard which had been left

Page 122.] to guard the first hill (§ 13). The Carduchians had seen from their height *what was going on in their rear* (ὄπισθεν), *i.e.* on the first hill (see § 13), and they hastened to recover that position.

§ 16. 27. **ἀνέβαινεν**: the impf. expresses the process of mounting; *cf.* the following aorists. — 28. **ὑπάγειν**, *advance slowly.* — **προσμίξειαν**, *i.e. might come up.* — 29. **θέσθαι τὰ ὅπλα**: *cf.* p. 25, 24, and the note.

Page 123.] § 17. 5. **ὀπισθοφύλακας**: probably the half of the rear-guard which followed the baggage train (§ 9).

§ 18. 7. **ἀντίπορον**, *opposite, perhaps the hill captured in the night* (§ 5).

§ 19. 9. **ἐφ' ᾧ**, *on condition that*, with κάειν (G. 1460; H. 999 *a*). — 10. **ἐν ᾧ**, *while*, introducing both clauses τὸ μὲν . . . οἱ δέ. — 12. **οἱ ἐκ**: *cf.* notes on τῶν παρὰ βασιλέως, p. 2, 6, and p. 9, 4. — **συνερρύησαν**: from συρρέω.

§ 20. 13. **ἵσταντο**, *proceeded to form.* — **ἤρξαντο**: *i.e.* the Greeks. — 14. **ἔνθα . . . ἔκειντο**, *where the armed force was stationed* (see § 16): κεῖσθαι here is like a passive of θέσθαι (used as in § 16). — 19. **ἀπέλιπεν**, *i.e. got separated from him, left him* (without his shield).

§ 21. 20. **Λουσιεύς**, *of Lusi* (Λουσοί, *Bath*) in Arcadia. — **προβεβλημένος** (*sc.* τὴν ἀσπίδα), *i.e. with his shield held out in front of both* (G. 1242, 3; H. 813). See Introd. § 28[3].

§ 22. 24. **αὐτοῦ**, *there.* — **ἐν οἰκίαις**: see Introd. § 40[2]. — 25. **ἐν λάκκοις κονιατοῖς**, *in plastered* (or *cemented*) *cisterns.* Suidas (*s.v.* λάκκος) says: "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them: these they called λάκκοι."

§ 23. 26. **διεπράξατο ὥστε**, *so managed* or *bargained that, etc.*

Page 124.] 1. **ἡγεμόνα**: see iv. 1. 22–24. — **ἐκ τῶν δυνατῶν**, *i.e. as well as they could.* — 2. **νομίζεται**: the word νόμος "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, *Diss.*, Vol. IV. p. 302 (249) N. For the sacred duty of burying the dead, see Introd. § 29[1].

§ 24. 4. **ὅπῃ εἴη . . . προκαταλαμβάνοντες**, *seizing positions in advance wherever the road* (*place*) *was narrow.* — 5. **ἐκώλυον**: conative (G. 1255; H. 832): *cf.* κωλύοιεν (pres.) in 6 with ἐπιθοῖντο (aor.) in 9.

§ 25. 6. **ὄπισθεν**, *from the rear* (*cf.* § 9). — 7. **ἀπό-φραξιν**: from ἀπό and φράσσω (φραγ-), a rare word. — 8. **τοῖς πρώτοις**: dat. of advantage, like τοῖς ὄπισθεν in 12. — **ἀνωτέρω γίγνεσθαι**, *to get above.*

§ 27. 13. **ἦν ὁπότε**, *sometimes* (see G. 1029; H. 998 *b*): *cf.* p. 139, 19. — 14. **αὐτοῖς τοῖς ἀναβᾶσι**, *even to those who had gone up: cf.* § 25 and § 26. — 15. **καταβαίνουσιν**: temporal. — 16. **ἐγγύθεν φεύγοντες**: ch.

Page 124.] opposite of *ἐκ πολλοῦ φεύγοντας*, p. 101, 3. Note the distinction of *φεύγειν*, *to flee*, and *ἀποφεύγειν*, *to escape*.

§ 28. 20. **πρὸς τὸ κάτω . . . προσβαίνοντες**, *i.e. pressing* (*stepping*) *with the left foot against the lower end of the bow*, *i.e.* to steady the long bow while drawing it. The bow was held perpendicularly, with one end brought to the ground. See Diod. Sic. iii. 8, where it is said of the Ethiopians: *ἐνίοτε δὲ* (*καθοπλίζονται*) *ξυλίνοις τόξοις τετραπήχεσιν, οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες*. The reading *προσβαίνοντες* has, however, very little authority in this passage of the *Anabasis*, nearly all (and all the best) Mss. having *προβαίνοντες*, which would mean *advancing* the left foot towards the lower end of the bow, *i.e.* steadying themselves in this way. Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, *τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσί, τοῦ δ' ἕλκοντος τὴν νευράν, two of them holding the bow, with their feet advanced* (*i.e.* each with one foot advanced to steady himself), *and the third drawing the string*. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and *bracing themselves* (*ἀντιβάντες*) *with the left foot*. — 21. **διὰ . . . θωράκων**: see Introd. § 31[4]. — 23. **ἀκοντίοις**: in appos. with *αὐτοῖς*. — **ἐναγκυλῶντες**: the arrows, a yard long, were picked up and used as darts, being fitted with an *ἀγκύλη*, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling. See *διηγκυλωμένους*, p. 129, 27. — 25. **ἦρχε**: see Introd. § 30[8].

CHAPTER III.

§ 1. 26. **αὖ** expresses the contrast between the day's fighting and the comfortable quarters. — **ηὐλίσθησαν**, *were quartered*: *αὐλίζομαι* originally means *to pass the night* (or *live*) *in an open court* (*αὐλή*): as in *Od.* xii. 265: *μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων οἰῶν τε βληχήν*.

Page 125.] 1. **ὡς**, *about*: *cf.* notes on p. 5, 5 and 9. — 4. **τῶν Καρδούχων**: depends on *ὀρέων*.

§ 2. 6. **πολλά**: as adv. with *μνημονεύοντες*, *recounting*. — 7. **ἑπτὰ ἡμέρας**: the day just ended appears to be the fifth since they entered the Carduchian country. Unless two days were occupied in negotiation (see chap. 2, § 23), we must include the two following days spent in Carduchia. The seven days, as usually reckoned, are Nov. 12–18, 401 B.C. — 8. **μαχόμενοι διετέλεσαν** (G. 1580; H. 981). — 9. **κακὰ . . . σύμπαντα**, *i.e. more evils than all which they had suffered taken together*. — **ὅσα**: *sc.* *ἔπασχον*. — 10. **ὡς ἀπηλλαγμένοι**, *i.e. feeling free*.

§ 4. 18. **ὅπλα**: appositive. — 19. **γέρρα**: see Introd. § 14[2].

§ 5. 21. **ὁδὸς . . . ἄνω**, *i.e. the only road which was visible was* (*one*) *leading up, etc.*: the construction is *ἡ ὁρωμένη μία ὁδὸς ἦν ἄγουσα ἄνω*.

Page 125.] See p. 118, 22, ἦν ὀρῇς, and note. — 22. **ὥσπερ χειροποίητος** (*sc.* οὖσα), (looking) *as if it had been built.* — **ταύτῃ**, *here, i.e.* opposite to this road.

§ 6. 23. **πειρωμένοις** (*sc.* τισίν), *on trial.* — 26. **οὔτ'** corresponds to τέ in 27. — **ὅπλα** refers especially to the shield, which, if held on the side, would be *under water.* — **εἰ δὲ μή**, *otherwise, i.e.* if any of them did attempt to carry their arms through the river: *cf.* note on p. 53, 7. — 27. **ἐπὶ τῆς κεφαλῆς**: *i.e.* holding them up *above their heads.* — 28. **γυμνοί**, *exposed:* plur. since τις is collective.

Page 126.] § 7. 1. **Ἔνθα**, *where.* — 4. **ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι δέ**: notice the emphatic repetition. — 6. **ἐπικεισομένους**, *ready to fall upon* (G. 1582): not or. obl.

§ 8. 10. **αὐτόματα**: *cf.* ἀπὸ τοῦ αὐτομάτου, *spontaneously*, p. 9, 1. — **περιρρυῆναι**, *fell off* (*sc.* ἔδοξαν), with αὐτῷ as dat. of advantage. — **διαβαίνειν ὁπόσον ἐβούλετο**, *took as long steps as he pleased* (opposed to δεδέσθαι): διαβαίνειν in this sense was a good omen for *crossing* the river (διαβαίνειν); see § 12, § 14, and § 15. — 13. **τὸ ὄναρ**: see Introd. § 29[1].

§ 9. 14. **ὡς τάχιστα**, *as soon as.* — 15. **ἐπὶ τοῦ πρώτου** (*sc.* ἱερείου), *with the first victim.*

§ 10. 19. **ἀριστῶντι**, *while eating his lunch: cf.* ἀριστοποιεῖσθαι (17), *to prepare breakfast* (or *lunch*). See also note on δορπηστόν, p. 47, 12. — 20. **ἐξείη κτλ.**: the direct discourse would be ἔξεστιν . . . προσελθεῖν, καὶ ἐὰν καθεύδῃ . . . εἰπεῖν, ἐὰν . . . ἔχῃ. — **αὐτῷ**: with προσελθεῖν. — 22. **ἐπεγείραντα εἰπεῖν**, *to wake him and tell.* — **ἔχοι**: *sc.* εἰπεῖν.

§ 11. 23. **καὶ τότε**, *and this time.* — **ὅτι τυγχάνοιεν . . . κατίδοιεν**: imperf. and aor. opt., the direct discourse being ἐντυγχάνομεν . . . καὶ κατείδομεν: this true imperf. opt. (G. 1488; H. 935 *b*) is rare. — 24. **ὡς ἐπὶ πῦρ**: see Introd. § 40[3]. — **ἐν τῷ πέραν**, *across the river.* — 26. **παιδίσκας** diminutive (G. 844; H. 558, 3): *cf.* νεανίσκω in 20, which is a diminutive in form only. — **ὥσπερ . . . κατατιθεμένους** (G. 924 *a*; H. 615), *apparently putting away bags of clothes.*

§ 12. 28. **δόξαι**: the *oratio obliqua* here changes from the opt. to the infin., as if ἔφασαν had already been introduced. — **οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο** (*sc.* ἔφασαν δόξαι), *for* (*they said it appeared to them that*) *neither could the enemy's cavalry come down to the river at this point:* **οὐδέ** (*also . . . not*, or *neither*) implies that this ground of safety appeared in addition to other obvious advantages.

Page 127.] 1. **ἐκδύντες . . . διαβαίνειν**: in the direct form, ἐκδύντες . . . διεβαίνομεν (see G. 927): distinguish the various *circumstances* of the crossing expressed by the three participles and γυμνοί (*sc.* ὄντες). — 2. **ὡς ἐνσόμενοι**, *i.e. with the expectation of swimming* if it should be necessary.

Page 127.] —**διαβαίνειν**: imperf. representing *διεβαίνομεν*, *we proceeded to cross; cf.* this with *διαβῆναι* (in 3) for *διέβημεν*, *we crossed* (*effected the crossing*). — 3. **πρόσθεν . . . πρίν**, *before wetting* (G. 1469; 1470; H. 924 *a*): for the use of *πρόσθεν*, see *Moods and Tenses*, § 658. *Cf.* p. 4, 3, and note; also p. 84, 15. — **διαβάντες**: past to both *λαβόντες* and *ἥκειν*.

§ 13. 5. **τοῖς νεανίσκοις ἐγχεῖν** (*sc.* *οἶνον*), *to pour wine for the young men.* — 6. **ἐκέλευε**: *sc.* *τοὺς παρόντας*: *cf.* p. 86, 12. — **ὀνείρατα** (see § 8): the plural seems to indicate the several points of the dream. — 7. **καὶ τὰ λοιπὰ ἀγαθά**, *also the other blessings* (not portended in the dream). — 8. **ἐπιτελέσαι**: depending on *εὔχεσθαι*. See Introd. § 29[1].

§ 14. 13. **ὅπως ἂν . . . πάσχοιεν**: obj. clauses after *ἐβουλεύοντο*, in which the best Attic usage allowed only the simple *ὅπως*, generally with the fut. indic. or opt. The meaning is, *they took counsel* (*i.e. planned*) *to cross in the best way, etc.* For Xenophon's still greater violation of Attic usage by using *ὡς* in these and in final clauses, see note on p. 2, 9, and the references.

§ 15. 18. **ἐν μέσῳ τούτων**, *i.e.* between the two divisions: see Introd. § 39[2].

§ 17. 23. **ἀντιπαρῆσαν**, *went along opposite to them*, *i.e.* the enemy on the other bank. — 24. **κατὰ . . . ὄχθας**, *at the ford and where the* (*opposite*) *high banks were* (*cf.* § 11). — 26. **στεφανωσάμενος**, *putting on a wreath*, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see Plutarch's *Lycurg.* 22). — 26. **ἀποδύς**, *throwing off* (probably) his outer garment: **ἐκδύντες** (in 1), acc. to Rehdantz, means *stripping themselves* entirely. — 27. **παρήγγελλε**, *gave the word* (*sc.* *ἀποδῦσι λαμβάνειν τὰ ὅπλα*). — 28. **ὀρθίους**: see p. 121, 29, and the note.

Page 128.] § 18. 2. **εἰς τὸν ποταμόν**, *i.e.* so that the blood ran into the river. For the ceremonies etc. preceding the passage of the river, see Introd. § 29[1] and § 43[2].

§ 19. 5. **ἀνηλάλαξον**, *raised the war-cry*, properly *shouted* ALALA: the *ὁλολυγή* was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

§ 20. 10. **ἐπὶ τὸν πόρον**: *i.e.* the regular ford; see § 3 and § 5. — 11. **ἔκβασιν**, *passage out* (from the river). — 12. **προσποιούμενος**, *feigning*: he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chirisophus." GROTE. —**διαβάς**: belongs to omitted subj. of *ἀποκλείσειν*.

Page 128.] § 21. 13. **οἱ πολέμιοι**: *i.e.* the cavalry mentioned in § 17. — 17. **ὡς . . . ἔκβασιν**, *i.e. hastening to the road which led up from the river*: ἔκβασιν, as a verbal noun, takes ἄνω and the gen. as if it were ἐκβαίνω. *Cf.* κατὰ τὴν ἔκβασιν in 11, ἐκβαίνειν in p. 125, 15, and ἐξέβαινεν in 25 (below). — 18. **ἔτεινον**, *they pushed on.*

§ 22. 19. **ἱππέων**: see Introd. § 30. — 20. **πελταστῶν**: see Introd. § 30 and § 43[1]. — 21. **φεύγοντας**: see 16 and 17. — 22. **στρατιῶται**: the main body of the soldiers who were crossing with Chirisophus. — **ἐβόων μὴ ἀπολείπεσθαι**, *called out* (protesting) *that they should not be left behind*, but should follow in the pursuit. — **συνεκβαίνειν ἐπὶ τὸ ὄρος**, *i.e.* should follow the road leading up from the river (τὴν ἔκβασιν, 11) with Lucius and Aeschines.

§ 23. 23. **αὖ**, *on the contrary*, as Ch. declined to follow the retreating cavalry, but took a more direct course to attack the enemy on the heights. — 24. **κατὰ . . . ποταμόν**, by (over) the bluffs which reached to the river (§ 11): see G. 969; H. 667 *a*. — 27. **ὁπλίτας**: the troops of Chirisophus who had not followed the retreating cavalry, the στρατιῶται of 22.

Page 129.] § 24. 2. **ἀπεχώρει**: the same movement mentioned in §§ 20 and 21. — 4. **καταβαίνοντες**: with φανεροὶ ἦσαν (G. 1589; H. 981).

§ 25. 6. **τῶν σκευοφόρων** (neut.), *the baggage train* (of the enemy).

§ 26. 9. **ἀκμὴν διέβαινε**, *were just* (*at the point of*) *crossing*: with the adverbial accus. ἀκμήν, *just at the point*, *cf.* τέλος in p. 46, 25, and the common use of ἀρχήν, *at first*. — 10. **ἀντία . . . ἔθετο**, *formed his line facing them*: *cf.* note on p. 25, 24. — 11. **κατ' ἐνωμοτίας**, *by enomoties*, *i.e.* with the four ἐνωμοτίαι arranged *in line*, probably in eight ranks (Introd. § 32[2]). The troops had formed in λόχοι ὄρθιοι, *company columns* (Introd. § 36): see p. 127, 28. They are now brought into *line of battle* (ἐπὶ φάλαγγος) by moving παρ' ἀσπίδα, *to the left*, lit. *by the shield*. For the process see Introd. § 36[2] and § 33. — 13. **παραγαγόντας**: might have been dative with λοχαγοῖς in 11 (G. 928, 1). — 14. **τοὺς μὲν . . . τοῦ ποταμοῦ**, (*he ordered*) *the captains and enomotarchs to* (*go to*) *face the Carduchians and to let the rear-leaders stand* (in the rear) *next the river*. The οὐραγοί were thus ready to become the leaders of the companies when the order came to "right about face" (see §§ 29 and 32). — 15. **ἰέναι**: *sc.* παρήγγειλε, which may have either the dative (11) or the accus. as here (see p. 57, 6). — **καταστήσασθαι**, transitive, *to cause to stand* or *to station* (see Dict.).

§ 27. 18. **τοῦ ὄχλου ψιλουμένους**, *left by the crowd* (*of camp-followers, etc.*): see 8 and 9 (above).

§ 28. 23. **ἰδὼν . . . διαβαίνοντας**, *when X. saw them* (*on the point of*) *crossing* (to aid him). — 25. **αὐτοί**, (they) *themselves*, *i.e.* Xenophon and

Page 129.] his men. — **ἐναντίους**: *i.e. to meet them.* — **ἔνθεν καὶ ἔνθεν σφῶν**, *on both sides of them.* — 27. **διηγκυλωμένους**, *with hand on the thong* (**ἀγκύλη**). — **ἐπιβεβλημένους** (middle), *with arrow on the string* (*sc.* **τὰ τοξεύματα ἐπὶ ταῖς νευραῖς**): *cf.* v. 2. 12, **ἐπιβεβλῆσθαι ἐπὶ ταῖς νευραῖς**. — 28. **πρόσω τοῦ ποταμοῦ**, *far into the river* (partitive gen.).

Page 130.] § 29. 2. **ψοφῇ**, *ring* with the thump of the stone. — **παιανίσαντας**: *cf.* 15 below. — 5. **σημήνῃ τὸ πολεμικόν**, *signal the charge* (to deceive the enemy). See § 32. — **ἀναστρέψαντας ἐπὶ δόρυ**, *facing about to the right*, belongs to the subjects of both **ἡγεῖσθαι** and **θεῖν**, as is shown by its position: with **ἐπὶ δόρυ**, *towards the spear* (the spear being carried in the right hand), *cf.* **παρ' ἀσπίδα**, p. 129, 12. — 8. **ὅτι . . . γένηται**: *oratio obliqua*, as if **εἶπεν** had preceded instead of **παρήγγειλεν** (1). The direct form would be **ἄριστος ἔσται, ὃς ἂν . . . γένηται** (G. 1498). For the execution of this manœuvre, see Introd. § 33.

§ 31. 15. **παιανίσαντες . . . δρόμῳ**: see Introd. § 43[2]. — 17. **ὡς . . . ἱκανῶς**, *well enough for mountain regions: cf. ut temporibus illis, for those days.*

§ 32. 19. **σημαίνει** (*sc.* **τὸ πολεμικόν**): *cf.* 5. — 21. **τάναντία** is cognate accus. with **στρέψαντες**.

§ 33. 22. **αἰσθόμενοι**, *perceiving* that the Greeks were crossing. — 24. **καὶ . . . Ἕλλήνων**, *i.e.* even after the Greeks had crossed the river.

§ 34. 25. **οἱ ὑπαντήσαντες**, *those who had come to the relief* (see § 27 and § 28): *cf.* **ἐναντίους**, p. 129, 25. — 26. **προσωτέρω τοῦ καιροῦ**, *i.e. further than they should have gone: cf.* p. 129, 28.

CHAPTER IV.

Page 131.] § 1. 1. **συνταξάμενοι**, *i.e. in battle array:* see Introd. § 35[2]. — 2. **πεδίον ἅπαν**, *over entirely level country* (G. 1057): so **γηλόφους** in 3: *cf.* p. 142, 21.

§ 2. 5. **εἰς ἣν κώμην**, for **ἡ κώμη εἰς ἣν** (G. 1037, end; H. 995 *a*). — 7. **τύρσεις**: *cf.* Lat. *turris*, Eng. *turret, tower.*

§ 3. 9. **ὑπερῆλθον τὰς πηγάς, κτλ.**: here they crossed the mountain range which is the watershed between the Tigris and the Euphrates; the Teleboas (generally supposed to be the present *Kara-su*) flows into the Euphrates. "After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." GROTE.

§ 4. 14. **Ἀρμενία ἡ πρὸς ἑσπέραν**, *Armenia to the West* (*Western Armenia*). — 17. **ἀνέβαλλεν** = **ἀνεβίβαζεν**, *helped to mount:* the Greeks had no stirrups.

Page 131.] § 5. 21. **εἰς ἑπήκοον**: see p. 99, 17.

§ 6. 22. **ἐφ' ᾧ**: expressing condition (G. 1460; H. 999 *a*). — **μήτε . . . μήτε . . . τε**: see *μήτε . . . τε* in p. 54, 20. The correlatives are *τε . . . τε . . . τε*, the first two clauses being negative, the third positive. — 24. **ὅσων δέοιντο**: depending on the clause with *ἐφ' ᾧ*, and so a part of the indirect discourse (see G. 1503; H. 937 *a*): the direct form would be *ὅσων ἂν δέησθε*. — 25. **ἐπὶ τούτοις**, *on these conditions: cf.* *ἐφ' ᾧ* (22).

Page 132.] § 8. 4. **χιὼν πολλή**: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December. — 5. **ἕωθεν**, *in the morning;* lit. *from daybreak:* the opposite point of view is found in *εἰς ἕω*, p. 29, 17, and *εἰς ἑσπέραν*, p. 81, 22. — **τάξεις**: see *συνταξάμενοι*, p. 131, 1, and Introd. § 30.

§ 9. 9. **ἱερεῖα**, *cattle for slaughter* (orig. *for sacrifice*, here *for food*). — 10. **τῶν ἀποσκεδαννυμένων τινές**, *certain of the stragglers.* — 11. **κατίδοιεν, φαίνοιτο**: in direct discourse, *κατείδομεν* and *φαίνεται*.

§ 10. 14. **συναγαγεῖν**: subj. of *ἀσφαλὲς εἶναι* (without *οὐκ*), *i.e.* they thought *that safety required them to collect the army again.* — 15. **ἔδόκει διαιθριάζειν**, *it seemed to be clearing up* (G. 897, 5; H. 602 *c*): originally *τὸν Δία* was understood. See Aristoph. *Birds*, 1501: *τί γὰρ ὁ Ζεὺς ποιεῖ; ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει; Well, what is Zeus about? Is he clearing off the clouds or clouding up?*

§ 11. 16. **ἄπλετος**: a poetic word. — 19. **κατακειμένων**: gen. abs. (G. 1568 end). — 20. **ἀλεεινόν**, *warming:* see Dict. (G. 925). *Cf. triste lupus stabulis.* — **ὅτῳ μὴ παραρρυείη** (see *παραρρέω*), *i.e.* the snow kept all warm *from whom it did not fall off.*

§ 12. 21. **ἐτόλμησε**, *undertook, had the courage.* — **γυμνός**, *i.e. without his mantle* (*ἱμάτιον*): *cf.* p. 44, 21. — 23. **ἀφελόμενος** (sc. *τὰ ξύλα*), *i.e. taking the wood away* from Xenophon.

§ 13. 26. **ἀμυγδάλινον ἐκ τῶν πικρῶν** (*sc.* *χρῖμα*): for *ἐκ τῶν πικρῶν ἀμυγδαλῶν*, *i.e. ointment of bitter almonds.* — 27. **τερεβίνθινον**, of the *terebinth* or *turpentine-tree.* — 28. **μύρον**, *fragrant oil*, probably used as a perfume; while the various kinds of *χρῖμα* were applied to increase the suppleness of the limbs and as protection against cold.

Page 133.] § 14. 2. **εἰς στέγας**, *under shelter* (from the weather), is not a repetition of *εἰς τὰς κώμας*, which implies that they returned to *the same* villages which they had left (§§ 7–10). — 5. **ὑπὸ ἀτασθαλίας**, *through wantonness*, with *ἐνέπρησαν*, acc. to the better Mss. Others have *ὑπὸ τῆς αἰθρίας*, *sub dio*, *sub Iove*, with *σκηνοῦντες*.

§ 15. 7. **Τημνίτην** (a doubtful name): probably *a man from Temnus* (in Aeolis). — 8. **τὰ πυρά**: see § 9. — 10. **τὰ μὴ ὄντα**, *i.e. whatever were not facts*, equivalent to a relative clause with indefinite antecedent, *ἃ μὴ*

Page 133.] ἦν or εἴ τινα μὴ ἦν (G. 1613; H. 1025 *a*). — **ὡς οὐκ ὄντα**, *i.e.* he reported such things *as not being facts*, and would have said οὐκ ἔστιν.

§ 16. 11. **πορευθείς**, *i.e. on his return.* — **οὐκ ἔφη ἰδεῖν**, *said that he had not seen: cf.* note on p. 11, 10. — 13. **σάγαριν** (a Persian word), *a battle-axe.* See Introd. § 14[2]. — **Ἀμαζόνες**: *i.e.* in pictures and statues, with which the Greeks were familiar.

§ 17. 17. **τὸ στράτευμα**: *i.e.* the στρατόπεδον of 15, which is evidently the στράτευμα of p. 132, 12. στράτευμα is by *anticipation* object of ἠρώτων instead of being subject of εἴη.

§ 18. 20. **παρεσκευάσθαι**: why perfect? — **ὡς** belongs to ἐπιθησόμενον. — **ὑπερβολῇ**: *cf.* ὑπερέβαλλον in 27. — 21. **μοναχῇ**, *alone*, lit. *in a single way: cf.* διχῇ, *in two ways.* — **ἐνταῦθα**: repeating ἐπὶ τῇ ὑπερβολῇ κτλ. *Cf.* τοῦτο, p. 95, 3.

§ 20. 27. **πελτασταί**: see Introd. p. 43[1]. — 28. **τὸ στρατόπεδον**: of Tiribazus.

Page 134.] **§ 21.** 6. **οἱ ἀρτοκόποι . . . εἶναι**, *i.e. men who said they were his bakers and his cup-bearers:* if the οἱ before οἰνοχόοι is correct, which is doubtful, we have this construction, οἱ ἀρτοκόποι (sc. φάσκοντες εἶναι) καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. The magnificent furniture found in the camp of Mardonius after the battle of Plataea, probably including that left behind by Xerxes himself, is described by Herodotus, ix. 80 and 82.

§ 22. 9. **ἐπίθεσις**, *i.e.* some *attack* from Tiribazus. — 10. **ἀνακαλεσάμενοι**: for the recall, see Introd. § 43[2].

CHAPTER V.

§ 1. 13. **ὅπῃ δύναιντο**: the direct form would be πορευτέον ἐστὶν ὅπῃ ἂν δυνώμεθα. — 17. **τὸ ἄκρον**: see p. 133, 20.

§ 2. 20. **Εὐφράτην**: this was the eastern branch, now called "Murad-su."

§ 3. 23. **διὰ . . . πεδίου**: we should say, *over a plain and through deep snow.* — 24. **παρασάγγας δέκα** (most Mss. have πεντεκαίδεκα, as in 20): as a march of 15 parasangs (about 50 miles) seems incredible under the circumstances, most editors omit πεντεκαι-, leaving δέκα. One Ms. has πέντε. Even on Grote's view of the parasang (see Introd. § 41[2]), it is strange to have the same distance given for three days' journey through deep snow and for three days of unobstructed marching (20). — **τρίτος** (sc. σταθμός). — 26. **ἀποκάων**, *blasting* (here with cold): *cf.* Latin *uro.*

§ 4. 27. **εἶπε σφαγιάσασθαι**, *bade them sacrifice; ἔφη σφαγιάσασθαι* would mean *he said that he had sacrificed* (see G. 1523; H. 946 *b*): εἶποι

Page 134.] with the infinitive generally has the force of a verb of *commanding*. — 28. **σφαγιάζεται** (middle): *sc.* ὁ *μάντις*; or the verb may be passive and impersonal, *sacrifice is made*.

Page 135.] 1. **ἀνεῖναι**, *to abate*. Boreas was gratefully worshipped by the Athenians. His wife was Oreithyia, daughter of their king Erechtheus; and they invoked the aid of their "brother-in-law" (by order of an oracle) with great effect against the fleet of Xerxes in 480 B.C. See Hdt. vii. 189.

§ 5. 4. **διεγένοντο . . . κάοντες**, *i.e. they got through the night by keeping up a fire* (*cf.* ταύτην . . . διεγένοντο, p. 47, 23). — 8. **πυρούς**: the genitive commonly follows μεταδίδωμι, denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like μέρος after such verbs can be only in the accusative. — **ἄλλο τι εἴ τι**: ἄλλο τι being one of the objects of μεταδοῖεν, the common expression εἴ τι ἄλλο (*cf.* p. 22, 5) would have been ambiguous here after εἰ μὴ μεταδοῖεν. — 9. **ἔχοιεν**, like μεταδοῖεν (8), expresses a past gen. supposition: we might have had ὅ τι ἔχοιεν. On the contrary, εἶχον in 10 (below) is not conditional at all.

§ 6. 9. **ἔνθα δή**, *thereupon*; but (10) **ἔνθα δέ**, *and where*. — 11. **ἕστε ἐπί**, *clear down to*: so ἄχρι and μέχρι can be used to emphasize εἰς or ἐπί. — 12. **παρῆν**, *there was an opportunity*.

§ 7. 15. **ἐβουλιμίασαν**: from βου-λῑμία (βοῦς and λῑμός), *ox-hunger*, *bulimy*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness*; βοῦς, like ἵππος, in composition sometimes expresses magnitude: see Liddell and Scott, under βου-. *Cf.* ἱππο-σέλινον, *horse-parsley*, and our *horse-mackerel*, *horse-radish*, *etc.* — 16. **καταλαμβάνων τοὺς πίπτοντας**, *coming upon those who fell by the way* (*i.e.* in consequence of hunger-faintness).

§ 8. 21. **διδόντας**, *as givers*, *i.e.* to distribute the food: we might have δώσοντας to express the purpose. — **παρατρέχειν**, *to run along* (the lines), to look for the patients. — 22. **τοῖς βουλιμιῶσιν**: depends on διδόντας.

§ 9. 25. **ὑδροφορούσας ἐκ τῆς κώμης**, *i.e. who came from the village to fetch water*; the village-fountain being outside the wall. — 27. **ἐρύματος**, *fortification* (ἐρύομαι, *to defend*).

Page 136.] § 10. 2. **πορεύονται**, and **εἴη** and **ἀπέχει** in 3, might all be optative or all indicative, and there is good Ms. authority for πορεύοιντο and ἀπέχοι. — 3. **ὅσον**, *about*.

§ 11. 6. **ἐδυνήθησαν**, *were* (*at'll*) *able-bodied*: see τὰ μὴ δυνάμενα in 12.

§ 12. 14. **διεφθαρμένοι . . . τοὺς ὀφθαλμούς**, *with their eyes blinded by the snow*; the acc. is retained from the (possible) active constr. διαφθείρειν τοὺς ὀφθαλμοὺς αὐτοῖς, *to blind their eyes for them* (G. 1239): **τοὺς δακτύλους**

Page 136] is in the same construction after ἀποσεσηπότες, which is passive in sense, *having lost their toes by mortification.* *Cf.* note on p. 75, 28.

§ 13. 16. **τοῖς ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος,** *help* (or *protection*) *to the eyes against the snow:* χιόνος is objective genitive, as we might say ἐπικουρεῖν τινι χιόνα, like εἴ τῳ χειμῶνα ἐπεκούρησα, *if I ever protected any one against the winter, Anab.* v. 8. 25. *Cf.* Lat. *alicui defendere frigus.* So we can say φάρμακον νόσου, *a medicine for a disease,* and also φάρμακον ὑγιείας, *a medicine to cause health.* On the other hand, τῶν ποδῶν (*sc.* ἐπικούρημα) in 18 gives the more common use of the objective genitive, *help to the feet.* — 18. **ἐπορεύετο** (G. 1395; H. 894 *c*): there is good authority for the more regular πορεύοιτο (like the following κινοῖτο, ἔχοι, and ὑπολύοιτο). — 19. **εἰς τὴν νύκτα ὑπολύοιτο,** *took off his shoes for the night;* opposed to ὑποδεδεμένοι ἐκοιμῶντο (20), *slept with their shoes on:* δέω and λύω refer to *tying* and *untying* the leather straps (ἱμάντες).

§ 14. 20. **ὅσοι:** the antecedent would be a genitive dependent on πόδας. — 21. **περιεπήγνυντο,** *froze on* (their feet). — 22. **ἦσαν . . . καρβάτιναι,** (*their shoes*) *were brogues:* Hesychius calls them ἀγροικικὸν ὑπόδημα μονόδερμον. — 23. **νεοδάρτων** (νέος and δέρω). — **βοῶν,** *ox-hides: cf.* ἐλέφας, both *elephant* and *ivory.*

§ 15. 26. **ἐκλελοιπέναι,** *was wanting.* — 27. **ἀτμίζουσα ἐν νάπῃ,** *steaming in a dell.* — 28. **οὐκ ἔφασαν πορεύεσθαι,** *i.e. said they were going no further;* see note on p. 11, 10. We learn from *Anab.* v. 8. 8–12, that Xenophon flogged a mule-driver at this time for attempting to bury alive a sick soldier whom he had been ordered to carry. The man afterwards complained of his flogging; but when the facts were known, the army cried out that he had received less than he deserved. See Introd. § 28[3].

Page 137.] § 16. 1. **ὀπισθοφύλακας** (without τούς), *some of the rear-guard.* — 2. **πάσῃ τέχνῃ καὶ μηχανῇ,** *by every art and device.* — 4. **τελευτῶν,** *finally.* — **σφάττειν:** *sc.* τινά (as subj.), *i.e.* Xenophon or anybody else. — 5. **δύνασθαι ἄν:** *sc.* ἔφασαν.

§ 17. 7. **εἴ τις δύναιτο,** *if they* (*one*) *could: cf.* εἴ τις μὴ λυποίη, p. 61, 14. — 9. **ἀμφὶ . . . διαφερόμενοι,** *quarrelling about what they had, i.e.* their booty.

§ 18. 11. **ὅσον ἐδύναντο μέγιστον,** *i.e. as loud as they could* (G. 1054; H. 716 *b*). — 13. **ἦκαν ἑαυτούς,** *threw themselves:* they rushed down into the dell over the snow-banks. — 14. **οὐδεὶς . . . ἐφθέγξατο,** *i.e. not a sound was heard from them afterwards.*

§ 19. 17. **ἐπ' αὐτούς,** *i.e. to get them.* — 19. **ἐγκεκαλυμμένοις,** *wrapped up.* — 20. **φυλακὴ οὐδεμία:** this implies that sentinels were generally posted; see in 26, φυλακὰς καταστησάμενοι. — **ἀνίστασαν,** *tried to make*

Page 137.] *them get up.* — 21. **ὅτι . . . ὑποχωροῖεν,** *that those before them* (on the road) *did not make way for them.*

§ 20. 24. **ὅλον τὸ στράτευμα,** *i.e.* what seemed to be the whole army; but Chirisophus with the van was already quartered in the village (§§ 9–11). — **οὕτως,** *i.e.* like those in § 19.

§ 21. 29. **ἀναστήσαντας,** *rousing* (them), agreeing with the omitted subj. of *ἀναγκάζειν.*

Page 138.] **§ 22.** 1. **τῶν ἐκ τῆς κώμης** (G. 1091; 1097; H. 736): see note on p. 2, 6. — 2. **σκεψομένους** agrees with *τινάς* implied with *τῶν.* — 4. **κομίζειν:** infin. of purpose.

§ 23. 10. **τοὺς ἑαυτῶν:** the troops were organized in *τάξεις* (Introd. § 30[2]), each under its own commanders.

§ 24. 15. **πώλους:** *cf.* Lat. *pullus;* Eng. *foal.* — **ἑπτακαίδεκα:** this number seems too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — 16. **ἐνάτην ἡμέραν,** *eight days before* (G. 1063; H. 721).

§ 25. 19. **κατάγειοι,** *underground:* Mr. H. F. Tozer (*Turkish Armenia,* p. 396), thus describes one of the modern dwellings in this region, made by burrowing into a mound or a sloping hill-side. "After you have entered by a low door, you find a considerable area, divided up into a number of compartments. . . . These pens are almost entirely stables for cattle, but one inner compartment, which, fortunately for the occupants, has a *small window in the roof,* is devoted to human beings. . . . The low side-walls are formed of large stones piled together, and these support trunks of poplars laid at intervals, with numerous branches across and between them, while the whole is covered by a thick layer of clay which forms the roof." The "window in the roof" is a relic of the ancient *στόμα,* and now men and beasts both use the front door. — **τὸ μὲν στόμα ὥσπερ φρέατος** (*sc.* *ὄν*), *i.e. the mouth* (or *entrance*) *being like that of a well,* that is, *narrow* (opposed to *εὐρεῖαι*): *στόμα* is in partitive apposition (G. 914; H. 624 *d*) with *οἰκίαι;* but in the clause with *δέ* the construction changes, and we have *κάτω* (*below*) *δ' εὐρεῖαι* for *τὰ δὲ κάτω εὐρέα* (*sc.* *ὄντα*).

§ 26. 24. **οἶνος κρίθινος,** *barley-wine, i.e. beer.* — 25. **κρατῆρσιν,** *large bowls,* like the Greek mixing-vessels. — 26. **ἰσοχειλεῖς,** *floating on the top,* lit. *on a level with the brim* (*χεῖλος*). — **κάλαμοι,** *straws,* without *joints* (*γόνατα*): with *γόνυ cf.* Lat. *genu,* Eng. *knee.*

§ 27. 28. **ἔδει μύζειν,** *he had to suck:* *ἔδει* has here none of its common potential force (G. 1400; H. 897), but is merely a past tense of *δεῖ.* The straw was necessary to avoid the floating barley.

Page 139.] 1. **ἄκρατος,** *strong,* lit. *unmixed* (*α priv.* and *κεράννυμι*). — 2. **συμμαθόντι,** *to one used to it* (G. 1172, 2; H. 771 *b*).

Page 139.] § 28. 5. **οὔτε στερήσοιτο . . . ἀπίασιν**: the direct discourse would be *οὔτε στερήσει . . . τήν τε οἰκίαν σου ἀντεμπλήσαντες . . . ἀπιμεν. στερήσοιτο* is middle, with passive meaning. — 6. **ἀντεμπλήσαντες**, *filling in recompense* (for information). — **ἢν ἀγαθόν τι . . . φαίνηται**, *if he should appear to have given them good guidance* (G. 1054; H. 716 *b*). — 8. **ἔστ' ἄν**, *until*: *γένωνται* and *φαίνηται* (7) might be opt.

§ 29. 11. **ἐν πᾶσιν ἀφθόνοις**, *amid an abundance of everything*: *ἄ-φθονος* = *without stint*. — 13. **ἐν ὀφθαλμοῖς**, *in sight, i.e. keeping an eye on them*, explaining *ἐν φυλακῇ* (12).

§ 30. 18. **ἀφίεσαν**, *i.e.* the soldiers quartered in the villages *never let them go until, etc.* — **παραθεῖναι**: the ordinary infin. with *πρίν*. The weight of Ms. authority here is for the infin.; the generic opt. with *πρίν* seems not to occur (see *Moods and Tenses*, § 646).

§ 31. 19. **οὐκ . . . οὐ**, *and everywhere.*

§ 32. 23. **προπιεῖν**, *to drink* (*his*) *health.* — **εἵλκεν**, *he would draw him.* — **ἔνθεν . . . βοῦν**, *whence he had to drink stooping, sucking like an ox*: we should expect *βοῦς* (*sc. πίνει*).

Page 140.] § 33. 4. **βαρβαρικαῖς**, *foreign, outlandish.* — 5. **ὥσπερ ἐνεοῖς**, *as if deaf and dumb; i.e.* by signs, as they could not understand Greek.

§ 34. 9. **οἱ ἵπποι**: the breed of horses in this region is still celebrated. — 10. **δασμός** (*sc. τρέφοιντο*): see G. 916. — 11. **Χάλυβας**: the people and the country have the same name: *cf.* *Δελφοί*. — **ᾗ εἴη**: indirect question, for *πῇ ἐστιν ἡ ὁδός;*

§ 35. 12. **πρὸς . . . οἰκέτας**, *to his family* (*i.e.* the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): *οἰκέτης* has its primitive meaning here (*cf.* 25, below). The reflexive *ἑαυτοῦ* here refers to the object (not the subj.) of the sentence, *αὐτόν* being in a prominent position (G. 994; H. 683 *b*). — 13. **εἰλήφει**, probably at the time mentioned in iii. 3. 19; but *cf.* iv. 4. 21. — **παλαίτερον** (*sc. ὄντα*), *when he was rather old*, belongs to *εἰλήφει*. — 14. **ἀναθρέψαντι καταθῦσαι**, *i.e. to fat him up and sacrifice him.* — 15. **δεδιώς**: giving the reason of *δίδωσι* in 14. — 16. **τῶν πώλων** (*sc. τινά*). — 18. **ἑκάστῳ**: perhaps this means each general and captain in his own division: see § 24.

CHAPTER VI.

§ 1. 24. **ἡμέρα ὀγδόη**: the delay of a week was caused by the exhaustion of the troops after the severe trials of the past 32 days, from Nov. 7 to Dec. 8. See Introd. § 42[2]. — **τὸν μὲν ἡγεμόνα παραδίδωσι**, *he gives him* (*i.e. τὸν κωμάρχην*) *as a guide* (*cf.* *ἡγεῖτο* in p. 141, 2). There is a

Page 140.] difficulty in this pronominal use of *τόν*, with *κωμάρχῃ* immediately following (26); and it is harder to take *τὸν ἡγεμόνα* as *the guide* (when he is called the *κωμάρχης* in the next clause. Perhaps we should read *αὐτὸν μὲν ἡγεμόνα παραδίδωσι, he gives the κωμάρχης himself*, as opposed to *τοὺς δὲ οἰκέτας*. We should expect *τὸν μὲν κωμάρχην . . . τοὺς δὲ οἰκέτας καταλείπει αὐτῷ*. — 25. **τοὺς . . . κωμάρχῃ**, *i.e. he leaves the chief's family behind* in their village. — 28. **ὅπως . . . ἀπίοι**: *i.e. intending to let him take his son home with him;* the thought of Xen. was *ὅπως, εἰ καλῶς ἡγήσεται* (*sc.* *ὁ κωμάρχης*), . . . *ἀπίῃ*.

Page 141.] § 2. 3. **αὐτοῖς**: see note on *ἄλλοις*, p. 54, 13. — **λελυμένος**, *i.e. not δεδεμένος*: see *τὸν ἡγεμόνα δήσαντες*, p. 120, 2. — 6. **οὐκ εἶεν** (*sc.* *κώμαι*). — 7. **ἔδησε δ' οὔ**: this is added to account for the guide's escape, not to show the kindness of Chirisophus.

§ 3. 8. **ἀποδρὰς ᾤχετο** (G. 1587). — 11. **ἀμέλεια**, *neglect, i.e.* in letting the guide escape. — 12. **ἐχρῆτο**: *cf.* note on p. 70, 7.

§ 4. 14. **Φᾶσιν**: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

§ 5. 16. **ἐπὶ τῇ . . . ὑπερβολῇ**, *on the pass leading over to the plain: cf.* note on p. 133, 20.

§ 6. 20. **κατὰ κέρας ἄγων**, *leading* (*his men*) *in column* (partic. of manner). See Introd. § 35[1]. — 21. **παράγειν**, *to lead along, to bring into line of battle* (*ἐπὶ φάλαγγος*). For the movement by which this was effected, see Introd. § 34[2] and Fig. 4. Note that Ch. halted 30 stadia (about 3½ miles) from the enemy (19) to execute this manœuvre.

§ 7. 23. **ὀπισθοφύλακες**: see Introd. § 35[1]. — 26. **ὅπως ἀγωνιούμεθα**: compare this object clause with the final clause *ὅπως γένοιτο* in 22.

Page 142.] § 9. 2. **ἐπὰν τάχιστα**: *cf.* p. 83, 4. — 7. **προσγενέσθαι** following *εἰκός, will join them* (G. 1286; H. 948*a*): in *Cyrop.* v. 3. 30, we have *οὐδένα εἰκὸς βουλήσεσθαι*. See *Moods and Tenses*, § 136, with the examples.

§ 10. 10. **ὅπως μαχούμεθα** is in appos. with *τοῦτο* (G. 1363), and is the regular form of the object clause; but **ὅπως λάβωμεν . . . ἀποβάλωμεν** (in appos. with *τοῦτο* in 11) is the less common form (G. 1374; H. 885*b*). — 13. **σώματα ἀνδρῶν**: we should say *human lives*.

§ 11. 14. **τὸ ὄρος . . . τὸ ὀρώμενον**, *that part of the mountain which is visible;* unusually emphatic position of *τὸ ὀρώμενον*. — 15. **ἐφ'**: *ἐπί* here denotes *extent*. — **οὐδαμοῦ . . . ἀλλ' ἤ**, *nowhere else than:* *ἀλλ' ἤ* for *ἄλλο ἤ*, *other than, except*, has but one accent, so that *ἀλλ'* looks like the elided form of *ἀλλά*. — 17. **ὄρους τι**, *some part of the mountain.* — **κλέψαι λαθόντας**, *to surprise by stealth:* here the idea of *κλέψαι, to take* (*like a thief*),

Page 142.] is more prominent than it would be in the more common and nearly equivalent idiom κλέψαντας λαθεῖν (G. 1586; H. 984). The same is true of **ἁρπάσαι φθάσαντας** (18), *to seize in advance*, compared with ἁρπάσαντας φθάσαι, *to be beforehand in seizing*. See *Moods and Tenses*, § 893. — 18. **εἰ δυναίμεθα**: opt. as if πολὺ κρεῖττον ἂν εἴη, and not πολὺ κρεῖττον (*sc.* ἐστί), preceded.

§ 12. 21. **ὄρθιον ἰέναι**, *to march up hill*; **ὁμαλὲς** (ἰέναι), *to march over level ground*: see note on πεδίον, p. 131, 2. — **ἔνθεν καὶ ἔνθεν**, *on both sides of us*. — 22. **τὰ πρὸ ποδῶν**, *i.e. what is immediately before him*. — 23. **μεθ' ἡμέραν**, *by day*; lit. *after* (*the coming of*) *day*. — 24. **τοῖς ποσίν**: to be taken with τραχεῖα (*sc.* γῆ). — **ἰοῦσιν** and **βαλλομένοις** (G. 1172, 1; H. 771): *cf.* προϊοῦσι, p. 95, 17, and πειρωμένοις, p. 125, 23. — 25. **τὰς κεφαλὰς βαλλομένοις**, *with their heads pelted*, representing an active constr. τὰς κεφαλὰς αὐτοῖς βάλλουσιν (G. 1239). See note on p. 75, 28.

§ 13. 26. **ἐξόν**: causal. — 28. **αἴσθησιν παρέχειν**, *i.e. betray ourselves*. — **δοκοῦμεν δ' ἂν . . . ἂν . . . χρῆσθαι**, *it seems to me that we should find*, etc.: ἄν belongs to χρῆσθαι (= χρώμεθα ἄν), and is repeated to give a potential force to the whole apodosis (G. 1312; H. 864). We translate δοκοῦμεν impersonally merely that we may render the infin. by a finite verb, and so give the force of ἄν. See note on p. 71, 6. The protasis is in προσποιούμενοι (= εἰ προσποιοίμεθα), *if we should make a feint*. — 29. **ἐρημοτέρῳ**, *with fewer defenders*.

Page 143.] 1. **μένοιεν**: ἄν is understood from the preceding sentence, as if χρῷμεθα ἄν had really stood there. See *Moods and Tenses*, § 226 (last example cited). — **αὐτοῦ**, *here*, as opposed to τῷ ἄλλῳ ὄρει.

§ 14. 2. **συμβάλλομαι** (*sc.* λόγους), *i.e. give my ideas*. — 4. **τῶν ὁμοίων**, *equal citizens* or *peers*, a name given to the Dorian aristocracy of Sparta. — **ἐκ παίδων**: as we say, *from a child*. — 6. **ὅσα μὴ κωλύει**: conditional (G. 1428, 1; 1430; H. 913; 914 A).

§ 15. 9. **μάλα** qualifies καιρός ἐστιν: *a very fit time*. — 10. **τοῦ ὄρους**: gen. of part: *cf.* ὄρους κλέψαι τι, p. 142, 17. — 11. **ὡς**: see G. 1368.

§ 16. 12. **ἀλλὰ μέντοι** (more emphatic than ἀλλά), *but really*. — 14. **δεινοῦ τοῦ κινδύνου**: the penalty of embezzlement might be death: δεινοῦ, *formidable*, refers back to δεινούς in 13. — **καὶ μέντοι**, *and in truth*. — 15. **ὑμῖν ἄρχειν**, *to be your rulers* (lit. *to rule for you*), distinct from ὑμῶν ἄρχειν, *to rule over you*.

§ 17. 21. **κλωπῶν**: referring to the preceding jokes on κλοπή. — **τούτων καὶ πυνθάνομαι**, *I learn from them also, i.e. besides other things*. — 22. **νέμεται αἰξὶ καὶ βουσίν**, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. νέμουσι τὸ ὄρος αἰξί, the herdsmen (**οἱ νέμοντες**) being the subj. *Cf.* Verg. *Aen.* xi. 319: exercent colles,

Page 143.] atque horum asperrima *pascunt.* See *Cyr.* iii. 2. 20.—24. **βατά** (*sc.* *τὰ χωρία*), *passable;* but see note on *βάσιμα* and *ἄβατα*, p. 111, 20 and 21.

§ 18. 24. **ἐλπίζω μενεῖν**: see note on p. 142, 7.—26. **ἐν τῷ ὁμοίῳ**, *on a level with them*, with an allusion to the obvious meaning *on a par with them.*—27. **ἡμῖν . . . ἴσον**, *to the same level with us.*

§ 19. 28, 29. **Καί, ἀλλά**: observe the spirit of these abrupt connectives.—29. **ἀλλὰ ἄλλους πέμψον**: the idea is *don't go yourself, but send others, etc.*

Page 144.] § 20. 4. **σύνθημα ἐποιήσαντο κάειν**: *cf.* *συντίθενται φυλάττειν . . . συμβοηθήσειν*, p. 120, 3–7.

§ 21. 6. **ἐκ τοῦ ἀρίστου**, *after breakfast.*—8. **ὡς μάλιστα** belongs to *δοκοίη*.

§ 22. 9. **οἱ ταχθέντες**, *those appointed to go* (see § 20).

§ 23. 14. **θυσάμενος**: *cf.* p. 114, 25. See Introd. § 29[1].—15. **κατὰ τὰ ἄκρα ἐπῆσαν**, *advanced along the heights; cf.* *τοῖς κατὰ τὰ ἄκρα* in 17.

§ 24. 16. **τὸ πολύ**, *the main part.*—18. **τοὺς πολλούς**, *i.e. the two main bodies.*—**ἀλλήλων**: following *ὁμοῦ* (G. 1149; H. 757), which generally takes the dative.

§ 26. 24. **τὸ ἄνω** (*sc.* *μέρος*), for *τοὺς ἄνω*. See § 24.—27. **ἀχρεῖα**: see p. 149, 21.

§ 27. 27. **θύσαντες καὶ τρόπαιον στησάμενοι**: see Introd. § 43[2] (end).—29. **γεμούσας**, *full*, lit. *loaded* (said of ships).

CHAPTER VII.

Page 145.] § 1. 1. **Taόχους**: a tribe of mountaineers, still known among their kindred by the name of Tao.—4. **ἐν οἷς . . . ἀνακεκομισμένοι**, *where they also carried and kept all their provisions* (*i.e.* besides using the strongholds for defence).

§ 2. 6. **συνεληλυθότες ἦσαν αὐτόσε**, *there were collected there* (*thither*): the partic. and *ἦσαν* come very near to a periphrastic pluperfect.—8. **εὐθὺς ἧκων**, *as soon as he came* (*to it*): see G. 1572; H. 976.—9. **τάξις**: see Introd. p. 30, 2.

§ 3. 12. **πελτασταῖς καὶ ὁπλίταις**: in appos. to *ὀπισθοφύλαξι*; see p. 116, 7, and p. 146, 13.—13. **Εἰς καλόν**, *in the nick of time.*—14. **οὐκ ἔστι** implies a future, as apod. to *εἰ μὴ λῃψόμεθα*.

§ 4. 17. **εἰσελθεῖν**: we might have had *μὴ εἰσελθεῖν* and other forms: see G. 1549; H. 963.—**Μία . . . ἐστιν**, *there is that one passage there:* see note on p. 118, 21.—20. **οὕτω διατίθεται**, *is served thus.*—22. **σκέλη, πλευράς**: after the passive *συντετριμμένους* (G. 1239); see note on p. 75, 28.

§ 5. 23. **ἀναλώσωσιν**, *use up.*—24. **ἄλλο τι ἢ . . . παριέναι**, *is there anything to prevent us from passing by?* literally, *is anything else* (*the*

Page 145.] *case*) *than* (*this, that*) *nothing prevents, etc.?* (G. 1604 ; H. 1015*b*) : ἄλλο τι (without ἤ) is the more common form ; see p. 69, 26. — 25. **εἰ μή**, *nisi, except* (*sc.* ὁρῶμεν).

§ 6. 27. **τρία ἡμίπλεθρα** : *i.e.* 150 feet. — 28. **βαλλομένους**, *under fire* (of stones).

Page 146.] 1. **διαλειπούσαις**, *scattered.* — **ἀνθ' ὧν**, *behind which.* — 2. **φερομένων**, *flying* (through the air) : *cf.* *φέρονται* in 6, below.

§ 7. 7. **πολλοί** (pred.), *in great numbers.* — **αὐτὸ τὸ δέον**, *the very thing we want.* — 8. **ἔνθεν**, (*to the point*) *from which.* — 9. **μικρόν τι** : *i.e.* the fifty feet called τὸ λοιπόν in 3.

§ 8. 13. **ἡγεμονία** : the company which led the column was changed daily ; see Introd. § 40[1]. — **λοχαγῶν** : appos. ; see p. 145, 12. *Cf.* 19 : ὀπισθοφυλάκων λοχαγοί.

§ 10. 23. **βήματα** : acc. of extent (or cognate acc.). — **ἐπεὶ φέροιντο**, *whenever the stones began to fly.* — 25. **ἅμαξαι**, (here) *cart-loads.*

§ 11. 27. **μὴ οὐ πρῶτος παραδράμῃ**, *i.e. that he might not get by first.*

Page 147.] § 12. 4. **αὐτοῦ τῆς ἴτυος**, *the rim of his shield* : ἴτυς is a poetic word. — 10. **ἠνέχθη** : *cf.* *φέρονται*, p. 146, 6.

§ 13. 11. **δεινόν** : see Introd. § 28[2]. — 13. **ὡσαύτως** : adverb of ὁ αὐτός. — 14. **Στυμφάλιος** : of Stymphālus in Arcadia, famous in the story of Hercules. — **ὡς ῥίψοντα** : ὡς refers to τινά as the person whose intention is expressed.

§ 14. 16. **ᾤχοντο φερόμενοι** : see G. 1587.

§ 15. 21. **παρασάγγας πεντήκοντα** : see Introd. § 41. — 23. **πτερύγων**, *flaps* (generally of leather covered with metal) at the bottom of the θώραξ. — 24. **σπάρτα ἐστραμμένα**, *plaited cords* forming a fringe.

§ 16. 25. **μαχαίριον**, diminutive of *μάχαιρα*. — 26. **ὅσον ξυήλην**, *about as long as a Spartan dagger* : ξυήλην is accus. by a peculiar attraction, where we should expect ξυήλη (*sc.* ἐστί) : *cf.* G. 1036. — 27. **ἀποτέμνοντες . . . ἐπορεύοντο**, *i.e. they used to cut off their heads* (*i.e.* ὧν κρατεῖν δύναιντο) *and carry them along on their march* : ἄν belongs (grammatically) to ἐπορεύοντο (G. 1296 ; H. 835), but the iterative force of the whole sentence extends to ἀποτέμνοντες ; we might have had ἀπέτεμνον ἂν καὶ ἐπορεύοντο. — 28. **ὁπότε . . . ἔμελλον**, *i.e. whenever they were to be seen by the enemy.*

Page 148.] 2. **μίαν λόγχην ἔχον**, *i.e. with a sharp point at only one end* : the Greek spears had also a point (στύραξ) at the butt, so as to stick in the ground. λόγχη is properly the *metal point* of a spear, but is often used for the whole weapon. δόρυ is the more common word for *spear* (as a whole), though this is properly the *wooden shaft*, δόρυ and δρῦς being related to our word *tree*. — 3. **πολίσμασιν** : derived from πολίζω, *to build* (prop. a city, πόλις) ; see G. 837 ; H. 553, 1.

Page 148.] **§ 17.** 4. **μαχούμενοι** (fut.), *ready to fight.* — 5. **ἐν τούτοις** makes the storing of provisions *in* the strongholds more prominent than the carrying them *into* these. Krüger (*Spr.* § 68, 12, A. 2) remarks that this use of *ἐν* is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as *completed*) and to verbs like *τίθημι*. *Cf.* *ἐν οἷς . . . εἶχον ἀνακεκομισμένοι* in p. 145, 4. — 7. **διετράφησαν**: a return to the independent sentence, as if *ὥστε* had not preceded: *cf.* *ὑπώπτευον* in p. 122, 22. — **τοῖς κτήνεσιν ἅ**: the assimilation is here omitted.

§ 18. 8. **Ἅρπασον**: the Greeks do not cross this river. — 12. **ἐπεσιτίσαντο**: see Introd. § 42.

§ 19. 16. **διὰ . . . χώρας**, *through the country of their own enemies:* *πολέμιος* sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: *cf.* *πρὸς τοὺς ἐκείνου ἐχθίστους*, p. 91, 18. See G. 1144, 1; H. 754 *d.* — **ἑαυτῶν** refers to the people of **ὁ ἄρχων** (the subject): *cf.* 20. — 17. **ὅπως ἄγοι**: optative after an historic present.

§ 20. 19. **εἰ δὲ μή**: *cf.* note on p. 53, 7. — **ἐπηγγείλατο**, *agreed, offered.* — 20. **τὴν ἑαυτοῦ πολεμίαν** (*sc.* *χώραν*): *cf.* note on 16.

Page 149.] **§ 22.** 4. **δασειῶν . . . ὠμοβόεια**, *covered with raw hides of shaggy oxen:* *βοῶν* is gen. of material.

§ 23. 6. **πλείων τε καὶ ἐγγύτερον**: adj. and adv. together with *ἐγίγνετο*, *the shout was becoming louder and getting nearer.* — **οἱ ἀεὶ ἐπιόντες**, *those who successively came up;* so (7) **τοὺς ἀεὶ βοῶντας**, *those who successively raised the shout.* — 9. **μεῖζόν τι**, *something more important* (than he had thought).

§ 24. 10. **παρεβοήθει**, *came up to the rescue*, thinking it was an attack of the enemy (§ 22). — 12. **παρεγγυώντων**, *passing the word along:* *παρεγγυᾶν* is properly *to hand over* something *as a pledge* (*ἐγγύη*).

§ 25. 15. **ἀφίκοντο πάντες**: the description in the last sections shows that the Greek column was very long: see Introd. § 35[1]. — 17. **ὅτου δὴ παρεγγυήσαντος**, *some one* (whoever he may have been) *giving the word:* *ὅστις* always has this indefinite sense when it is joined with *-ουν* (*ὁστισοῦν*), rarely with *δή* (as here). In v. 2. 24, we have *ὅτου δὴ ἐνάψαντος*, *some one or other setting it on fire.*

§ 26. 21. **κατέτεμνε**: *i.e.* that the natives might not remove them: *cf.* p. 144, 27.

§ 27. 23. **ἀπὸ κοινοῦ**, *from the common stock:* see Introd. § 26 (end). — 25. **δαρεικοὺς δέκα**: about $54.00. See note on p. 33, 2. — **τοὺς δακτυλίους**, *their rings* (chiefly seal rings). "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's

Page 149.] *Charicles.* — 27. **οὗ σκηνήσουσι**: rel. clause of purpose (G. 1442; H. 911). So **ἣν πορεύσονται.** These clauses are very rarely changed to the fut. opt. after past tenses. — 28. **ὤχετο ἀπιών**: G. 1587.

CHAPTER VIII.

Page 150.] **§ 2.** 5. **ὑπὲρ δεξιῶν** (neut.), *over the right* (*on the right, above*): we have also *ἐν δεξιᾷ* (*sc. χειρί*), *on the right; cf. ἐξ ἀριστερᾶς, on the left hand* (in 5). See *δέξιος* and *ἀρίστερος* in Dict. — **οἷον χαλεπώτατον**: like *ὡς* (or *ὅτι*) *χαλεπώτατον.* — 6. **ὁ ὁρίζων,** *the frontier stream. cf.* Eng. *horizon.* — 7. **ἔδει διαβῆναι,** *they had to pass.* — **δένδρεσι**: more common than the reg. dat. *δένδροις.* — 9. **ἔκοπτον**: *i.e.* to clear the banks of the river so that the army could pass over. (See p. 151, 6.)

§ 3. 13. **εἰς τὸν ποταμὸν ἔρριπτον**: *i.e.* the stones all fell into the river; see the following clause with *γάρ.*

§ 4. 16. **δεδουλευκέναι**: distinguish *δουλεύω, to be a slave,* from *δουλόω, to enslave* (see G. 867; H. 572). — 18. **εἰ μή τι κωλύει,** *if there is nothing to hinder* (a present supposition): see the answer, *οὐδὲν κωλύει,* in 19.

§ 5. 21. **ἐρωτήσαντος** (*sc. αὐτοῦ*). — 22. **ἀντιτετάχαται**: Ionic perfect (G. 701; H. 464 *a*).

§ 7. 28. **εἰ δοῖεν ἄν** (indir. question), *whether they would give;* they asked *δοίητε ἄν;*

Page 151.] 4. **πιστὰ εἶναι**: see Introd. § 29[2].

§ 8. 6. **συνεξέκοπτον**: *i.e. helped* the Greeks *cut down* the trees. — **ὁδὸν ὡδοποίουν** (G. 546), *they worked on the road,* to help the Greeks reach the river. — **διαβιβῶντες**: see G. 665, 2; H. 424. — 7. **μέσοις τοῖς**: see p. 6, 9, and note.

§ 9. 12. **φάλαγγα**: *i.e.* they at first thought of attacking the height *in line of battle.* The arguments against this are given in §§ 10–13. — 14. **βουλεύσασθαι συλλεγεῖσιν,** *i.e. to come together and consult* (G. 928, 1), as if it had been *συλλεγῆναι καὶ βουλεύσασθαι.*

§ 10. 16. **παύσαντας . . . ποιῆσαι,** *that they should give up the phalanx, and should form the companies in columns.* — 18. **διασπασθήσεται,** *will be broken up* (*torn asunder*): *i.e.* the line will not be able to march all at the same pace (see next clause). — 18. **τῇ μέν, τῇ δέ,** *here, there.*

§ 11. 21. **ἐπὶ πολλῶν,** *many* (*men*) *in depth,* opposed to *ἐπ' ὀλίγων* (in 24), *few in depth.* See Introd. § 32[2], with Fig. 2, in which the depth of the line is 8. With a depth of only 4, the line would be doubled in length, but greatly weakened. On the other hand, the deeper and shorter line could be more easily outflanked. In 21, *πολλῶν* is a conjectural emendation for *πολλούς,* which it is hard to explain, especially with *ἐπ'*

Page 151.] ὀλίγων (24) following.—22. **περιττεύσουσιν ἡμῶν,** *will outflank us* (G. 1120). — 23. **τοῖς περιττοῖς,** *i.e. those by whom they will outflank us.* —**χρήσονται . . . βούλωνται,** *i.e.* we shall be at their mercy. —24. **οὐδὲν ἂν εἴη** has two protases, both future, but of different forms: see *Moods and Tenses*, § 510. —26. **ἀθρόων,** *in a mass:* predicate with **ἐμπεσόντων.**

Page 152.] **§ 12.** 1. **τοσοῦτον . . . λόχοις,** *to cover sufficient ground with the companies by leaving spaces between them.* — **τοσοῦτον ὅσον,** *so much as, sufficient,* takes the infinitive as an adjective (*Moods and Tenses*, § 759): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings.* See note on **ὀρθίοις τοῖς** λόχοις, in p. 121, 29. — 6. **οἱ κράτιστοι ἡμῶν,** *i.e. the best of our captains* (*sc.* λοχαγοί). —**πρῶτον:** for πρῶτοι, which is perhaps necessary here; see p. 153, 7.

§ 13. 7. **τὸ διαλεῖπον,** *the interval* between the columns: *cf.* **τὸ διέχον,** p. 107, 1. —12. **οὐδεὶς μηκέτι μείνῃ,** *not a man will stand his ground for a moment* (G. 1360; H. 1032): the compounds of **οὐ** and **μή** (as here) can be used in these emphatic future expressions.

§ 14. 16. **ἐμποδὼν τὸ μὴ εἶναι,** *in the way of our being* (G. 1551, *cf.* 1549; H. 961 *a*). —18. **ὠμοὺς καταφαγεῖν,** *devour (them) raw,* a common expression, rather stronger than our *cut them in pieces* or *gobble them up: cf. Il.* iv. 35, **ὡμὸν βεβρώθοις** Πριάμου Πριάμοιό **τε παῖδας** ἄλλους **τε** Τρῶας.

§ 15. 22. **εἰς τοὺς ἑκατόν:** 100 was the full number of a company (λόχος). See Introd. § 32 [2]. The 80 companies make 8000 hoplites. For these compared with the original numbers, see Introd. § 23 [2]. —24. **τοῦ δεξιοῦ:** *sc.* **ἔξω.** See Introd. § 43 [1].

§ 16. 26. **εὐξάμενοι καὶ παιανίσαντες:** see Introd. § 43 [2].

Page 153.] 1. **ἔξω γενόμενοι:** *i.e.* with a view to outflanking the enemy.

§ 17. 2. **ἀντιπαραθέοντες,** *i.e. hastening along* (their own line), *to confront* the Greeks and so save themselves from being outflanked, by extending their line. —4. **κενόν,** *empty, i.e.* without men enough.

§ 18. 5. **κατὰ τὸ Ἀρκαδικόν,** *i.e. belonging to the Arcadian division.* — —6. **φεύγειν:** *sc.* **τοὺς πολεμίους.**

§ 19. 9. **ὡς ἤρξαντο θεῖν:** see 6.

§ 20. 14. **τὰ μὲν ἄλλα,** *in other matters,* opposed to **τὰ δὲ σμήνη** (= **ἔσμοι**), *swarms of bees.* —**ἐθαύμασαν,** *found strange,* is emphasized by **καί,** which has no exact English equivalent. —17. **κάτω διεχώρει αὐτοῖς,** *i.e. they had a diarrhœa: διεχώρει* is impersonal. —20. **ἀποθνῄσκουσιν:** in same construction as **μεθύουσιν** and **μαινομένοις.**

§ 21. 21. **ὥσπερ τροπῆς γεγενημένης,** *as if they had suffered a defeat* (see note on p. 15, 14), referring to the disheartened condition of a defeated army. — 23. **πως** makes **τὴν αὐτήν** less definite. —**ἀνεφρόνουν,**

Page 153.] *began to come to their senses.* — 24. **ἀνίσταντο**: opposed to **ἔκειντο** (20). — **φαρμακοποσίας** (*φάρμακον*, *drug*, and *πίνω*, *drink*), *being drugged.* The idea is, the men recovered from the effects of eating the honey, as they would have done from the effects of *drugging* or *poisoning.* "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such." GROTE.

§ 22. 26. **Τραπεζοῦντα**: the modern Trebizond on the Black Sea.

Page 154.] 1. **Σινωπέων**, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

§ 24. 6. **συνδιεπράττοντο** (*sc.* *τοῖς* Ἕλλησιν), *they negotiated with the Greeks.* — 7. **ὑπέρ**, *in behalf of.* — 8. **ξένια**: see G. 916; H. 726; and *cf.* *ξένια* (accus.) in 5.

§ 25. 10. **ἦν εὔξαντο**: see iii. 2. 9. — 11. **ἱκανοὶ ἀποθῦσαι**: *cf.* *ἱκανώτερα φέρειν*, 85, 24. — 12. **Διὶ τῷ σωτῆρι** (see Dict. *s.v.* Ζεύς): we should expect *σωτήρια*, *thank offerings for safe deliverance*, after *σωτῆρι*; this is found in iii. 2. 9. — **ἡγεμόσυνα** (found only here), *thank offerings for safe guidance*, made to Ἡρακλῆς Ἡγεμών; the wanderings of Hercules were believed to give him special sympathy with wanderers. — 15. **ἔφυγε οἴκοθεν**, *was banished from home.* — 16. **ἄκων** (Hom. *ἀέκων*, from *α-* and *ἑκών*), *accidentally.* The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — 17. **ἐπιμεληθῆναι, προστατῆσαι**: infinitives of purpose after *εἵλοντο* (14).

§ 26. 18. **τὰ δέρματα**, *the hides* of the victims (§ 25), which were to be offered as prizes in the games. — 19. **ὅπου . . . εἴη**: the direct words of the command would have been *ὅπου πεποίηκας.* — **δρόμον**, *race-course*:

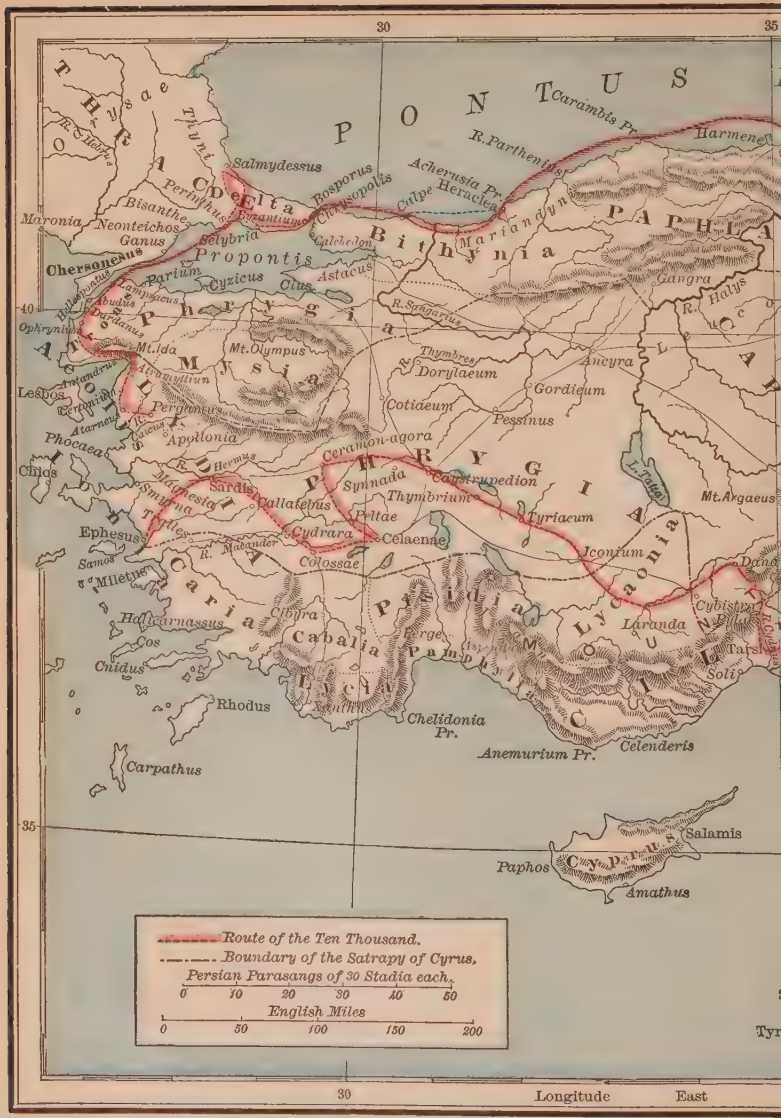
Page 154.] *cf.* ἱππόδρομος, *hippodrome.* — 21. **τρέχειν**, *for running.* — **ὅπου ἄν τις βούληται**, *wherever any one shall please:* the future apod. is found in τρέχειν. — 23. **οὕτως**, *like this:* placed emphatically after the adjectives which it qualifies. — **Μᾶλλόν τι ἀνιάσεται**, *will hurt himself rather more*, and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

§ 27. 25. **στάδιον**: cognate accus. with ἠγωνίζοντο; like δόλιχον with ἔθεον, and πάλην *etc.* with ἠγωνίζοντο understood (G. 1052; H. 715 *b*). — **τῶν αἰχμαλώτων οἱ πλεῖστοι**, *the greater part (being) of the number of the captives*, appos. to παῖδες. — **δόλιχον** (noun), *the long race*, variously estimated from 6 to 24 stadia in length, probably variable. The adj. δολιχός (oxytone), *long*, appears in the Homeric δολιχόσκιον ἔγχος. The δολιχοδρόμος ran several times round the ordinary στάδιον: for the stadium, see note on p. 17, 2. — 27. **παγκράτιον**, *double* (lit. *complete*) *contest*, one which combined both πάλη and πυγμή. There is a *lacuna* in the Mss. between παγκράτιον and καλή, and the words ἕτεροι· καί usually inserted here have little or no authority. — 28. **κατέβησαν**, *entered* (the contest): *cf.* Lat. *descendere in certamen.*

Page 155.] § 28. 1. **αὐτούς**, *i.e.* the horses: object of ἄγειν, *bring.* — **ἐλάσαντας** and **ἀναστρέψαντας** agree with τοὺς ἵππέας understood, the subject of ἄγειν. — 2. **τὸν βωμόν**, *the stand*, probably a mound of turf, to mark the starting-place in the race.

According to Koch's chronology (see L. Dindorf's Oxford edition, p. xxxvii), the march of Cyrus from Sardis took place March 6, 401 B.C., the battle of Cunaxa was fought September 3, the Greeks crossed the river Zapatas and began their retreat October 23, and the army arrived at Trapezus February 8, 400 B.C.

For a brief account of the further fortunes of the "Ten Thousand," see the Introduction, § 4.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PONTUS
Carambis Pr.
Harmene
R. Parthenius
Thessae Thuni
Thracian Chersonesus
Salmydessus
Bosporus
Chrysopolis
Acherusia Pr.
Calpe
Heraclea
Maronia
Bisanthe
Perinthus
Neonteichos
Ganus
Selybria
Calchedon
Mariandyni
PAPHLA
Bithynia
Propontis
Chersonesus
Parium
Cyzicus
Astacus
Gangra
Halys
Abydus
Dardanus
Ophrynium
Mt. Ida
Mt. Olympus
R. Sangarius
Thymbres
Dorylaeum
Ancyra
Mysia
Lesbos
Adramyttium
Pergamus
Cotiaeum
Gordium
Pessinus
Atarneus
Apollonia
Phocaea
Ceraunon-agora
Chios
Hermus
Sardis
Synnada
Carstrupedion
Thymbrium
Mt. Argaeus
Magnesia
Smyrna
Tmolus
Tyriaeum
Ephesus
Cydrara
Celaenae
Iconium
Samos
Colossae
Miletus
Caria
Cibyra
Pisidia
Lycaonia
Laranda
Cybistra
Halicarnassus
Cos
Cabalia
Pamphylia
Cnidus
Rhodus
Chelidonia Pr.
Anemurium Pr.
Celenderis
Carpathus
Salamis
Paphos
Amathus
Route of the Ten Thousand.
Boundary of the Satrapy of Cyrus.
Persian Parasangs of 30 Stadia each.
0 10 20 30 40 50
English Miles
0 50 100 150 200
30
Longitude East

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U X I N U S
Colchis
R. Phasis
Mt. Caucasus
R. Acampsis
R. Thermodon
Iasonium Pr.
Cotyora
Cerasus
Hieron Pr.
Trapezus
Moschi
Moschoeci
Colchi
Mt. Thoches
Tibareni
Chalybes
Scythini
Comana
Zela
R. Halys
R. Euphrates
Lacus Thospitis
Mesopotamia
Melitene
Amida
R. Tigris
Pyramus
Nisibis
Charan
Bambyce
R. Chalus
Chalybon
R. Daradax
Thapsacus
Hamath
Emesa
Damascus
Corsote
Parysatidosomai
Caenae
Larissa
Mespila
Nineveh
Arbela
R. Lycus
R. Physcus
Opis
Sittace
Charmande (Is.)
Pylae
Cunaxa
BABYLON
from Greenwich
40
35

AN

ILLUSTRATED DICTIONARY

TO

XENOPHON'S ANABASIS

WITH

GROUPS OF WORDS ETYMOLOGICALLY RELATED

BY

JOHN WILLIAMS WHITE, PH.D., LL.D., LITT.D.

AND

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καὶ δὴ καὶ τὸ περὶ τῶν ὀνομάτων οὐ
σμικρὸν τυγχάνει ὂν μάθημα. PLAT. *Crat.* 384 *b*

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PREFACE.

THIS Dictionary has not been compiled from other vocabularies and lexicons, but has been made from the Anabasis itself, on the basis of an independent collection and examination of all the places where each word occurs. The editors have aimed to give all words found in the principal editions of the Anabasis now in use, including Dindorf's fourth edition and Hug's recension of the Teubner text, as well as the editions of Krüger, Vollbrecht, Rehdantz and Cobet, and Goodwin and White's edition of the first four books.

In the definitions, they have intended to give all the meanings that each word has in the Anabasis, beginning, when possible, with the etymological meaning, and passing through the simpler variations to the more remote. Each meaning or group of meanings is supported by at least one citation. The number of citations given, except in the case of conjunctions, particles, pronouns, and prepositions, is determined by the importance of the word as shown by the frequency of its occurrence in the Anabasis. When a word is of common occurrence in all the books (as Ἕλλην and ἔρχομαι), this is indicated by a row of one or more citations from each book. But a few words, like κατακαίνω, though not common, are cited at length because their treatment in lexicons has been defective. Under each word the first passage in which it occurs is always cited. When but one citation is made for a word, that word is found only once in the Anabasis.

In treating of the derivation of words, special attention has been given to their connexion with one another and with related words in Latin and English. Because of the importance of this subject, etymological explanations have for the most part been removed from the body of the Dictionary, and added at the end in the form

of one hundred and twenty-four groups of related Greek, Latin, and English words. These groups include the greater number of the words in the Anabasis, presented in the natural order of their development from a common element. The groups are not complete for the entire language, since they contain in the main only words found in the Anabasis and selected Latin and English words. For a fuller treatment, Vaniček's *Griechisch-Lateinisches Etymologisches Wörterbuch* may be consulted, as well as the books named on page 247. These groups should be specially and separately studied. Too little attention is given to the manner in which pupils acquire their Greek vocabulary. The result is often a confused half-knowledge of the meaning of words. The acquisition of a vocabulary becomes both easy and interesting, if the method is used which recognizes the great advantage of grouping words that are related.

At the end of many articles are placed phrases or idioms of special difficulty or interest in which the given word appears. In selecting English equivalents for these phrases, as for the words themselves, the editors have been governed by a desire to keep the Greek ideas alive, and to avoid that strange dialect which seems to have been devised by the Adversary for the express use of schools, and which has done much to make Greek (and Latin also) a dead language indeed. Further, at the suggestion of a well-known teacher, Latin equivalents have been given for many Greek words and phrases, in the hope of encouraging the comparative study of the two languages in schools. Latin words, unless included within square brackets, are of course not necessarily etymological equivalents.

Simple constructions that follow a given verb, such as the 'direct' or 'indirect object,' are not indicated unless some other construction also is found in the Anabasis with this verb. When more than one construction is found, at least one citation is given for each. It may be thought that some articles are swelled beyond their due limits by the statement of constructions at length, but the editors have preferred to risk this criticism rather than to be too brief. They believe, too, that the fulness with which such words are treated will be found of real assistance by many teachers, especially by those who teach Greek composition by means of exercises based on the Anabasis.

Among the 'principal parts' of verbs, only those tenses have been admitted of which forms are actually found in Attic prose or poetry before Aristotle. To ascertain the facts has been a task of no little difficulty, since, except for the 'irregular verbs,' the present attempt has not before been made in a Greek dictionary. Veitch's well-known work has been of great assistance, and so have various indexes to the most important authors. But there must still be many Attic forms not yet catalogued. No tense, however, is here given which is not represented by a form in some Attic author.

Under geographical words, the modern name, when it differs from the ancient, is generally added in parenthesis (see *e.g.* Ἅλυς). As many of these names are Turkish, the following vocabulary may be of service. It is taken from Dr. Sterrett's preface to his *Epigraphical Journey in Asia Minor*, in Vol. II. of the Papers of the American School of Classical Studies at Athens.

Ak, white.
Böyük, large.
Dagh, mountain.
Hissar, castle.
Irmak, large river.
Kara, black.
Kieui, village.
Kilisse, church.
Kizil, red.
Su, water, large river.
Tchai, small river.

The Greek vowels *α*, *ι*, and *υ*, when long, and all long vowels in Latin words, are marked with the usual sign wherever they occur in the Dictionary. The same mark is placed on the penult of English transliterations of Greek and Latin proper substantives and adjectives in all cases where the pupil is in danger of giving the English word the wrong accent.

The editors hope that the illustrations and the articles on manners and customs, on military organization and equipment, and on other topics relating to the objective side of old Greek life, may help to arouse the pupil's interest as he reads Xenophon's graphic account of the achievements of the Ten Thousand. As works of art, some of the illustrations leave much to be desired, but they may nevertheless serve to make Xenophon's narrative seem more real to the youthful reader. The sources of the illustrations are stated on page 243 ff.

The publication of this book discharges an obligation which Mr. White rashly assumed many years ago. He would not be able

to meet it now if his colleague, Mr. Morgan, had not come to his aid. Mr. White begs to acknowledge his obligations for assistance when the book was in the early stages of making, to Gardiner M. Lane, Esq., of Cambridge, to Dr. F. B. Goddard, of Columbia College, and to Professor F. L. Van Cleef, of the University of Wisconsin. Both editors would acknowledge their more recent indebtedness for valuable help to Mr. Charles B. Gulick and to Miss Lucy A. Paton.

CAMBRIDGE, Dec. 1, 1891.

DIRECTIONS AND EXPLANATIONS.

When a verb is 'regular' and all the six 'principal parts' are found in Attic Greek, only the present and future tenses are given, followed by *etc.* The parts of 'irregular verbs' are given in full, so far as they occur in the authors, as well as all the existing parts of those 'regular' verbs of which some parts are not found in Attic. The theme is inserted among the 'principal parts,' just after the present tense, unless the verb is of the First or Variable-vowel class. A hyphen prefixed to a tense signifies that the tense occurs only in compounds. The parts of a compound verb are not given if the simple verb occurs in its proper place in this Dictionary.

The form of the genitive is given for substantives of the A-declension, the gender is indicated in the O-declension, and both genitive and gender are given in the Consonant-declension.

The derivation of the word is indicated in square brackets just before the definition. When the root or word given in these brackets is in heavy-face letter, refer to the Groups of Related Words alphabetically arranged (p. 247 ff.). If a word is given in light-face type in these brackets, without further statement, refer to that word in its proper alphabetical place in the body of the Dictionary. If no square brackets occur, the derivation of the word is unknown or its etymological connexion is doubtful. English cognate words are printed in small capitals, English borrowed words in heavy-face letter. (See p. 247.)

For information in regard to the illustrations, see p. 243 ff.

The following Abbreviations are used: —

abs. = absolute, absolutely.
acc. = accusative.
acc. to = according to.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
antec. = antecedent.
aor. = aorist.
apod. = apodosis.

appos. = apposition, appositive.
art. = article.
attrib. = attributive.
cf. = *confer*, compare.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
contr. = contraction, contracted.
dat. = dative.
def. = definite.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
dir. = direct.
disc. = discourse.
Dor. = Doric.
edit. = edition, editor.
editt. = editions, editors.
e.g. = for example.
encl. = enclitic.
Eng. = English.
esp. = especial, especially.
etc. = and so forth.
f., ff. = following (after numerical statements).
fem. = feminine.
fin. = *sub fine*.
freq. = frequently.
fut. = future.
gen. = genitive.
ibid. = in the same place.
i.e. = that is.
impers. = impersonal, impersonally.
impf. = imperfect.
imv. = imperative.
indef. = indefinite.
ind., indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Lat. = Latin.
masc. = masculine.
mid. = middle.
Ms., Mss. = manuscript, manuscripts.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal.
Pers. = Persian.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
poet. = poetic.
pred. = predicate.
prep. = preposition.
pres. = present.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
q.v. = which see.
refl. = reflexive, reflexively.
rel. = relative, relatively.
R. = root.
sc. = *scilicet*.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subst. = substantive, substantively.
sup. = superlative.
s.v. = *sub voce*.
trans. = transitive, transitively.
voc. = vocative.

DICTIONARY TO THE ANABASIS.

ἀ-, an inseparable particle, (1) *negative*, orig. *ἀνα-*, afterwards *ἀν-* (which is its usual form before vowels, whereas *ἀ-* is used before consonants), gives the word to which it is prefixed a negative meaning, Lat. *in-*, Eng. UN-; (2) *copulative* (older form *ἀ-*, in *ἀ-θρόος*, *ἄ-παξ*, *ἀ-πᾶς*, *ἀ-πλόος*, *q.v.*) signifies union, Eng. *together;* (3) *euphonic* or *prothetic*, a phonetic element occurring especially before two consonants, but also before simple liquids, nasals, and *ϝ*, merely facilitates pronunciation.

ἅ, see *ὅς*.

ἄβατος, *ον* [R. **βα**], *not to be trodden*. Of mountains or a country, *impassable*, for men or horses, iii. 4. 49, iv. 1. 20, 6. 17; of a river, *not to be crossed*, except by boats, *not fordable*, v. 6. 9.

Ἀβροζέλμης, *ου*, *Abrozelmes*, a Thracian, interpreter to Seuthes, vii. 6. 43.

Ἀβροκόμᾱς, *ᾶ* (Dor. gen.), *Abrocomas*, satrap of Phoenicia and Syria, and commander of one-fourth of the king's army, 300,000 men, i. 7. 12. From cowardice or treachery he abandoned the Cilician Pass at the approach of Cyrus, i. 4. 5, though he afterwards burned the boats used for crossing the Euphrātes in order to impede his advance, i. 4. 18, *cf.* i. 3. 20. At Issi his Greek mercenaries, 400 in number, deserted to Cyrus, i. 4. 3. He did not reach Cunaxa until five days after the battle, i. 7. 12.

Ἄβῡδος, *ἡ*, *Abȳdus*, a city of Troas, mentioned by Homer, but later colonized by the Milesians, on the Asiatic side of the Hellespont at the point where the strait is narrowest, i. 1. 9. It was here that Xerxes built his famous bridge, and from here Leander swam the Hellespont to Hero in Sestus.

ἀγαγεῖν, ἀγάγῃ, ἀγαγών, see *ἄγω*.

ἀγαθός, *ή*, *όν*, *good*, in the broadest sense, as opposed to *κακός*. Hence, of persons, *good* (in war), *brave*, *valiant*, i. 9. 14, iii. 2. 3, v. 8. 25, *upright*, *virtuous*, i. 9. 30; of things, *serviceable*, *useful*, *profitable*, *excellent*, ii. 1. 12, iv. 4. 9, *favourable*, *advantageous*, iii. 1. 38, v. 7. 10, *fertile* (of land), ii. 4. 22, *auspicious* (of a dream), iii. 1. 12. As subst., *ἀγαθόν*, *τὸ ἀγαθόν*, *good*, *good thing*, *benefit*, *service*, *resource*, *advantage*, *blessing*, ii. 5. 8, iii. 1. 45, vi. 1. 20, vii. 7. 52; in the plur., *good things*, *blessings*, *means of living*, *advantages*, *wealth*, *products*, iii. 1. 20, 22, 2. 11, iv. 6. 27, v. 6. 4, vi. 6. 1, vii. 6. 32. Phrases: *ἀγαθόν τι ποιεῖν τινα*, *do one some service*, i. 9. 11, v. 7. 10; *ἀγαθόν τι βουλεύεσθαι*, *take good counsel*, iii. 1. 34; *ἀγαθόν τι ἐξηγεῖσθαι*, *give good guidance*, iv. 5. 28; *ἀγαθὰ πάσχειν*, *receive benefits*, vii. 3. 20; *καλὸς καὶ ἀγαθός*, *καλὸς κἀγαθός*, *noble and good*, *possessing the virtues of a noble man*, 'gentleman,' ii. 6. 19, 20; *ἐπ' ἀγαθῷ*, *for one's good*, v. 8. 18. Comp. *ἀμείνων*

βελτίων, κρείττων, sup. *ἄριστος, βέλτιστος, κράτιστος, q.v.*

ἀγάλλω (ἀγαλ-), *ἀγαλῶ, ἤγηλα, glorify;* mid., *glory* in, *take delight* in, either with *ἐπί* and the dat., or with the simple dat. of the cause, ii. 6. 26.

ἄγαμαι, *ἠγασάμην, ἠγάσθην, admire*, i. 1. 9.

ἄγᾱν, adv. [R. **αγ**], *very, exceedingly*, vii. 6. 39.

ἀγαπάω, *ἀγαπήσω, etc., treat with affection, love*, with acc., i. 9. 29; *be well content, be thankful*, with a clause with *ὅτι*, v. 5. 13.

Ἀγασίᾱς, *ου, Agasias*, a Stymphalian Arcadian, iv. 1. 27, one of the captains in the Greek army, iv. 7. 9, and the fast friend of Xenophon, vi. 6. 11. He was one of the volunteers through whose brave efforts a mountain fastness of the Taochi was stormed, and a supply of provisions obtained for the army, iv. 7. 11; was foremost in storming the stronghold of the Drilae, v. 2. 15; advocated Xenophon's election as commander-in-chief, vi. 1. 30; was one of three envoys to demand money from Heraclēa, vi. 2. 7; and was delivered to Cleander, governor of Byzantium, for punishment for rescuing one of his own company whom Dexippus was carrying off, but was set free at the request of an embassy from the army, vi. 6. 7 *sqq.*

ἀγαστός, *ή, όν* [verbal of *ἄγαμαι*], *admirable, praiseworthy*, i. 9. 24.

ἀγγεῖον, *τό* [dim. of *ἄγγος, τό, vessel*], *vessel, wine-jar*, vi. 4. 23, vii. 4. 3.

ἀγγελίᾱ, *ᾱς* [*ἀγγέλλω*], *message, announcement*, ii. 3. 19.

ἀγγέλλω (ἀγγελ-), *ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, bring news, announce, report*, with *πρός* and the acc. of the person and the simple acc. of the thing, i. 7. 13, or with the dat. of the person and a partic. clause, ii. 3. 19.

ἄγγελος, *ὁ* [*ἀγγέλλω, cf.* Eng. ***angel, ev-angelist***], *messenger, scout, envoy, herald*, i. 2. 21, 3. 8, ii. 1. 5, 3. 3, vii. 6. 12.

ἀγείρω (*ἀγερ-*), *ἤγειρα* [**ἀγείρω**], *collect*, iii. 2. 13.

ἀγένειος, *ον* [**γένυς**], *beardless*, ii. 6. 28.

Ἀγησίλᾱος, *ὁ, Agesilāus*, king of Sparta from B.C. 398 to 361–360. He obtained the throne on the death of his brother Agis, whose son Leotychides was declared illegitimate. Although unattractive in person, and lame, he was always famous as patriot, warrior, and general. In command of the expedition against Persia in 396, he was victorious in Asia Minor until 394, when he was recalled on the news of the alliance of Athens, Thebes, and other states against Sparta. Xenophon accompanied him on his return, v. 3. 6, and is said to have been with him at his victory at Coronēa. He twice saved the city of Sparta from the attacks of Epaminondas, and died during a campaign in Egypt at the age of 80. An encomium on Agesilāus is attributed to Xenophon.

Ἀγῑ́ᾱς, *ου, Agias*, an Arcadian in the Greek army, one of the five generals entrapped and put to death by Tissaphernes after the battle of Cunaxa, ii. 5. 31 *sq.* At this time he was about 35 years of age. He was a man free from the charge of cowardice or unfaithfulness, ii. 6. 30. Cleānor was chosen general in his place, iii. 1. 47.

ἄγκος, *ους, τό* [R. **αγκ**], *bend.* Hence *mountain-glen, valley*, iv. 1. 7.

ἄγκῡρα, *ᾱς* [R. **αγκ**], *anchor*, iii. 5. 10.

ἀγνοέω, *ἀγνοήσω, etc.* [R. **γνω**], *not know* or *recognize*, iv. 5. 7, vii. 3. 38; *be in doubt*, vi. 5. 12.

ἀγνωμοσύνη, *ης* [R. **γνω**], *want of knowledge, ignorance.* Hence in plur., *misunderstandings*, ii. 5. 6.

ἀγνώμων, *ον*, gen. *ονος* [R. **γνω**], *without knowledge, senseless, inconsiderate, devoid of judgment*, vii. 6. 23, 38.

ἀγορά, *ᾶς* [**ἀγείρω**], *assembly, meeting*, v. 7. 3, *place of assembly*, Lat. *forum*, esp. *market-place, market*, i. 3. 14, v. 1. 6, vii. 1. 19, in Greek cities commonly situated in the middle of the city. So on the march the *market* was set up near the general's tent in the middle of the camp. Hence, *market* in the sense of *provisions for sale*, v. 5. 19, vi. 2. 8. Phrases: *ἀμφὶ ἀγορὰν πλήθουσαν, περὶ πλήθουσαν ἀγοράν, about the time of full market, forenoon*, when the market was full of people and ordinary business was going on, i. 8. 1, ii. 1. 7; *ἀγορὰν παρέχειν τινί, ἀγορὰν ἄγειν, furnish a market, offer provisions for sale*, ii. 4. 5, iv. 8. 23, v. 7. 33; *ἀπὸ τῆς ἀγορᾶς ζῆν, subsist by purchasing provisions* (as distinguished from living by plunder), vi. 1. 1; *ἀγορᾷ χρῆσθαι, purchase provisions*, vii. 6. 24.

ἀγοράζω (*ἀγοραδ-*), *ἀγοράσω, etc.* [**ἀγείρω**], *frequent the market.* Hence, *buy, purchase*, i. 5. 10, v. 7. 13, vii. 3. 5; mid., *buy for oneself*, i. 3. 14.

ἀγορᾱνόμος, ὁ [**ἀγείρω** + R. **νεμ**], *market-master, market-inspector, commissary*, v. 7. 2, 23 *sq.*, 29.

ἀγορεύω, *ἀγορεύσω, etc.* [**ἀγείρω**], *speak in the assembly, harangue, speak, say*, v. 6. 27.

ἀγρεύω, *ἀγρεύσω, etc.* [R. **αγ**], *take in the chase, catch;* pass. *ἀγρευόμενα θηρία, beasts of the chase*, v. 3. 8.

ἄγριος, *ᾱ, ον* [R. **αγ**], *living in the fields, wild*, i. 2. 7, 5. 2, v. 7. 24.

ἀγρός, ὁ [R. **αγ**], *field, land, τὰ ἐκ τοῦ ἀγροῦ ὡραῖα, the products of the land*, v. 3. 9; *the country*, as opposed to the town, vi. 2. 8.

ἀγρυπνέω, *ἀγρυπνήσω* [R. **αγ** + **ὕπνος**], *lie awake, be watchful*, vii. 6. 36.

ἄγω, *ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην* [R. **αγ**], *set going, drive, lead.* Hence, *lead, bring*, as persons, horses, or beasts of burden, ii. 4. 18, iv. 3. 13, 5. 36, 7. 19, 8. 28, vi. 6. 6; *lead*, as a general does, i. 3. 5, 8. 12, v. 7. 1, 27; *carry*, as freight, arms, mill-stones, or men, i. 5. 5, 7. 20, 9. 27, v. 1. 4, 8. 6; *direct, guide* in a given way, vi. 3. 18; *apprehend, carry off*, vi. 6. 21, 24, 28; sometimes apparently intrans., with the object to be supplied from the context, *lead the way, lead on, march*, i. 3. 21, 10. 6, ii. 2. 16, vii. 2. 2, and then actually so (of troops), *march, go*, iv. 8. 9; so of a road, *lead, go*, iii. 5. 15, iv. 3. 5. Phrases: *ἄγε δή, ἄγετε δή, come now! well then!* ii. 2. 10, v. 4. 9, vii. 6. 33; *ἄγειν ἐπὶ γάμῳ, take home as one's wife*, ii. 4. 8; *φέρειν καὶ ἄγειν*, Lat. *ferre et agere, plunder, despoil*, where *φέρειν* strictly refers to the plunder that is carried off, *ἄγειν* to men and cattle, ii. 6. 5, v. 5. 13; *ἡσυχίᾱν ἄγειν, keep quiet, be at peace*, iii. 1. 14; *ἄγων, ἄγοντες*, the partic. often where we should use *with*, ii. 4. 25, iv. 4. 16, v. 4. 11; *ἐπὶ θάνατον ἄγεσθαι, ἄγεσθαι ἐπὶ θανάτῳ*, see under *θάνατος*, i. 6. 10, v. 7. 34; *ἀγορὰν ἄγειν, bring, furnish provisions for sale*, v. 7. 33.

ἀγώγιμος, *ον* [R. **αγ**], *capable of being carried; τὰ ἀγώγιμα, things portable, freight, cargo*, v. 1. 16.

ἀγών, *ῶνος*, ὁ [R. **αγ**], *gathering, assembly, assembly* at the great national games. Hence, *contest, struggle, games*, i. 7. 4, iii. 2. 15, as in the phrase *ἀγῶνα τιθέναι* or *ποιεῖν, hold games*, i. 2. 10, iv. 8. 25, v. 5. 5.

ἀγωνίζομαι (*ἀγωνιδ-*), *ἀγωνιοῦμαι, etc.* [R. **αγ**], *contend, fight, engage*, of an army, iii. 1. 16, iv. 8. 9, v. 2. 11, with *πρός* and the acc., ii. 5. 10; *contend* in games, with cognate acc. of the contest, iv. 8. 27.

ἀγωνοθέτης, *ου* [R. **αγ** + R. **θε**], *judge of a contest, president in the games*, iii. 1. 21.

ἄδειπνος, *ον* [R. **δα**], *without supper, supperless* (see *s.v.* **δεῖπνον**), i. 10. 19, iv. 5. 21.

ἀδελφός, ὁ, voc. ἄδελφε [ἀ- copulative and **δελφύς**, *uterus*], *brother*, i. 1. 3, ii. 3. 28, vi. 3. 24, vii. 2. 25.

ἀδεῶς, adv. [**δειδω**], *without fear, fearlessly, confidently*, i. 9. 13, vi. 6. 1.

ἄδηλος, *ον* [**δῆλος**], *doubtful, uncertain*, v. 1. 10, vi. 1. 21; **οὐκ ἄδηλον** (litotes), *indisputable, absolutely certain*, vii. 7. 32.

ἀδιάβατος, *ον* [R. **βα**], *not to be crossed* except by boats, *not fordable*, ii. 1. 11, iii. 1. 2.

ἀδικέω, *ἀδικήσω, etc.* [R. 1 **δακ**], *be unjust, be in the wrong*. Hence, *do wrong*, abs., ii. 6. 20, vi. 1. 2, 14, *wrong, injure, harm*, with the acc. of the pers., ii. 5. 3, vii. 6. 41, and the cognate acc. of the thing, i. 9. 13, vii. 6. 14, sometimes with both accs. in the same sentence, i. 6. 7, v. 4. 6, the cognate acc. remaining unchanged in the pass., v. 7. 34. The pres. is often used in the sense of the perf., *have done wrong, be in the wrong*, i. 5. 11, ii. 6. 21, v. 7. 26, and so in the pass., *be wronged, have suffered wrong*, i. 6. 7, vii. 7. 31.

ἀδικίᾱ, ᾱς [R. 1 **δακ**], *injustice, wrongdoing*, ii. 6. 18.

ἄδικος, *ον* [R. 1 **δακ**], *unjust, unprincipled*, i. 6. 8, ii. 6. 25. As subst., **ὁ ἄδικος**, *the wrong-doer*, **τὸ ἄδικον**, *injustice*, i. 9. 13, 16. Sup. **ἀδικώτατος**, as **ἀδικώτατα πάσχειν**, *be treated most unjustly*, vii. 1. 16.

ἀδίκως, adv. [R. 1 **δακ**], *unjustly*, v. 7. 29.

ἀδόλως, adv. [**δόλος**], *without deceit* or *treachery, faithful*, ii. 2. 8, iii. 2. 24.

Ἀδραμύττιον, see **Ἀτραμύτειον**.

ἀδύνατος, *ον* [**δύναμαι**], *unable, powerless, impossible, impracticable*, ii. 4. 6, iii. 5. 12, iv. 1. 25, v. 6. 10, vii. 7. 24.

ᾄδω, ᾄσομαι, **ᾖσα,** **ᾖσθην**, Att. for **ἀείδω**, *sing*, iv. 7. 16, v. 4. 14, 17. Sometimes with cognate acc., iv. 3. 27, vi. 1. 6.

ἀεί, adv. [older form **αἰεί**, *cf.* **αἰών**, **an age**, Lat. *aeuum*, Eng. EVER, AYE], *always, ever, in each case, regularly, constantly, successively, at the time, from time to time*, i. 9. 19, iii. 2. 31, 38, iv. 1. 7, 7. 23, v. 4. 15.

ἀετός, ὁ [R. 2 **αF**], *eagle*. The bird consecrated by the Greeks to Zeus, which, as his messenger, foretold men their affairs. On this account the seers carefully gave heed to its flight and cry, vi. 1. 23, 5. 2. The standard of the Persian king was a golden eagle, i. 10. 12.

ἄθεος, *ον* [**θεός**], *godless, impious*, ii. 5. 39.

Ἀθῆναι, ῶν [Epic **Ἀθήνη, Ἀθηναίη**, Att. **Ἀθηνᾶ, Ἀθηναίᾱ, *Athēna***], *Athens*, the chief city of Attica, famous for its splendid buildings and its political history. It was situated somewhat south of the centre of the plain of the Cephīsus, four miles distant from the sea. Its harbour, called Piraeus, was distant from Athens towards the south-west about five miles, and was connected with it by 'the long walls.' The most extensive and noblest buildings of the city were on the Acropolis, the chief ornament of which was the Parthenon, the temple of Athēna. At the time of its greatest prosperity Athens had between 180,000 and 200,000 inhabitants. iii. 1. 5, 2. 11.

Ἀθηναίᾱ, ᾱς [*cf.* **Ἀθῆναι**], *Athēna*, the watchword agreed upon by Seuthes and the Greeks because of their relationship, vii. 3. 39, *cf.* vii. 2. 31. In Greek mythology Athēna is the goddess of warlike prowess and wisdom, and the protectress of Athens. According to the myth she sprang into being full-armed from the head of Zeus.

Ἀθηναῖος, ᾱ, ον [Ἀθῆναι], *Athenian*. Used in the Anab. as a subst., *Ἀθηναῖος, ὁ, an Athenian*, i. 8. 15, ii. 5. 37, 6. 2, iii. 1. 5, iv. 6. 16, vi. 2. 10.

Ἀθήνησι, locative adv. [Ἀθῆναι], *at Athens*, iv. 8. 4, vii. 7. 57.

ἆθλον, *τό* [*cf.* ἆθλος, *ὁ, contest*, Eng. *athlete*], *prize of contest, prize*, i. 2. 10, iii. 1. 21.

ἀθροίζω (*ἀθροιδ-*), *ἀθροίσω, etc.* [*ἀθρόος*], *press close together, collect*, as troops, Lat. *cōgō*, i. 1. 6, 10. 5; mid., *muster*, intrans., i. 1. 2, 9. 7, vi. 3. 4.

ἀθρόος, ᾱ, ον [*ἀ-* copulative and *θρόος, noise*, older form *ἀθρόος*], *in a noisy crowd, close together, in a body, all together*, of living men, dead bodies, and villages, i. 10. 13, iv. 6. 13, 7. 8, vi. 5. 6, vii. 3. 9, 41; strengthened by *πολύς, in a mass*, used of men and missiles, iv. 8. 11.

ἀθῡμέω, *ἀθῡμήσω* [R. 1 **θυ**], *be ἄθῡμος, be despondent, lose courage, be disheartened*, iii. 2. 18, 4. 20, 5. 3, v. 4. 19, vi. 2. 14, 6. 36, vii. 1. 9.

ἀθῡμητέος, ᾱ, ον, verbal [R. 1 **θυ**], *must lose courage*, iii. 2. 23.

ἀθῡμίᾱ, ᾱς [R. 1 **θυ**], *faintheartedness, discouragement, dejection, despondency*, iii. 2. 8, 3. 11, iv. 3. 7, 8. 10, 21.

ἄθῡμος, ον [R. 1 **θυ**], *without heart* or *courage, dispirited, depressed, fainthearted*, i. 4. 9, iii. 1. 36, vii. 8. 16.

ἀθύμως, adv. [R. 1 **θυ**], *faintheartedly, dejectedly*, iii. 1. 40; *ἀθύμως ἔχειν, be disheartened* or *despondent*, iii. 1. 3, vi. 4. 26.

αἱ, αἵ, see *ὁ, ὅς*.

αἰγιαλός, *ὁ, seashore, beach*, vi. 4. 1, 4, 7.

Αἰγύπτιος, ᾱ, ον [Αἴγυπτος], *Egyptian*, ii. 1. 6. As subst., *Αἰγύπτιος, ὁ, an Egyptian*, i. 4. 2, 8. 9, ii. 5. 13.

Αἴγυπτος, *ἡ, Egypt*, the land of the Nile. For over a century before the time of the Anabasis Egypt had been under Persian rule, but had been liberated by Amyrtaeus in the time of Darīus II., 414 B.C. The Persians attempted to subjugate the land again, and the Ten Thousand Greeks after the death of Cyrus offered their assistance, but Egypt remained independent until 350 B.C. In 332 B.C. it was subdued by Alexander the Great. ii. 1. 14.

αἰδέομαι, *αἰδέσομαι, ᾐδεσάμην, ᾔδεσμαι, ᾐδέσθην* [**αἰδέομαι**], *respect with fear, reverence, respect the memory of, revere*, iii. 2. 4, 5.

αἰδήμων, *ον*, gen. *ονος*, sup. *αἰδημονέστατος* [**αἰδέομαι**], *respectful, modest*, i. 9. 5.

αἰδοῖον, *τό*, comm. pl. [**αἰδέομαι**], *the private parts*, Lat. *pudenda*, iv. 3. 12.

αἰδώς, *οῦς, ἡ* [**αἰδέομαι**], *respect*, ii. 6. 19.

αἰεί, see *ἀεί*.

Αἰήτης, *ου, Aeētes*, king of Phasis in Colchis, v. 6. 37, and not to be confused with the mythical owner of the golden fleece. But the king of Phasis doubtless claimed descent from the other.

αἰθρίᾱ, ᾱς [**αἴθω**], *clear sky*, iv. 4. 14.

αἴθω [**αἴθω**], *set on fire, kindle, burn*, iv. 7. 20; mid. intrans., *be on fire, burn*, vi. 3. 19.

αἰκίζω (*αἰκιδ-*), comm. dep., *αἰκίζομαι, αἰκιοῦμαι, etc.* [*ἔοικα*], *outrage, torture, maltreat, mutilate*, ii. 6. 29. Phrase: *τὰ ἔσχατα αἰκισάμενος, torturing most cruelly*, Lat. *ūltimīs cruciātibus adficere*, iii. 1. 18.

αἷμα, *ατος, τό, blood*, v. 8. 15.

Αἰνέᾱς or **Αἰνείᾱς,** *ου, Aenēas*, a Stymphalian captain in the Greek army, iv. 7. 13.

Αἰνιάν, *ᾶνος, ὁ, an Aenianian*. The Aenianians were an ancient Hellenic race and settled finally in the upper valley of the Sperchēus in southwestern Thessaly. i. 2. 6, vi. 1. 7.

αἴξ, *αἰγός*, ὁ, ἡ, *goat*, iii. 5. 9, iv. 5. 25, v. 3. 11.

Αἰολίς, *ίδος*, ἡ, *Aeolis*, v. 6. 24, a district on the coast of northern Lydia, between the rivers Hermus and Caïcus, colonized by Aeolians. The chief city was Cyme. In a wider sense the name included all the Aeolic colonies as far north as the Troad.

αἱρετέος, ᾱ, ον, verbal [**αἱρέω**], *must be taken*, iv. 7. 3.

αἱρετός, ή, όν [**αἱρέω**], *that may be taken* or *chosen*, *chosen*; *οἱ αἱρετοί, the men chosen, the deputies*, i. 3. 21.

αἱρέω (ἑλ-), *αἱρήσω, εἷλον, ᾕρηκα, ᾕρημαι, ᾑρέθην* [**αἱρέω**], *take, seize, capture*, of persons or things, i. 4. 8, 6. 2, v. 2. 9, 4. 26, vii. 3. 26; mid., *take for oneself, choose, prefer, elect, side with*, i. 3. 5, 7. 3, 4, 9. 9, ii. 6. 6, iii. 4. 42, iv. 8. 25, v. 6. 3, 7. 28, vi. 1. 25, vii. 3. 5, 6. 15; correspondingly, in the pass., *be elected, chosen*, iii. 1. 46, 47, 2. 1, v. 8. 1, vi. 1. 32, 6. 22. Phrase: *ὅτι ἄρχων ᾕρητο, ex officiō*, vi. 2. 6.

ἄἴρω (ἄρ-), *ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην*, Att. for *ἀείρω* (*ἀερ-*), *etc.* [**ἀείρω**], *raise*, i. 5. 3, v. 6. 33, vii. 3. 6.

αἷς, see *ὅς*.

αἰσθάνομαι (*αἰσθ-*), *αἰσθήσομαι, ᾔσθόμην, ᾔσθημαι* [R. 1 **αϝ**], *perceive, learn, see, observe, become aware of*, with the simple acc., i. 1. 8, iv. 1. 7, which is often to be supplied from the context, i. 8. 22, iv. 3. 33, with a partic. clause, i. 9. 21, iv. 6. 22, or with a clause with *ὅτι, ὡς*, or *ὅπου*, i. 2. 21, 10. 5, iii. 1. 40, v. 7. 19; with gen., *hear, hear of*, vi. 3. 10, vii. 2. 18.

αἴσθησις, *εως*, ἡ [R. 1 **αϝ**], *perception*; *αἴσθησιν παρέχειν, afford perception, i.e. be perceived*, iv. 6. 13.

αἴσιος, *ον* [*αἶσα, fate, fortune*], *boding well, auspicious*, vi. 5. 2, 21.

Αἰσχίνης, *ου, Aeschines*, an Acarnanian, in command of peltasts, iv. 3. 22, 8. 18.

αἰσχρός, ά, όν [**αἰδέομαι**], *shameful, base, infamous, disgraceful*, i. 9. 3, ii. 5. 20, iv. 6. 14, vi. 2. 10, vii. 7. 22; comp. *αἰσχίων*, sup. *αἴσχιστος*, v. 7. 12, vii. 6. 21.

αἰσχρῶς, adv. [**αἰδέομαι**], *shamefully, disgracefully, ignominiously*, iii. 1. 43, vii. 1. 29.

αἰσχύνη, *ης* [**αἰδέομαι**], *shame, dishonour, disgrace*, ii. 6. 6, vii. 7. 11. Phrases: *δι' αἰσχύνην ἀλλήλων, from a sense of shame before one another*, iii. 1. 10; *ὥστε πᾶσιν αἰσχύνην εἶναι, so that all were ashamed*, ii. 3. 11.

αἰσχύνω (*αἰσχυν-*), *αἰσχυνῶ, ᾐσχύνα, ᾐσχύνθην* [**αἰδέομαι**], *dishonour, shame*; mid. as pass. dep., *be* or *feel ashamed, feel shame before, stand in awe of*, i. 3. 10, 7. 4, ii. 3. 22, 5. 39, vi. 5. 4, vii. 6. 21, 7. 9.

αἰτέω, *αἰτήσω, etc.* [**αἰτέω**], *ask for, beg, demand*, with the simple acc. of the thing, iii. 1. 28, two accs., one of person, the other of thing, i. 1. 10, 3. 14, iii. 4. 2, v. 8. 4, vi. 2. 4, or with acc. of thing and *παρά* with gen. of pers., i. 3. 16. Mid., *entreat, beseech, beg for, obtain by entreaty*, with acc. of pers., ii. 3. 19, the acc. of thing and *παρά* with gen. of pers., v. 1. 11, with acc. of pers. and inf., vi. 6. 31, or the infin. and *παρά* with gen. of pers., ii. 3. 18.

αἰτίᾱ, ᾱς [**αἰτέω**], *a charge, imputation, blame, censure*, vi. 6. 15, 16; *αἰτίᾱν (αἰτίᾱς) ἔχειν, be blamed, censured, held responsible*, vii. 1. 8, 7. 56, with *ὑπό* and gen. of pers., and either *ἐν* with dat. or *περί* with gen. of thing, vii. 6. 11, 15.

αἰτιάομαι, *αἰτιάσομαι, etc.* [**αἰτέω**], *blame, find fault with, reproach*, iii. 3. 12, vi. 6. 16, 20, 26; *accuse, charge*, with inf., i. 2. 20, v. 5. 19, vi. 2. 9, or with acc. of pers. and *ὅτι* with a clause, iii. 1. 7, iv. 1. 19, vii. 1. 8.

αἴτιος, ᾱ, ον [**αἰτέω**], *causing, to blame, culpable, responsible*, i. 4.

15, v. 5. 19; of persons or things, *cause of, reason for, to blame for*, with gen. of thing, ii. 5. 22, v. 5. 19, vi. 1. 20, 6. 15; with acc. and inf., vi. 6. 8. As subst., τὸ αἴτιον, *the cause*, iv. 1. 17; τούτου ὁ αἴτιος, *the author of this*, vii. 7. 48; αἴτιος οὐδέν, *guiltless*, vii. 1. 25.

αἰχμάλωτος, ον [R. ακ + αἱρέω], *captured by the spear, captured*, of persons or things, iii. 3. 19, iv. 1. 12, 7. 26. As subst., οἱ αἰχμάλωτοι, *prisoners of war, captives*, iv. 8. 27, vii. 4. 5; τὰ αἰχμάλωτα, *booty*, both persons and things, iv. 1. 13, v. 3. 4.

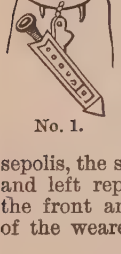
Ἀκαρνάν, ᾶνος, ὁ, *an Acarnanian*. The Acarnanians inhabited the province of Acarnania in the west of Greece, bounded on the south and west by the Ionian Sea, on the north by the Ambracian Gulf, and on the east by the river Achelōus and Aetolia. iv. 8. 18.

ἄκαυστος, ον [καίω], *unburnt*, iii. 5. 13.

ἀκέραιος, ον [R. 2 κρα], *undiluted, undiminished, i.e. complete, perfect;* of troops, *in fine condition, fresh*, vi. 5. 9.

ἀκήρῡκτος, ον [R. καλ], *unproclaimed;* of a war in which no overtures from the enemy are received, *truceless*, iii. 3. 5.

ἀκῑνάκης, ου [Persian word], a *short, straight sword* or *poniard*, i. 8. 29, the general form of which was identical with that of the scabbard represented in the accompanying cut. The *acinaces* was worn on the right side, and hung from a leathern belt over the hip. In the illustration, from a bas-relief found at Persepolis, the single lines at the right and left represent the outline of the front and back of the dress of the wearer. This weapon was peculiar to the Persians, Medes, and Scythians. A golden *acinaces* was often given by the kings of Persia as a mark of honor, i. 2. 27. An *acinaces* taken from Mardonius was preserved in the Acropolis at Athens, and was worth, Demosthenes says, not less than 300 darics.



No. 1.

ἀκίνδῡνος, ον [κίνδῡνος], *without danger;* sup. ἀκινδῡνότατος, *safest*, vi. 5. 29.

ἀκινδύνως, adv. [κίνδῡνος], *without danger, in security*, ii. 6. 6.

ἄκληρος, ον [κλῆρος, ὁ, *lot, portion*, *cf.* Eng. *clergy, clerk*], *without portion, in poverty*, iii. 2. 26.

ἀκμάζω (ἀκμαδ-), ἀκμάσω [R. ακ], *be at highest point, in full bloom, at the height of one's ability*, with inf., iii. 1. 25.

ἀκμή, ῆς [R. ακ], *point;* acc. as adv., *at the point, just*, iv. 3. 26.

ἀκόλαστος, ον [κολάζω], *unpunished;* of soldiers, *undisciplined*, ii. 6. 10.

ἀκολουθέω, ἀκολουθήσω, *etc.* [R. κελ], *accompany, follow*, with σύν and dat., vii. 5. 3.

ἀκόλουθος, ον [R. κελ], *going the same way, consistent*, of things, ii. 4. 19.

ἀκοντίζω (ἀκοντιδ-), ἀκοντιῶ [R. ακ], *hurl the javelin*, iii. 3. 7, v. 2. 12; *throw a javelin at, hit with a javelin, hit*, with acc. of pers., i. 10. 7; with acc. of pers. and dat. of the weapon, i. 8. 27.

ἀκόντιον, τό [R. ακ], *javelin, dart*, the weapon of the ἀκοντιστής (*q.v.*), shorter and lighter than the δόρυ, *q.v.* The javelin had a leather thong permanently attached to it at its centre of gravity (iv. 2. 28, *cf.* iv. 3. 28), through the end of which the finger was put when it was hurled (see *s.v.* διαγκυλόομαι). This thong was wrapped round the shaft and gave the javelin when hurled a rotary motion, similar to that of the ball shot from a rifled gun. In the heroic age this weapon was

used chiefly in hunting, but later throwing the javelin was one of the regular exercises in the Greek gymnasium, and became one of the five events in the *pentathlon*. Here the object was either to hit a mark or throw a long distance, and the javelin was light and short with a long, thin point.

ἀκόντισις, εως, ἡ [R. **ακ**], *javelin-throwing*, i. 9. 5.

ἀκοντιστής, οῦ [R. **ακ**], *javelin-thrower*, iii. 3. 7, iv. 3. 28. The javelin-throwers, doubtless, carried each several javelins (see *s.v.* *ἀκόντιον*). They had no defensive armour (helmet, breast-plate, *etc.*), since they were to fight at a distance, and with the bowmen and slingers constituted the light-armed troops. See *s.v.* *γυμνής* and *πελταστής*.

ἀκούω, *ἀκούσομαι*, ἤκουσα, *ἀκήκοα*, *ἠκούσθην* [R. **κοϝ**], *hear, learn, listen to*. Used either abs., iii. 1. 27, v. 5. 8, or as follows: with the simple gen. or acc. of the thing, i. 3. 7, iv. 2. 8, 4. 21, v. 7. 21; with the gen. of source, vii. 3. 8; with the gen. of the pers. and acc. of the thing, i. 2. 5, ii. 5. 16; with the acc. and partic., i. 2. 21, v. 5. 7, or a clause introduced by *ὅτι* or *ὡς*, i. 3. 21, vi. 6. 3, 23, either construction being sometimes accompanied by the gen. of the person, i. 8. 13, 10. 5, vi. 2. 13; with the acc. and inf., i. 3. 20, iii. 1. 45, iv. 6. 14, 16; with *περί* and gen., ii. 5. 26, accompanied by the acc. of the thing and a *ὡς* clause, vi. 6. 34, or by the acc. of the thing and gen. of the source, vii. 7. 30; followed by a rel. clause, v. 7. 12, vii. 3. 5, 4. 21. Also, *hear of*, with acc., i. 4. 9, 9. 4; *hearken to, give heed to, obey*, with gen., ii. 6. 11, iii. 5. 16. The pres. is sometimes used in a sense that strictly requires the perf., *have heard, am told, understand*, i. 9. 28, v. 1. 13, 5. 23, 8. 23. Phrases: *εὖ ἀκούειν, hear good of oneself*, hence with *ὑπό* and gen. of pers., *be in good repute among men*, Lat. *bene audīre*, vii. 7. 23; *ἀκουόντων τῶν πολεμίων, within hearing of the enemy*, iii. 4. 36; *ὅτι πλείστων ἀκουόντων, within the hearing of every possible man*, vii. 3. 7.

ἄκρᾱ, ᾱς [R. **ακ**], *summit, height*; then the fortified stronghold thereon, *citadel*, v. 2. 17, vii. 1. 20.

ἄκρᾱτος, ον [R. 2 **κρα**], *unmixed*, of wine, v. 4. 29, hence *strong*, iv. 5. 27. It was the custom among the Greeks to mix water with their wine. The usual proportion was three to one or two to one, sometimes three to two, the amount of water always exceeding that of wine. The mixture was made in large bowls (see *s.v.* *κρᾱτήρ*), and was dipped from these by means of a ladle or wine-pitcher (see *s.v.* *οἰνοχόος*).

ἄκριτος, ον [*κρίνω*], *unjudged, without a trial*, v. 7. 28, 29.

ἀκροβολίζομαι (*ἀκροβολιδ-*), *ἠκροβολισάμην* [R. **ακ** + **βάλλω**], *throw from a distance* or *height*, as opposed to fighting a pitched battle, *skirmish*, abs., iii. 4. 18, v. 2. 10, or with dat., iii. 4. 33.

ἀκροβόλισις, εως, ἡ [R. **ακ** + **βάλλω**], *throwing from a distance, skirmishing, skirmish*, iii. 4. 16, 18.

ἀκρόπολις, εως, ἡ [R. **ακ** + R. **πλα**], *upper city, acropolis, citadel*, i. 2. 1, 6. 6, vii. 1. 20.

ἄκρος, ᾱ, ον [R. **ακ**], *pointed, at the point, highest, topmost*. As subst., *τὸ ἄκρον, height, summit, eminence*, of a hill or mountain, iii. 4. 27, 44, iv. 7. 25, v. 4. 26; *τὰ ἄκρα, the heights*, i. 2. 21, v. 2. 16, vii. 3. 44; *τὸ ἀκρότατον, the highest peak, the chief stronghold*, v. 4. 15; *κατὰ τὰ ἄκρα, along the heights*, iv. 6. 23, 24, vi. 3. 19.

ἀκρωνυχία, ᾱς [R. **ακ** + *ὄνυξ*, *nail*], *tip of the nail, spur, crest*, of a mountain, iii. 4. 37, 38.

ἀκτή, ῆς, *foreland, promontory, coast, beach*, vi. 2. 1.

ἄκῡρος, *ον* [*κῦρος, τό, power, authority*], *of no force, null and void*, vi. 1. 28.

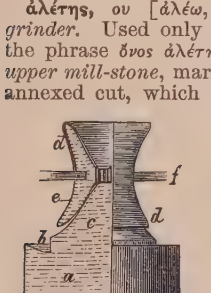
ἄκων, *ουσα, ον* [for *ἀέκων* by contr., see *ἑκών*], *unwilling, reluctant*, used as partic. without *ὤν*, iii. 1. 10, vii. 3. 30; as adv. with a partic., *unintentionally, accidentally*, iv. 8. 25; *ἄκοντός τινος, sc. ὄντος, against a man's will, without his consent*, i. 3. 17, ii. 1. 19, vii. 6. 40.

ἀλαλάζω (ἀλαλαγ-), ἀλαλάξομαι, ἠλάλαξα [*ἀλαλαγή, shouting, ἀλαλή, battle-cry*], *raise the battle-cry* of *ἀλαλή, shout the war-cry*, iv. 2. 7, vi. 5. 26, 27. Poetic, except in Xen. and late prose.

ἀλεεινός, *ή, όν* [*ἀλέα, εἵλη*, prop. *warmth of the sun, σέλας, brightness, cf.* Lat. *sōl, sun*, Eng. SULTRY], *warm;* as subst., *τὸ ἀλεεινόν, source of warmth*, iv. 4. 11.

ἀλέξω (ἀλεκ-), ἀλέξομαι, ἠλεξάμην [R. **αρκ**], *ward off*, only in mid., *ward off from oneself, defend oneself from, repulse*, obj. in acc. or implied, i. 3. 6, iii. 4. 33, v. 5. 21, vii. 7. 3; *return like for like, requite*, i. 9. 11.

ἄλέτης, *ου* [*ἀλέω, grind*], lit. *grinder*. Used only as an adj. in the phrase *ὄνος ἀλέτης*, i. 5. 5, the *upper mill-stone*, marked *dd* in the annexed cut, which represents a mill found at Pompēi. At the right, not quite one-half of the outside of the mill is shown; at the left, a vertical section. The stone base is marked *a*, and terminates above in the cone-shaped lower mill-stone (*μύλος*) *c*, in the top of which is set solidly a heavy iron peg (*a* in No. 3). The upper stone (*ὄνος*) *dd* is in the form of an hour-glass, the lower half revolving closely upon *c*. The *ὄνος* is closed at its narrowest part by a thick iron plate (*b* in No. 3) in which there are five holes. The peg in the upper part of *c* (*a* in No. 3) passes through the hole at the centre of this plate; through the others, arranged round it, the grain, which was put into the upper half of *dd*, or the hopper, passed downward. When the upper stone was turned by means of the bar *f* the grain gradually worked its way downward, and was ground into flour in the groove *e* by the friction of the two rough surfaces, and fell into the rill *b* below.



No. 2.

No. 3.

ἄλευρον, *τό* [*ἀλέω, grind*], *flour, wheaten flour*, always in the plur., i. 10. 18, iii. 4. 31; as distinguished from barley meal, i. 5. 6.

ἀλήθεια, *ᾱς* [R. **λαθ**], *truth, truth-telling, candour, sincerity*, ii. 6. 25, 26, vii. 7. 24. Phrase: *τῇ ἀληθείᾳ*, Lat. *rē uērā, in fact, in reality*, vi. 2. 10.

ἀληθεύω, *ἀληθεύσω, ἠλήθευσα* [R. **λαθ**], *speak the truth*, i. 7. 18, vii. 7. 25; *report correctly*, iv. 4. 15; with acc., *tell the truth about*, v. 6. 18.

ἀληθής, *ές* [R. **λαθ**], *unconcealed*, and so *true*, of things, v. 5. 24, vii. 2. 25; as subst., *τὸ ἀληθές, the truth, truth*, Lat. *uērum*, ii. 6. 22; *ἀληθῆ λέγειν, speak the truth*, ii. 5. 24, iii. 3. 13, v. 8. 10.

ἀληθινός, *ή, όν* [R. **λαθ**], *agreeable to truth, real and true, genuine; στράτευμα ἀληθινόν, an army worthy of the name*, i. 9. 17.

ἁλιευτικός, *ή, όν* [*ἁλιεύω, fish, ἅλς, ὁ, salt, ἅλς, ἡ, sea, cf.* Lat. *sāl, sea, salt*, Eng. SALT], *of* or *belonging to a fisherman;* with *πλοῖον, fishing boat*, vii. 1. 20.

ἁλίζω (ἁλιδ-), **ἥλισα**, **ἡλίσθην** [ἅλις], *gather, collect, assemble*, ii. 4. 3; in mid. intrans., *assemble, meet*, vi. 3. 3.

ἄλιθος, *ον* [λίθος], *without stones, free from stones*, of land, vi. 4. 5.

ἅλις, adv., *in heaps* or *crowds, in plenty, enough*, with gen., v. 7. 12.

Ἁλισάρνη, *ης*, *ἡ*, *Halisarne*, a city in Mysia, south of Pergamus, vii. 8. 17.

ἁλίσκομαι (ἁλ-, ἁλο-), *ἁλώσομαι*, *ἑάλων* or *ἥλων*, *ἑάλωκα* or *ἥλωκα* [*αἱρέω*], pass. to *αἱρέω*, *be captured, taken, caught*, of persons, animals, places, and things, i. 4. 7, iii. 4. 8, 17, 5. 14, v. 3. 10, vii. 3. 10. The pres. sometimes approaches the signification of the perf., as *οἱ ἁλισκόμενοι*, *the captives*, iv. 1. 3, *cf.* i. 5. 2.

ἄλκιμος, *ον* [R. **αρκ**], *stout, brave, warlike*, iv. 3. 4, 7. 15.

ἀλλά, adversative conj. [**ἄλλος**], *otherwise, in another way, on the other hand, still, but.* It introduces something different from what has been said before, or opposed to it, and occurs frequently after negatives, i. 1. 4, 4. 18, ii. 4. 2, 6. 10, vi. 4. 2, vii. 1. 31. It often introduces an antithesis, which emphasises the thought, i. 8. 11, iii. 2. 3, 13, v. 7. 32. At the beginning of a speech, by way of an abrupt transition, or to break off discussion, *well, well but, however, for my part*, i. 7. 6, 8. 17, ii. 1. 10, 5. 16. In conditional sentences, the apodosis may be opposed to the protasis by *ἀλλά*, *yet, still, at least*, ii. 5. 19, vii. 7. 43. An objection in the form of a question is introduced by *ἀλλά*, v. 8. 4. At the beginning of a second question *ἀλλά* is best translated *or*, ii. 5. 18. After questions containing a negative idea, or one to be refuted, *rather, on the contrary*, iv. 6. 19, v. 1. 7, 7. 30. *ἀλλά* is joined with various particles, as follows: *ἀλλὰ γάρ*, *but really*, iii. 2. 25, 26, v. 7. 11, vii. 7. 43; *ἀλλά γε*, *but at any rate*, iii. 2. 3; *ἀλλά γέ τοι*, *yet at least*, ii. 5. 19; *ἀλλὰ μᾶλλον*, *but rather*, iii. 1. 35; *ἀλλὰ μέντοι*, *yet truly*, iv. 6. 16; *ἀλλὰ μήν*, *but, but then*, used when the speaker resumes an interrupted thought, ii. 5. 12, 14; *ἀλλ᾽ ὅμως*, *but nevertheless*, i. 8. 13, v. 8. 19.

ἀλλ᾽ ἤ, *i.e.* **ἄλλο ἤ**, *other than*, with the accent of the first word lost; after a negative, *except*, iv. 6. 11, vii. 7. 53.

ἄλλῃ, as adv. [**ἄλλος**], *in another way*, iv. 2. 4, 10; *elsewhere, somewhere else*, ii. 6. 4, v. 6. 7, vi. 3. 7; *elsewhere, in another direction*, only in phrases, as *ἄλλος ἄλλῃ ἐτράπετο*, *one one way, another another, different ways*, iv. 8. 19; *ἄλλος ἄλλῃ διώκων*, vii. 3. 47.

ἀλλήλων, reciprocal pron. [**ἄλλος**], *of one another, each other*, i. 10. 4, iii. 1. 10; *ἀλλήλοις*, i. 2. 27, iii. 3. 1, v. 2. 11; *ἀλλήλους*, iii. 2. 5, iv. 3. 29, vii. 1. 39.

ἄλλοθεν, adv. [**ἄλλος**], *from another place; ἄλλοι ἄλλοθεν*, *some from one point, others from another*, i. 10. 13.

ἄλλομαι (ἀλ-), *ἀλοῦμαι*, *ἠλάμην* or *ἠλόμην* [*cf.* Lat. *saliō*, *leap*], *leap, jump, hop*, iv. 2. 17, vi. 1. 5.

ἄλλος, *η*, *ο* [**ἄλλος**], *other, another*, i. 1. 7, 9, 3. 16, ii. 1. 20, iv. 5. 28. When preceded by the art., *the other, the remaining, the rest, the rest of*, i. 2. 15, iv. 3. 6; *οἱ ἄλλοι Ἕλληνες*, *the rest of the Greeks*, ii. 1. 4; *τὸ ἄλλο στράτευμα*, *the rest of the army*, i. 2. 25, 4. 17; *οἱ ἄλλοι πάντες*, *all the rest*, ii. 1. 16. *τὰ ἄλλα* is used adverbially, *as for the rest*, i. 3. 3, 7. 4, iv. 8. 20. When joined with one of its own cases or an adv. derived from the same stem, it is used distributively, like Lat. *alius*, as *ἄλλος καὶ ἄλλος*, *one and another, another and another*, i. 5. 12, vii. 3. 27, 6. 10; *ἄλλοι . . . ἄλλοι*, *some . . . others*, i. 8. 9, vii. 1. 17; *ἄλλος ἄλλα λέγει*, *one says*

this, another that, ii. 1. 15; ἄλλος ἄλλῃ, *one in one place, another in another*, vi. 3. 7, or *one in one direction, others in another*, iv. 8. 19, vii. 3. 47; ἄλλοι ἄλλοθεν, Lat. *alii aliunde, some from one quarter, others from another*, i. 10. 13; ἄλλοι ἄλλως, Lat. *alii aliter, some one way, others another*, i. 6. 11. τῇ ἄλλῃ, with ἡμέρᾳ understood, means *next day*, ii. 1. 3, iii. 4. 1, vi. 1. 15; ἄλλος ἄλλον εἵλκε, *one pulled up the other*, v. 2. 15. Used with numerals ἄλλος may be best translated *besides, further*, ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, *and there were further six thousand horsemen*, i. 7. 11, *cf.* vii. 3. 48, 8. 15; so also in enumerating several objects, as οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον, *for there was no grass, and besides not a single tree*, i. 5. 5, *cf.* iii. 3. 18, v. 4. 25. Resembling this is the phrase οἱ μὲν ἄλλοι Κρῆτες, v. 2. 31, where ἄλλοι distinguishes the Cretans from their leader and does not mark a class of Cretans; English has not this idiom, but *cf.* French *nous autres Français*. Phrases: ἄλλος τις, *any other, some other*, ii. 1. 14; οὐδεὶς ἄλλος, *nobody else*, i. 10. 16, iv. 4. 4, vii. 6. 39; εἴ τις ἄλλος or εἴ τις καὶ ἄλλος, *if any other, if anybody, whatever other*, i. 4. 15, 5. 1, 6. 1, iv. 1. 23; ὥς τις καὶ ἄλλος, *as (well as) any other man whosoever*, i. 3. 15, ii. 6. 8; οὐδὲν ἄλλο ἤ, *nothing else than, only*, ii. 2. 13, iii. 2. 18, iv. 2. 27, vii. 4. 8; οὐδὲν ἄλλο εἰ μή, *nothing else except*, ii. 1. 12; ἄλλο τι ἤ; *is anything else true than?* equivalent to οὐ or ἆρ' οὐ, Lat. *nōnne*, ii. 5. 10, iv. 7. 5.

ἄλλοσε, adv. [ἄλλος], *to another place*, in the phrase τινὲς οἰχόμενοι ἄλλοσε, *some having gone one way, others another*, vi. 6. 5 (where some read ἄλλοι ἄλλῃ).

ἄλλοτε, adv. [ἄλλος], *at another time, at other times*, iv. 1. 17; ἄλλοτε καὶ ἄλλοτε, *every now and then*, ii. 4. 26, v. 2. 29; εἴ ποτε καὶ ἄλλοτε, *if ever in the world*, vi. 4. 12.

ἀλλότριος, ᾱ, ον [ἄλλος], *another's, strange, foreign*, Lat. *aliēnus*, iii. 5. 5, vii. 2. 33; hence, *lost, forfeit*, iii. 2. 28.

ἄλλως, adv. [ἄλλος], *otherwise, in another way*, iii. 2. 39, v. 2. 20, vii. 5. 5; *in a different way* than is fitting, *at random, rashly*, Lat. *temere*, v. 1. 7. Phrases: ἄλλοι ἄλλως, *some in one way, others in another* (see under ἄλλος), i. 6. 11; ἄλλως ἔχειν or γίγνεσθαι, *be different, be otherwise*, iii. 2. 37, vi. 6. 10; ἄλλως πως, *in any other way*, iii. 1. 20, 26, vi. 4. 2; ἄλλως τε καί, *on other grounds and particularly*, hence *especially*, v. 6. 9, vii. 7. 40.

ἀλόγιστος, ον [R. λεγ], *unreasoning, foolish*, ii. 5. 21.

ἄλσος, ους, τό, *grove*, esp. about a temple or shrine, *a sacred grove*, v. 3. 12.

Ἅλυς, υος, ὁ, the *Halys* (Kizil-Irmak), the principal river in Asia Minor, rising in Pontus, and flowing southwesterly into Cappadocia, then northwesterly through Galatia, and, finally, between Paphlagonia and Pontus into the Euxine. It was two stadia wide near its mouth and impassable except by boats, v. 6. 9, *cf.* Hdt. i. 75. The Greeks sailed by its mouth, vi. 2. 1.

ἄλφιτον, τό, in Attic always pl., *barley meal*, i. 5. 6, iv. 8. 23.

ἀλωπεκῆ, ῆς [ἀλώπηξ, *fox, cf.* Lat. *uolpēs, fox*], *fox-skin cap*, worn over the head and ears by the Thracians, vii. 4. 4. Observe the form of the cap worn by Paris, *s.v.* τέθριππον, and by the Amazon, *s.v.* φαρέτρᾱ.

ἁλώσιμος, ον [αἱρέω], *easy to capture*, of places, v. 2. 3.

ἁλώσοιντο, see ἁλίσκομαι.

ἅμα, adv. [ἄμα], *at the same time* or *moment, at the same time with, together*, i. 2. 9, 8. 18, iii. 4. 31, v. 4. 17; *together with*. with dat. of pers., ii. 4. 9. Phrases: ἅμα τῇ

ἡμέρᾳ, at daybreak, ii. 1. 2, iii. 1. 13, vi. 5. 1; *ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, as the next day was breaking*, i. 7. 2; *ἅμα ἡλίῳ ἀνατέλλοντι, ἀνίσχοντι* (or *ἀνέχοντι*), *δύνοντι, at sunrise, at sunset*, ii. 1. 3, 2. 13, 3. 1. *ἅμα μέν . . . ἅμα δέ*, emphatic expression of the idea, where in Eng. we should naturally translate the adverb with the second clause only, iii. 4. 19, iv. 1. 4, vi. 2. 14. *ἅμα* is sometimes joined to the first of two verbs where we should expect it with the second, v. 5. 13, vii. 6. 20. It often appears to be closely connected in sense with the partic., but grammatically modifies the verb, as *ἅμα ταῦτ' εἰπὼν ἀνέστη, as soon as he had said this, he rose*, iii. 1. 47, *cf.* ii. 4. 5, iv. 1. 19, vi. 3. 5.

Ἀμαζών, *όνος, ἡ, an Amazon.* The Amazons were a mythical, warlike race of women, the ideal of female bravery and strength. They have a prominent place in Greek mythology, and are frequently represented in Greek works of art. They lived about the river Thermōdon, and their chief city was Themiscȳra. From here they invaded at different times the greater part of the known world. There was a celebrated representation of the battle of the Amazons with the Athenians in the Stoa Poecile at Athens. The cut given *s.v. φαρέτρᾱ* represents an

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Amazon, as pictured on a Greek vase, attendant on Hippolyte in her struggle with Theseus. She is armed simply with bow and quiver, and wears upon her head the so-called *μίτρᾱ*, a cap of wool or leather not unlike a helmet. In the accompanying cut, from a sarcophagus in the Museum of the Capitol at Rome, the Amazon is armed with quiver (see *s.v. φαρέτρᾱ*), shield (see *s.v. πέλτη*), helmet (see *s.v. κράνος*), and battle-axe (see *s.v. σάγαρις*). iv. 4. 16.

ἅμαξα, *ης* [ἅμα + R. αγ], a heavy *wagon*, originally and generally with four wheels (and therefore with two united axles, as the name signifies), designed especially for baggage, used also for carrying arms, provisions, and wounded men, i. 5. 7, 7. 20, 10. 18, ii. 2. 14. See *s.v.* ἅρμα and ἁρμάμαξα. Phrases: *ἅμαξα πετρῶν, wagon-load of stones*, iv. 7. 10; *βοῦς ὑφ' ἁμάξης, draught-ox*, vi. 4. 22, 25.

ἁμαξιαῖος, *ᾱ, ον* [ἅμα + R. αγ], *fit for a wagon, large enough to load a wagon*, iv. 2. 3.

ἁμαξιτός, *όν* [ἅμα + R. αγ], *passable by wagons; ὁδὸς ἁμαξιτός, wagon-road*, i. 2. 21.

ἁμαρτάνω (ἁμαρτ-), *ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, fail of one's aim, miss the mark, miss*, with the gen. of the person, i. 5. 12, iii. 4. 15, or of the thing, vii. 4. 17; hence *fail* (in conduct), *do wrong, sin against*, with cognate acc. and *περί* with acc. of the pers. wronged, iii. 2. 20; *μικρὰ ἁμαρτηθέντα, small blunders*, v. 8. 20.

ἀμαχεί, adv. [R. μαχ], *without fighting* or *resistance, without a struggle*, i. 7. 9, iii. 4. 46, iv. 6. 12.

ἀμαχητί, adv. [R. μαχ], *without fighting*, iv. 2. 15.

Ἀμβρακιώτης or **Ἀμπρακιώτης,** *ου, an Ambraciot*, a citizen of Ambracia (Arta), which was a colony of the Corinthians in Epīrus, 80 stadia north of the Ambracian Gulf, i. 7. 18, v. 6. 16, vi. 4. 13.

ἀμείνων, *ον*, gen. *ονος*, comp. of *ἀγαθός*, *q.v.*, *better*, *braver*, *stouter*, iii. 1. 21, 23, 2. 15, v. 6. 28, vii. 6. 44, 7. 54; joined with *κρείττων*, *braver and mightier*, i. 7. 3; neut. as adv., *better*, ii. 1. 20, vii. 3. 17.

ἀμέλεια, *as* [R. **μελ**], *carelessness*, *neglect in guarding*, iv. 6. 3.

ἀμελέω, *ἀμελήσω*, *etc.* [R. **μελ**], *be careless*, *be heedless*, *neglect*, *slight*, with gen. of the person or thing, i. 3. 11, v. 1. 15, 4. 20, vii. 2. 7.

ἀμελῶς, adv. [R. **μελ**], *heedlessly*, *negligently*, v. 1. 6.

ἄμετρος, *ον* [*μέτρον*], *without measure*, *countless*, iii. 2. 16.

ἀμήχανος, *ον* [R. **μακ**], *without means*, *destitute of means* (of persons), ii. 5. 21; *impossible* (of things), *impracticable*, i. 2. 21; *πολλὰ κἄμήχανα*, *many difficulties*, ii. 3. 18.

ἀμιλλάομαι, *ἀμιλλήσομαι*, *etc.*, dep. pass. [*ἄμιλλα*, *contest*], *contend*, *struggle*; with *ἐπί* or *πρός* and acc., *race for*, *struggle for*, iii. 4. 44, 46.

ἄμπελος, *ἡ*, *vine*, i. 2. 22, vi. 4. 6.

Ἀμπρακιώτης, see *Ἀμβρακιώτης*.

ἀμυγδάλινος, *η*, *ον* [*ἀμυγδάλη*, *almond*, *cf.* Eng. ***almond***], *of almonds*, iv. 4. 13.

ἀμύνω (*ἀμυν-*), *ἀμυνῶ*, *ἤμῦνα* [root **μυ**, *shut*, *fasten*, *ἀ-* prothetic, *q.v.*, *cf.* Lat. *moenia*, *ramparts*, *mūniō*, *fortify*], *ward off*. Mid., *ward off from oneself*, *defend oneself*, *avenge oneself upon*, ii. 3. 23, iii. 1. 14, 29, v. 4. 25, vii. 3. 35.

ἀμφί, prep. [akin to *ἄμφω*, *cf.* Lat. *ambi-*, *amb-* in composition, *round about*], orig. *on both sides of*, hence *about*, followed by the acc. and very rarely by the gen. Used of persons, places, and things, sometimes of time and number. With gen., *about*, *concerning*, of things; *ἀμφ' ὧν εἶχον διαφέρεσθαι*, *quarrel over what they had*, iv. 5. 17. With acc., of place, *round*, *about*, of persons, countries, or things, i. 2. 3, v. 2. 17, vii. 8. 2; of the object affected, *ἀμφὶ στράτευμα δαπανᾶν*, *spend money on an army*, i. 1. 8; of time, *about*, *at*, *ἀμφὶ δορπηστόν*, *about supper-time*, i. 10. 17; *cf.* ii. 2. 8, iv. 5. 9, vi. 4. 26; with numerals preceded by the art., *about*, Lat. *circiter*, i. 2. 9, 7. 10, iii. 1. 33. Phrases: *οἱ ἀμφί* with an acc. of a pers. may denote either the followers of that pers., or that pers. and his followers, as *οἱ ἀμφὶ βασιλέα*, *the king's attendants*, i. 10. 3, *cf.* i. 8. 1, 21, but *οἱ ἀμφὶ Χειρίσοφον*, *Chirisophus and his men*, iv. 3. 21, *cf.* iii. 2. 2, 5. 1; *τὰ ἀμφὶ τάξεις*, *tactics*, ii. 1. 7; *ἀμφὶ ταῦτα ἔχειν*, *be busy about this*, *occupied*, v. 2. 26, vii. 2. 16; *ἀμφὶ τὰ ἐπιτήδεια εἶναι*, *be busied about the provisions*, iii. 5. 14. In composition *ἀμφί* signifies *on both sides*, *about*.

ἀμφιγνοέω, imp. *ἠμφεγνόουν*, *ἠμφεγνόησα*, *ἠμφεγνοήθην* [R. **γνω**], *think on both sides*, *be in doubt* or *puzzled*, ii. 5. 33.

Ἀμφίδημος, *ὁ*, *Amphidēmus*, father of Amphicrates (see the next word), iv. 2. 13.

Ἀμφικράτης, *ους*, *ὁ*, *Amphicrates*, an Athenian, son of the preceding, one of the captains of the Greek army, and killed by the Cardūchi in the retreat, iv. 2. 13, 17.

ἀμφιλέγω [R. **λεγ**], *speak on both sides*, *have a dispute*, *quarrel*, i. 5. 11.

Ἀμφιπολίτης, *ου*, *an Amphipolitan*, a native of Amphipolis, i. 10. 7, iv. 6. 1, a colony of Athens founded in 437 B.C. in eastern Macedonia, on the left bank of the river Strymon, just below its egress from lake Cercinītis and 25 stadia from the sea. The Strymon flowed almost round the town. The ruins of Amphipolis can be seen near Neochorio at the present day.

ἀμφορεύς, *έως*, *ὁ* [in Epic *ἀμφιφορεύς*, R. **φερ**], Lat. *amphora*, a *jar* primarily intended for liquids,

as wine or oil, but used variously, as for pickled dolphin, v. 4. 28. As the name implies, the *ἀμφορεύς* had two handles, and was so large as to need two persons to carry it. As a liquid measure it contained 39.39 liters, 41.6+ quarts U. S. liquid measure, having one and one-half times the capacity of the Roman *amphora*. In form it was more or less bulky, had a neck and mouth which were generally of moderate size in comparison with the body of the vessel, and

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either rested on a foot, as in the illustration, or was pointed at the lower end. The *ἀμφορεύς* was sometimes highly ornamented.

ἀμφότερος, ᾱ, ον [*ἄμφω*], *both*, from its signification generally plural (in Anab. only dual or pl.); when used with the art., put in the pred. position, i. 1. 1, 4. 4, iii. 1. 31, vii. 6. 17. Sometimes used subst., *both parties*, i. 5. 17, ii. 5. 41, v. 3. 8.

ἀμφοτέρωθεν, adv. [*ἀμφότερος*], *on both sides, from both sides*, i. 10. 9, iii. 5. 10; with the gen., iii. 4. 29.

ἄμφω [akin to *ἀμφί*, *cf.* Lat. *ambō*, *both*, Eng. BOTH], gen. and dat. *ἀμφοῖν*, *both*, ii. 6. 30, vi. 2. 6.

ἄν, a post-positive particle without an exact equivalent in English, but having force according to the construction in which it is employed. Three uses of *ἄν* are to be distinguished: I. In conditional, relative, and temporal protases and in final clauses; II. In apodosis; III. In iterative sentences. I. With subjv. in protases with *εἰ*, when *εἰ* and *ἄν* combine to form *ἐάν*, *ἤν*, or *ἤν*, or with rel. advs. like *ἐπεί*, *ἐπειδή*, *ὅτε*, *etc.*, combining to form *ἐπάν*, *ἐπειδάν*, *ὅταν*, *etc.* (for this use see under the different words); with a rel., as *ὅς*, *ὅστις*, *ὁπόσος*, *etc.*, i. 3. 5, 4. 15, ii. 5. 18, or a temporal conj., as *ἕως*, *πρίν*, *μέχρι*, *ἕστε*, i. 1. 10, 4. 8, 13, ii. 3. 9, 24; in a final clause with *ὡς* and subjv., ii. 5. 16, vi. 3. 18. II. In apodosis, where *ἄν* belongs to the verb and is used with secondary tenses of the ind. in conditions contrary to fact, ii. 1. 4, iii. 2. 24, vii. 5. 5, 6. 9; with the opt. in less vivid fut. conditions, i. 3. 19, ii. 3. 23, vi. 1. 28, vii. 1. 21; in Mss. it is sometimes found with the fut. ind., which in editt. is corrected to the opt., ii. 5. 13, v. 6. 32; with the inf. or partic. in indir. disc. representing the ind. or opt., i. 1. 10, 3. 6, 7. 5, 9. 8, 29, ii. 1. 12, 2. 1, iii. 1. 17, v. 2. 8, vi. 4. 7, vii. 7. 30, 40; the protasis may be implied in the context, iii. 5. 12, iv. 2. 10, vii. 6. 23, or be altogether lacking with an independent potential ind. or opt. with *ἄν*, i. 5. 8, 9. 3, ii. 5. 20, iii. 1. 7, 2. 24, iv. 6. 12, 7. 7, v. 6. 15, 7. 10, vi. 5. 17, vii. 7. 27; *ἄν* is sometimes repeated for emphasis or in a long sentence, i. 3. 6, 6. 2, ii. 5. 20, iv. 6. 13,

vii. 7. 38; the verb to which ἄν belongs may be omitted when it can easily be supplied from the context, i. 3. 6, iii. 2. 24, v. 4. 34, or ἄν itself may be omitted for the same reason, i. 6. 2, iv. 6. 13. III. In the iterative construction, with impf. and aor. ind., i. 9. 19, ii. 3. 11, iii. 4. 22, iv. 7. 16.

ἄν, conditional conj., contracted form of ἐάν, *q.v.*

ἀν-, see ἀ-.

ἀνά, prep. [*cf.* Eng. on], *up* (opposed to κατά), followed by the acc. It is used of place (in the Anab. not of time), *up, up along, upon, over, throughout,* iii. 5. 16, vii. 4. 2; with numerals to signify distribution, ἀνὰ πέντε παρασάγγᾱς τῆς ἡμέρᾱς, *at the rate of five parasangs a day,* iv. 6. 4; ἀνὰ ἑκατόν, *by hundreds, a hundred each,* iii. 4. 21, v. 4. 12, vi. 5. 11; and to express mode and manner, ἀνὰ κράτος, from weakness *up to* the full measure of *strength, at full speed,* i. 8. 1, 10. 15, iv. 3. 20, v. 2. 30. In composition ἀνά signifies *up, back, again,* and is sometimes simply intensive.

ἀναβαίνω [R. βα], *go up, ascend, climb up,* a mountain or stronghold, either with the obj. omitted, iv. 2. 8, 12, 8. 19, v. 2. 15, or with ἐπί and acc., i. 2. 22, iii. 4. 25, iv. 8. 13, v. 2. 22; *march up* (from the coast to the interior, Lat. *ēscendō*), i. 1. 2, 4. 12, ii. 5. 22, iii. 1. 2; *mount* (a horse), with ἐπί and acc., i. 8. 3, iii. 4. 35, vii. 6. 42; *embark* (*sc.* ἐπὶ τὰ πλοῖα), vi. 1. 14.

ἀναβάλλω [βάλλω], *throw up,* v. 2. 5; *help to mount,* with ἐπί and acc., iv. 4. 4.

ἀνάβασις, εως, ἡ [R. βα], *going up, ascent, march upward,* of a hill, iv. 1. 10. Esp. applied to the expedition from the coast to Babylon, made by Cyrus the Younger against his brother, King Artaxerxes, and used as the title of Xenophon's history, i. 4. 9, iii. 1. 1, vii. 8. 26.

ἀναβιβάζω (βιβάζω, βιβαδ-, -βιβάσω or βιβῶ, -εβίβασα [R. βα], *make go,* causative to βαίνω), *make go up, lead up,* i. 10. 14.

ἀναβοάω [R. βοF], *let up a shout, cry out,* v. 4. 31.

ἀναβολή, ῆς [βάλλω], *that which is thrown up, mound, earth-work,* Lat. *uāllum,* v. 2. 5.

ἀναγγέλλω [ἀγγέλλω], *bring back word, report,* Lat. *renūntiō,* i. 3. 19, 21 (some read ἀπαγγέλλω).

ἀναγιγνώσκω [R. γνω], *know again* what has been seen before, *recognize,* v. 8. 6; hence of written characters, *read,* i. 6. 4, iii. 1. 5.

ἀναγκάζω (ἀναγκαδ-), ἀναγκάσω, *etc.* [ἀνάγκη], *force, compel, oblige,* generally with acc. and inf., ii. 1. 6, iii. 4. 49, v. 8. 8, vii. 2. 6; in pass. with inf., iii. 3. 12, iv. 1. 16, 19, vii. 6. 28; **abs.,** iii. 4. 19.

ἀναγκαῖος, ᾱ, ον [ἀνάγκη], *forced, necessary, indispensable, inevitable,* iii. 1. 43, 5. 17, iv. 1. 12, 15; ἀναγκαῖόν τι, *some necessity,* i. 5. 9. As subst., οἱ ἀναγκαῖοι, *one's relatives,* Lat. *necessārīī,* ii. 4. 1.

ἀνάγκη, ης, *force, necessity, stress,* iii. 4. 32; pl., *pressure, distress,* iv. 5. 15; ἀνάγκη ἐστί (more often without ἐστί), *it is necessary, one must,* i. 6. 8, iv. 1. 9; with inf., iv. 6. 10, v. 5. 17, vii. 6. 24, or with acc. and inf., ii. 1. 17, 4. 26, iii. 2. 8, 4. 19, vii. 2. 15, or with dat. and inf., i. 3. 5, v. 5. 12. Phrases: ἀνάγκῃ, *by* or *of necessity, necessarily,* v. 5. 16, vii. 7. 29; ἐν ἀνάγκῃ ἔχεσθαι, *be constrained by necessity, be compelled,* ii. 5. 21; ἀνάγκῃ κατέχεσθαι, *be mastered by necessity,* ii. 6. 13; ἐν ἀνάγκῃ εἶναι, *be in straits, in a tight place,* vii. 6. 27.

ἀναγνούς, see ἀναγιγνώσκω.

ἀνάγω [R. αγ], *lead up, take up,* from the coast to the interior, or from a lower to a higher place, ii. 3. 21 (some read the simple verb), 6. 1, iii. 4. 28; with ἐκ and the gen.,

lead up out of, extricate, vii. 6. 24; *withdraw*, v. 2. 8 (some read ἀπαγαγεῖν); mid., *put to sea, set sail*, v. 7. 17, vi. 1. 33, 2. 1.

ἀναζεύγνῡμι [R. **ζυγ**], *yoke up* beasts of burden, hence transferred to an army, *break camp*, iii. 4. 37, iv. 6. 1.

ἀναθαρρέω [**θρασύς**], *regain courage, pluck up courage again*, vi. 4. 12.

ἀναθεῖναι, ἀναθείς, see *ἀνατίθημι*.

ἀνάθημα, *ατος, τό* [R. **θε**], *a thing set up*, esp. in a temple, hence *votive offering*, v. 3. 5.

ἀναθορυβέω (*θορυβέω, θορυβήσω, etc.* [*θόρυβος*], *make an uproar*), *send up a shout, cry out, applaud*, v. 1. 3, vi. 1. 30.

ἀναθρέψαντι, see *ἀνατρέφω*.

ἀναιρέω [**αἱρέω**], *take up, pick up*, of things, mid., v. 7. 21, vii. 3. 22; also mid., *take up* one's dead for burial, *carry off* the dead, iv. 1. 19, v. 7. 30; in this sense rare in act., vi. 4. 9. Of an oracle or deity, *take up* the subject, *answer, direct*, act., iii. 1. 6, 8, v. 3. 7, vii. 6. 44. Phrase: *ἀνελέσθαι πόλεμον, begin a war*, opp. to *καταλῦσαι*, v. 7. 27.

ἀνακαίω [**καίω**], *light up, kindle*, iii. 1. 3.

ἀνακαλέω [R. **καλ**], *call again and again*, vi. 6. 7; mid., *summon; σάλπιγγι ἀνακαλεῖσθαι*, Lat. *receptui canere, sound the retreat*, iv. 4. 22.

ἀνακεῖον, *τό*, equal to *ἀνώγεων, q.v.*

ἀνακοινόω [*κοινόω*], *communicate, consult* a god, iii. 1. 5, vi. 1. 22, mid., *confer with* a friend, *communicate*, iii. 1. 5, v. 6. 36, in both voices with dat. of the person.

ἀνακομίζω [*κομίζω*], *carry up;* mid., *lay up for oneself, store away*, iv. 7. 1, 17.

ἀνακράζω [R. **καλ**], *lift up the voice, raise a shout, shout*, iv. 4. 20, 5. 18, v. 1. 14, vi. 1. 6, 4. 22; with an obj. by prolepsis, v. 8. 12. Phrase: *ἀνέκραγε πολεμικόν, gave a war-shout*, vii. 3. 33.

ἀναλαλάζω [*ἀλαλάζω*], *raise the war-cry, cry ἀλαλή*, iv. 3. 19.

ἀναλαμβάνω [*λαμβάνω*], *take* or *pick up*, of persons or things, v. 2. 32, vi. 5. 1, vii. 1. 41; *take along with*, of soldiers, i. 10. 6, iv. 7. 24, vii. 3. 36.

ἀναλάμπω [*λάμπω*], *burst into flames, flame out*, v. 2. 24.

ἀνᾱλίσκω (*ἀνᾱλ-, ἀνᾱλο-*), *ἀνᾱλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, use up, expend, exhaust*, iv. 7. 5, 7, 10, vii. 7. 34.

ἀνάλωτος, *ον* [**αἱρέω**], *not to be taken, invincible, impregnable*, v. 2. 20.

ἀναμένω [R. **μα**], *wait for, await*, Lat. *exspectō*, with acc. and inf., iii. 1. 14, 24, or the simple acc., v. 8. 14; abs., *stay where one is, remain, wait*, v. 1. 5, vi. 4. 19, vii. 3. 36.

ἀναμίγνῡμι (*μίγνῡμι, μιγ-, μίξω, ἔμῐξα, μέμῐγμαι, ἐμίχθην* and *ἐμίγην* [R. **μιγ**], *mix*), *mix up*, pass., *mingle*, with *ἐν* and dat. of the person, iv. 8. 8.

ἀναμιμνήσκω [R. **μα**], *remind of*, with two accs., iii. 2. 11; *recall, make mention of*, v. 8. 26; pass., *recall to mind, remember*, Lat. *reminiscor*, with the acc., vii. 1. 26, the acc. and a partic., vi. 1. 23, or with a rel. clause, vi. 5. 23, vii. 6. 24, 7. 25, 27.

ἄνανδρος, *ον* [**ἀνήρ**], *unmanly, cowardly*, ii. 6. 25.

Ἀναξίβιος, *ὁ, Anaxibius*, a Spartan admiral in command at Byzantium, and a friend of Chirisophus, v. 1. 4, vi. 6. 13, vii. 1. 2. After promising to take the Greeks into his service and enticing them to Byzantium, he treated them with cruelty and faithlessness in order to curry favor with Pharnabazus, who had promised to reward him, vii. 1. 3–39, 2. 4. Succeeded in office by Polus, he found himself snubbed by Pharnabazus, and laid schemes for revenge with Xenophon, but unsuccessfully, vii. 2. 5–15. In

389–8 B.C. he was defeated and slain by the Athenian Iphicrates at Abydus.

ἀναξυρίδες, *ίδων, αἱ* [Persian word], *trousers*, worn by the Persians in Cyrus's suite, i. 5. 8. These trousers were close-fitting, and were in vogue among nations of the East. They are often worn also by the Amazons, as depicted on the monuments. See *s.v.* *φαρέτρᾱ*.

ἀναπαύω [*παύω*], *make to cease*, mid., *rest oneself, go to rest, pass the night*, i. 10. 16, ii. 4. 23, iii. 1. 3, iv. 5. 19, 20, vi. 5. 30, vii. 3. 39, 41; *repose, refresh oneself*, vi. 5. 30.

ἀναπείθω [R. **πιθ**], *bring over to another opinion, persuade*, i. 4. 11, v. 7. 1; with a clause with *ὡς*, ii. 6. 2.

ἀναπετάννῡμι (*πετάννῡμι, πετα-, πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην* [*cf.* Lat. *pateō, lie open, pandō, spread out*, Eng. FATHOM], *spread out*), *unfold, throw wide*, of gates, vii. 1. 17.

ἀναπηδάω (*πηδάω, πηδήσω, ἐπήδησα, -πεπήδηκα* [R. **πεδ**], *leap*), *leap up, spring to one's horse*, vii. 2. 20.

ἀναπνέω [*πνέω*], *breathe again, catch one's breath*, iv. 1. 22, 3. 1.

ἀναπράττω [*πράττω*], *exact, collect*, of dues, with acc. of the thing and *παρά* with gen. of the pers., vii. 6. 40, 7. 31.

ἀναπτύσσω (*πτύσσω, πτυγ-, πτύξω, ἔπτυξα, ἔπτυγμαι, -επτύχθην, fold*), *unfold, fold back*, as a military phrase, *ἀναπτύσσειν τὸ κέρας*, '*fold back*' *the wing*, an intended movement by which the Greek force in i. 10. 9 would have been brought to face to the right, but still in line, with their rear resting on the river Euphrates.

ἀναπυνθάνομαι [*πυνθάνομαι*], *inquire again and again, ask carefully*, v. 5. 25; *learn by questioning, inform oneself*, with acc. and partic., v. 7. 1.

ἀναρίθμητος, *ον* [R. **αρ**], *not to be counted, innumerable*, iii. 2. 13.

ἀνάριστος, *ον* [*ἄριστον*], *without breakfast, not having had breakfast*, Lat. *imprānsus*, i. 10. 19, iv. 2. 4, vi. 5. 21.

ἁναρπάζω [R. **ἁρπ**], *snatch up, carry off as booty*, i. 3. 14, vii. 1. 15.

ἀναρχίᾱ, *ᾱς* [*ἄρχω*], *lack of leaders, anarchy*, iii. 2. 29.

ἀνασκευάζω [R. **σκυ**], *pack up, get ready;* hence, *remove*, vi. 2. 8.

ἀναστάς, see *ἀνίστημι*.

ἀνασταυρόω (*σταυρόω, ἐσταύρωσα, -εσταύρωμαι, ἐσταυρώθην* [R. **στα**], *fence with pales*), *set up on a stake, impale*, iii. 1. 17.

ἀναστέλλω [*στέλλω*], *send back, keep back, repulse*, v. 4. 23.

ἀναστῆναι, ἀναστήσᾱς, see *ἀνίστημι*.

ἀναστρέφω [*στρέφω*], intrans., *turn back, retreat, wheel round, face about*, i. 4. 5, 10. 8, iv. 3. 29; *turn about*, of horses, *into the home stretch*, iv. 8. 28; mid., *conduct oneself, proceed*, Lat. *uersor*, as *ὡς δεσπότης ἀναστρέφεσθαι, behave like a Czar*, ii. 5. 14; pass., *be turned back, face about, rally*, i. 10. 12.

ἀνασχέσθαι, ἀνάσχωμαι, see *ἀνέχω*.

ἀναταράττω [*ταράττω*], *stir up;* perf. pass., *be in confusion* or *disorder*, i. 7. 20.

ἀνατείνω [*τείνω*], *stretch up, hold up;* of a show of hands in voting, *χειροτονίᾱ*, iii. 2. 9, 33, v. 6. 33; perf. partic. *ἀνατεταμένος*, of the royal standard, an eagle *with extended wings, with wings displayed*, i. 10. 12.

ἀνατέλλω (*τέλλω, τελ-, ἔτειλα, -τέταλμαι* [R. **ταλ**], *make to arise*), intr., *rise;* *ἅμα ἡλίῳ ἀνατέλλοντι, at sunrise*, ii. 3. 1.

ἀνατίθημι [R. **θε**], *put* or *lay upon*, of things, esp. *baggage*, iii. 1. 30, iv. 7. 26; mid., with *ἐπί* and acc., ii. 2. 4; *set up* as a votive offering, *dedicate*, v. 3. 5, 6.

ἀνατρέφω [τρέφω], *bring up*, *fatten*, of a horse for sacrifice, iv. 5. 35.

ἀναφεύγω [R. φυγ], *flee up*, with ἐπί and acc. of the place, vi. 4. 24.

ἀναφρονέω [φρήν], *come back to one's senses*, *recover one's senses*, iv. 8. 21.

ἀναχάζω (the simple χάζω, *make retire*, is Epic only), *cause to retire;* hence mid., *retreat*, *draw back*, iv. 7. 10, and so once the act. used intrans. in the same sense, iv. 1. 16.

ἀναχωρέω [χωρέω], *move back*, *retire*, of troops, iii. 3. 13, iv. 3. 6, vi. 4. 10; ἐπὶ πόδα ἀναχωρεῖν, Lat. *pedem referre*, *retreat with one's face to the foe*, v. 2. 32.

ἀναχωρίζω [χωρίζω], *make retire*, *draw off*, of troops, v. 2. 10.

ἄνδρα, see ἀνήρ.

ἀνδραγαθία, ᾱς [ἀνήρ + ἀγαθός], *manly virtue*, *bravery*, *valour*, v. 2. 11.

ἀνδράποδον, τό, *attendant on a freeman*, *slave*, esp. a *captive* taken in war, who became the slave of his conqueror, i. 2. 27, ii. 4. 27, iv. 1. 12, v. 6. 13, vi. 6. 38, vii. 8. 12.

ἀνδρεῖος, ᾱ, ον [ἀνήρ], *manly*, *valorous*, vi. 5. 24.

ἀνδρειότης, ητος, ἡ [ἀνήρ], *manliness*, *valour*, Lat. *uirtūs*, vi. 5. 14.

ἀνδρίζω, ἀνδρίσω [ἀνήρ], *make a man of;* mid., *play a man's part*, *act bravely*, iv. 3. 34, v. 8. 15.

ἀνέβην, see ἀναβαίνω.

ἀνεγείρω [ἐγείρω], *wake up*, *arouse;* pass., *be aroused*, *awake*, iii. 1. 12, 13.

ἀνεῖλον, see ἀναιρέω.

ἀνεῖναι, see ἀνίημι.

ἀνεῖπον [εἶπον], *proclaim*, of a herald, with inf., or with ὅτι and a clause, ii. 2. 20, v. 2. 18.

ἀνεκπίμπλημι [R. πλα], *fill out* or *up again*, iii. 4. 22.

ἀνελέσθαι, see ἀναιρέω.

ἄνεμος, ὁ [*cf.* Lat. *anima*, *breath*, *wind*, *animus*, *soul*], *wind*, iv. 5. 4; ἄνεμος βορρᾶς ἐναντίος, *a north wind full in the face*, iv. 5. 3.

ἀνεπιλήπτως, adv. [λῆπτός, verbal of λαμβάνω], *not to be attacked*, *without blame*, *in security*, vii. 6. 37.

ἀνερεθίζω (ἐρεθίζω, ἐρεθιδ-, ἐρεθίσω or ἐρεθιῶ, *etc.*, *excite*), *provoke;* pass., *be instigated*, *egged on*, vi. 6. 9.

ἀνερωτάω [ἐρωτάω], *ask with authority*, *demand*, ii. 3. 4, iv. 5. 34.

ἀνέστην, see ἀνίστημι.

ἀνεστράφην, see ἀναστρέφω.

ἄνευ, improper prep. [akin to negative prefix ἀ-], *without*, followed by the gen., i. 3. 11, 13, ii. 2. 3, 3. 10, 6. 6, 18.

ἀνευρίσκω [εὑρίσκω], *find out*, *discover*, vii. 4. 14.

ἀνέχω, impf. and aor. mid. with double aug., v. 6. 34, i. 8. 26 [R. σεχ], *hold up;* mid., *control oneself*, i. 8. 26; *stand firm against*, *tolerate*, *endure*, abs., v. 6. 34, with the simple acc., i. 7. 4, 8. 11, with acc. and a partic., vii. 7. 47, or with the gen. and a partic., ii. 2. 1.

ἀνεψιός, ὁ [*cf.* Lat. *nepōs*, *grandson*], *first cousin*, Lat. *cōnsobrīnus*, vii. 8. 9.

ἀνήγαγον, see ἀνάγω.

ἀνηγέρθη, see ἀνεγείρω.

ἀνηγμένος, see ἀνάγω.

ἀνήκεστος, ον [ἀκέομαι, *heal*, ἄκος, τό, *remedy*, *cf.* Eng. *pan-acea*], *not to be healed*, *irreparable*, ii. 5. 5, vii. 1. 18.

ἀνήκω [ἥκω], *have come up* to a point, *extend*, *reach*, of land, with εἰς and acc. of limit, vi. 4. 3, 5.

ἀνήρ, ἀνδρός, ὁ [ἀνήρ], *man*, Lat. *uir*, as opposed to woman, youth, or child, in contrast with the generic ἄνθρωπος, *human being*, iv. 7. 2, v. 3. 10, 4. 34, 7. 19; hence, *husband*, iv. 5. 24; *soldier*, i. 1. 11, iii. 4. 21, v. 6. 12; *the enemy*, iii. 1. 23, vi. 5. 16. As a title of honour, *a true man*, *a man indeed*, i. 7. 3, 9. 23, vii. 1. 21. Often used with an adj. of nationality and not to be translated, i. 2. 20, iii. 4. 35, v. 4. 5, vi. 1. 26, vii. 6. 40, *cf.* vii. 7. 23

Sometimes used in respectful allusion, or as a special designation when the person is not named, ὁ ἀνήρ, i. 3. 12, meaning Cyrus; τὸν ἄνδρα ὁρῶ, i. 8. 26, of the Persian king. Without much force, *person*, *individual*, i. 3. 18, iii. 2. 20, iv. 8. 4, vii. 6. 39. As a form of address (but not always to be translated), often in connexion with other nouns, with or without ὦ, as ἄνδρες, *gentlemen*, *soldiers*, *my men*, i. 4. 16, iii. 1. 43, 4. 46; ἄνδρες φίλοι, *comrades*, *friends*, i. 6. 6; ἄνδρες στρατιῶται, στρατηγοί, λοχᾶγοί, Ἕλληνες, *fellow soldiers*, *etc.*, i. 3. 3, 7. 3, ii. 1. 9, iii. 1. 15, 34, vi. 3. 12. See ἄνθρωπος.

ἀνηρώτᾱ, see ἀνερωτάω.

ἀνήχθησαν, see ἀνάγω.

ἀνθ', by elision and euphony for ἀντί before an aspirate.

ἀνθέμιον, τό [ἄνθος, τό, *flower*], *flower*; pl., *flower patterns*, v. 4. 32.

ἀνθίστημι [R. στα], *match against*; mid., *stand against*, *resist*, vii. 3. 11.

ἀνθρώπινος, η, ον [ἀνήρ + R. οπ], *human*; neut. pl. as subst., *human things*, *things fallible*, ii. 5. 8.

ἄνθρωπος, ὁ, ἡ [ἀνήρ + R. οπ], *man*, *human being*, Lat. *homō*, one of the human race as opposed to a higher or lower order of beings, ii. 4. 15, iii. 2. 13, v. 8. 9, vii. 6. 11; sometimes used instead of ἀνήρ as a general term for *soldier*, i. 8. 9, ii. 1. 11, iv. 7. 4, vi. 4. 23. With an adj. of nationality and not to be translated (see ἀνήρ), vi. 4. 23. As a contemptuous expression, *fellow*, *person*, i. 7. 3, iii. 1. 27, v. 8. 8. In the pl., *men*, *human beings*, *persons*, *people*, *inhabitants*, i. 5. 9, 6. 6, ii. 5. 21, iv. 8. 4, v. 2. 2, 7. 32; with implied meaning, *the enemy*, iv. 2. 7, vii. 3. 43. See ἀνήρ.

ἀνῐάω, ἀνῐάσω, ἠνῐάσα, ἠνῐάθην [ἀνῐᾱ, *grief*], *grieve*, *harass*, *trouble*, iii. 3. 19; mid., *hurt oneself*, *be distressed*, iv. 8. 26.

ἀνίημι [ἵημι], *send up* or *back*, *let go*, *let go free*, Lat. *remittō*, vii. 6. 30; intrans., of the wind, *slacken*, *go down*, *abate*, iv. 5. 4.

ἀνιμάω, impf. ἀνίμων [ἱμάς], *draw up with a strap*, *draw up*, iv. 2. 8.

ἀνίστημι [R. στα], *make stand up*, *rouse up*, of persons or animals, i. 5. 3, iv. 5. 19, 21; mid., with pf. and 2 aor. act., *stand up*, *rise*, i. 6. 10, iii. 3. 1, esp. in order to speak, i. 3. 13, iii. 2. 1, v. 6. 27, vi. 1. 25, vii. 3. 3, or to act, iv. 1. 5, vi. 1. 5, vii. 3. 32; *get up* (from the ground, or after sleep or an illness), iii. 1. 15, 4. 1, iv. 5. 8, 8. 21, vi. 5. 2, vii. 4. 6.

ἀνίσχω [R. σεχ], *hold up*; intrans., *rise*, of the sun, ii. 1. 3.

ἄνοδος, ἡ [ὁδός], *way up*, the *march up* from the coast to the interior, ii. 1. 1. See ἀνάβασις.

ἄνοδος, ον [ὁδός], *having no way*, *impassable*, of a mountain, opposed to εὔοδος, iv. 8. 10.

ἀνόητος, ον [R. γνω], *not understanding*, *foolish*, ii. 1. 13.

ἀνοίγω, ἀνοίξω, ἀνέῳξα, ἀνέῳγα or ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην [οἴγω, οἰγνῦμι, *open*], *open up*, *open*, of gates, v. 5. 20, vii. 1. 16.

ἀνομίᾱ, ᾱς [R. νεμ], *lack of law*, *lawlessness*, v. 7. 33, 34.

ἀνομοίως, adv. [ἄμα], *differently*; ἀνομοίως ἔχειν, *be held in a different light*, vii. 7. 49.

ἄνομος, ον [R. νεμ], *without law*, *lawless*, vi. 6. 13.

ἀντ', by elision for ἀντί.

ἀνταγοράζω [ἀγείρω], *buy in exchange*, i. 5. 5.

ἀνταγωνίζομαι [R. αγ], *struggle against*, *rival*, with πρός and the acc., iv. 7. 12.

ἀντακούω [R. κοϝ], *listen in one's turn*, ii. 5. 16.

Ἀντανδρος, ἡ, *Antandrus* (Antandro), an ancient city on the southern slope of Mt. Ida, vii. 8. 7, in the Troad, and near the head of the gulf of Adramyttium. It was founded by the Pelasgians, and

later colonized by the Aeolians, but the Persians took it, and during the Peloponnesian war engaged in various struggles with the Athenians for its possession. According to Vergil, Aenēas built his fleet there.

ἀντεμπίμπλημι [R. **πλα**], *fill in recompense*, with acc. and gen., iv. 5. 28.

ἀντεπιμελέομαι [R. **μελ**], *take care in return, take measures against*, iii. 1. 16.

ἀντί, prep. with the gen. [**ἀντί**], orig. *over against, against*, hence, *instead of, for, in place of*, i. 1. 4, 7. 16, iii. 1. 17, 47; *ἀνθ' ὧν, i.e. ἀντὶ τούτων ἅ, in return for*, i. 3. 4, v. 5. 14, vii. 7. 8; *αἱρεῖσθαί τι ἀντί τινος, prefer one thing to another*, i. 7. 3, 9. 9; *ἀνθ' ὧν ἑστηκότες, standing with which in front* (of pine trees), *behind which*, iv. 7. 6. As adv., *in recompense, in return*, v. 5. 21. In composition *ἀντί* signifies *against, in opposition, in return, in turn, instead.*

ἀντιδίδωμι [R. **δο**], *give in return, put in place of*, iii. 3. 19.

ἀντικαθίστημι [R. **στα**], *establish, appoint instead*, iii. 1. 38.

ἀντιλέγω [R. **λεγ**], *say* or *speak against, oppose, object*, iii. 2. 38, vi. 5. 22, vii. 3. 14; *say in opposition*, with the dat. and inf., ii. 5. 29; with *ὡς* and a clause, ii. 3. 25.

Ἀντιλέων, *ωντος*, ὁ, *Antileon*, a Greek soldier from Thurii (see *Θούριος*), v. 1. 2.

ἀντίος, ᾱ, *ον* [**ἀντί**], *set against, opposite, face to face.* In the pred. where we should use an adv., *against*, with the dat. of the pers. expressed or understood, i. 10. 10, iv. 3. 26; so *ἀντίοι ἰέναι, go to meet*, i. 8. 17; *cf.* 8. 24, vi. 5. 26. As subst., *οἱ ἀντίοι, the enemy*, iii. 1. 42; *ἐκ τοῦ ἀντίου, from the opposite side*, i. 8. 23. Phrase: (rare, only in Xen. in Att. prose, *cf. ἐναντίος*) *λόγοι ἀντίοι ἢ οὓς ἤκουον, words just the reverse of what I heard*, vi. 6. 34.

ἀντιπαραθέω [*θέω*], *run along* one's own line *to meet*, iv. 8. 17.

ἀντιπαρασκευάζομαι [R. **σκυ**], *prepare oneself in turn*, i. 2. 5.

ἀντιπαρατάττομαι [R. **τακ**], *array oneself against*, with *κατὰ φάλαγγα*, iv. 8. 9 (where some read simply *φάλαγγα*).

ἀντιπάρειμι [*εἶμι*], *march along over against*, on the opposite side of a stream, iv. 3. 17.

ἀντιπάσχω [R. **σπα**], *suffer in return*, ii. 5. 17.

ἀντιπέρᾱν or **ἀντιπέρᾱς,** adv. [R. **περ**], preceded by *κατά* (*κατ'*), *over against, on the opposite side of*, with the gen., i. 1. 9, iv. 8. 3. See *καταντιπέρᾱν, καταντιπέρᾱς.*

ἀντιποιέω [**ποιέ**], *do in return, retaliate*, iii. 3. 7, 12; mid., *lay claim to, contend for, dispute about*, with the gen. of the cause and dat. of the pers., ii. 1. 11, 3. 23; *vie with, be rivals in*, with the gen. of the thing, iv. 7. 12, or with the dat. of the pers. and *περί* with gen. of the thing, v. 2. 11.

ἀντίπορος, *ον* [R. **περ**], *on the opposite coast, over against, opposite*, with the dat., iv. 2. 18. Poetic word, except here.

ἀντιστασιάζω [R. **στα**], *form a party against, contend with*, with the dat., iv. 1. 27.

ἀντιστασιώτης, *ου* [R. **στα**], *one of the opposite faction, party foe* or *opponent*, i. 1. 10.

ἀντιστοιχέω (*στοιχέω, στοιχήσω* [*στοῖχος*, ὁ, *roιx*], *be in a roιx*), *stand in rows opposite*, with the dat., v. 4. 12.

ἀντιστρατοπεδεύομαι [R. **στρα** + R. **πεδ**], *encamp against*, vii. 7. 33

ἀντιτάττω [R. **τακ**], *set against, set in battle against*, with the acc. and the dat., ii. 5. 19; mid., *set oneself in array, marshal oneself against, set the battle in array*, with the dat., iii. 2. 14, iv. 8. 5, v. 4. 23, vi. 1. 9; so the pass., i. 10. 3.

ἀντιτῑμάω [R. **τι**], *honour in return*, v. 5. 14.

ἀντιτοξεύω [R. τακ], *shoot in return, shoot back*, iii. 3. 15.

ἀντιφυλάττω [φυλάττω], *guard in turn;* mid., *guard oneself in turn*, ii. 5. 3.

ἄντρον, τό [Lat. *antrum* is a borrowed word], *cave*, i. 2. 8.

ἀντρώδης, ες [ἄντρον + R. Fιδ], *cave-like, cavernous*, iv. 3. 11.

ἀνυστός, όν [verbal of ἀνύω], *to be accomplished, possible;* σιγῇ ὡς ἀνυστόν, *as silently as possible*, i. 8. 11.

ἀνύω, Att. regularly **ἀνύτω,** ἀνύσω, ἤνυσα, ἤνυκα, ἤνυσμαι, *achieve, accomplish, bring to pass;* mid., *for oneself*, vii. 7. 24.

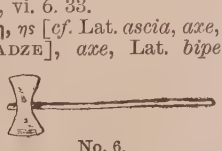
ἄνω, adv. [ἀνά], *above, up, on higher ground, upwards*, iv. 1. 6, 2. 8, 3. 5, 8. 28, v. 4. 24, 25; *up, into the air*, iii. 4. 17; *up country* (from the coast to the interior), i. 2. 1, vii. 3. 16, 5. 9. Comp. ἀνωτέρω, *higher*, with the gen., i. 4. 17, iv. 2. 25. Sup. ἡ ἀνωτάτω κώμη, *the village highest up*, vii. 4. 11. With the art., τὸ ἄνω (*sc.* μέρος), *the part above*, iv. 6. 26; τὰ ἄνω, *the heights*, iv. 3. 25; οἱ ἄνω πολέμιοι, *the foe above*, iv. 3. 23; ἡ ἄνω ὁδός, *the journey inland*, iii. 1. 8; ἡ ἄνω χώρᾱ, *the up-country*, v. 2. 3; ὁ ἄνω βασιλεύς, *the up-country king*, vii. 1. 28, 7. 3. As adv. of place, with gen., iv. 3. 3; *cf.* 3. 21.

ἀνώγεων, τό [ἄνω + γῆ], *what is raised above the ground, upper floor, loft*, v. 4. 29.

ἄνωθεν, adv. [ἄνω], *from above*, iv. 7. 12, v. 2. 23; *from up-country*, vii. 7. 2.

ἀξίᾱ, ᾱς [R. αγ], *worth, value;* τὴν ἀξίαν τινὶ νεῖμαι, *give one his deserts*, vi. 6. 33.

ἀξίνη, ης [*cf.* Lat. *ascia, axe*, Eng. AXE, ADZE], *axe*, Lat. *bipennis*,



No. 6.

with double head. The ἀξίνη was used for chopping and digging, and in Homer as a battle-axe. i. 5. 12, vii. 1. 17.

ἄξιος, ᾱ, ον [R. αγ], *weighing as much as, worthy of, deserving*, of persons, with or without the gen., i. 7. 3, vi. 6. 15, vii. 3. 10, 7. 37; with the inf., i. 9. 1, ii. 5. 24; of things, *valuable, befitting, worth*, sometimes with the gen. of value, i. 9. 29, vii. 3. 27, 7. 25; neut. ἄξιον (*sc.* ἐστί), *be worth while, befitting, becoming, due*, Lat. *operae pretium est, decet, aequum est*, v. 7. 5, 8. 7, with dat. and inf., ii. 3. 25, vii. 3. 19, with the simple inf., vi. 5. 18, or with the gen., vi. 5. 13. Phrases: πολλοῦ ἄξιος, *worth much, valuable, of great service*, i. 3. 12, ii. 1. 14, iv. 1. 28; πλείονος ἄξιος, *more valuable*, ii. 1. 20; πλείστου ἄξιος, *most valuable*, ii. 4. 6; παντὸς ἄξιος, *very valuable*, vii. 3. 13.

ἀξιοστράτηγος, ον [R. αγ + R. στρα], *worthy of being general*, iii. 1. 24.

ἀξιόω, ἀξιώσω, *etc.* [R. αγ], *think fit, worthy* or *proper, expect*, with the inf., ii. 6. 27, iii. 1. 37, v. 5. 9, vii. 3. 19, or with the gen., iii. 2. 7; so mid. (acc. to some), i. 9. 15, and pass., iv. 6. 16. Hence, *claim, ask, demand*, with the inf., i. 1. 8, 3. 19, v. 5. 20, vi. 6. 25.

ἄξίωμα, ατος, τό [R. αγ], *worth, authority, dignity*, vi. 1. 28.

ἄξω, see ἄγω.

ἄξων, ονος, ὁ [R. αγ], *axle*, i. 8. 10.

ἄοπλος, ον [R. σεπ], *without arms, unarmed*, ii. 3. 3.

ἀπ', by elision for ἀπό.

ἀπαγγέλλω [ἀγγέλλω], *bring* or *carry back word, bring tidings* (from a person or place, of envoys, messengers, scouts, *etc*), *announce, report*, with the simple dat. or πρός with the acc. of the person to whom the message is sent, and the gen. with παρά of the person from whom it comes, i. 4. 13, 7. 2, ii. 1. 20, 3. 24, 5. 36, vi. 3. 22; the purport of the message is expressed

by the acc., i. 4. 12, ii. 1. 21, 3. 2, vi. 4. 25, or a clause with ὅτι or ὡς, i. 10. 15, ii. 1. 4, 22, 4. 4, iv. 5. 20, vi. 1. 16, or an indir. quest., i. 10. 14, ii. 5. 27, or with ὡς and the gen. abs., ii. 1. 21.

ἀπαγορεύω, pf. ἀπείρηκα, *cf.* ἀπεῖπον [**ἀγείρω** and R. 1 **Fερ**], *forbid;* intr., *renounce, give up* or *out, become exhausted,* of men or animals, i. 5. 3, ii. 2. 16, v. 1. 2, vi. 5. 30, 8. 3.

ἀπάγω [R. **αγ**], *lead off* or *back, march back,* esp. of troops, i. 3. 14, ii. 3. 26, 29, vii. 6. 9, 7. 10, 57; *carry away, remove,* v. 8. 7, vi. 1. 8, 5. 20, 6. 1.

ἀπαγωγή, ῆς [R. **αγ**], *leading off, removal,* vii. 6. 5.

ἀπαθής, ές [R. **σπα**], *without experience of, free from,* with the gen., vii. 7. 33.

ἀπαίδευτος, ον [**παῖς**], *uneducated, ignorant,* ii. 6. 26.

ἀπαίρω [**ἀείρω**], *lift off;* hence, of a ship, *set sail, depart,* vii. 6. 33.

ἀπαιτέω [**αἰτέω**], *demand* or *ask from, demand* (as a right or debt), Lat. *poscō,* i. 2. 11, iv. 2. 18, vii. 5. 7, 7. 20; sometimes with two accs., ii. 5. 38, v. 8. 4, vii. 6. 2; one of the accs. may be represented by a rel. clause, vii. 7. 21, 39.

ἀπαλλάττω (ἀλλάττω, ἀλλαγ-, ἀλλάξω, ἤλλαξα, -ήλλαχα, ἤλλαγμαι, -ηλλάχθην or ἠλλάγην [**ἄλλος**], *change*), *change off, abandon, depart,* iii. 2. 28, v. 6. 32; so mid., but with ἀπό or ἐκ and the gen., vii. 1. 4, 6. 2; pass., *be freed from, be rid of,* with the gen., iv. 3. 2, v. 1. 13, vi. 2. 15. Phrase: ὡς μεῖον ἔχων ἀπηλλάγη, *when he had come off with the worst of it,* i. 10. 8.

ἁπαλός, ή, όν, *tender, delicate, soft,* i. 5. 2, v. 4. 32.

ἀπαμείβομαι (ἀμείβω, ἀμείψω, ἤμειψα, -ημείφθην, *change*), dep. mid. and pass., *make return, answer, reply,* ii. 5. 15. Poetic verb, perhaps only here in Attic prose.

ἀπαντάω, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα [**ἀντί**], *meet, go to meet,* Lat. *obviam eō,* with the dat., ii. 3. 17, 4. 25, vii. 8. 1; in a hostile sense, *encounter,* iv. 6. 5, 24, vi. 1. 8.

ἅπαξ, numeral adv. [R. **παγ**], *once;* used in Anab. after ἐπεί, ἐάν, ἐάνπερ, or ὡς, without the exact idea of number, Lat. *ut semel, sī semel, etc.,* i. 9. 10, ii. 2. 12, iii. 2. 25, iv. 6. 17, 7. 12.

ἀπαράσκευος, ον [R. **σκυ**], *unprepared,* i. 1. 6, 5. 9, ii. 3. 21.

ἅπᾶς, ᾶσα, ᾶν [**πᾶς**], *all together, all, whole,* of persons or of things, when with the art., it has pred. position, i. 4. 4, 5. 1, 5, 6. 10, 7. 8, ii. 3. 7, 5. 28, 29, iii. 2. 9, iv. 3. 19, v. 6. 8, 7. 28, vi. 4. 20, vii. 1. 27. Phrases: ἅπᾶν τὸ μέσον, *the entire space between,* i. 4. 4; ἅπᾶν ὁμαλές, *entirely level,* i. 5. 1; πεδίον ἅπᾶν, *all a plain,* iv. 4. 1.

ἀπαυθημερίζω (αὐθημερίζω, αὐθημεριδ- [**αὐτός** + **ἡμέρᾱ**], *return on the same day*), *return on the same day,* v. 2. 1.

ἀπεγνωκέναι, see ἀπογιγνώσκω.

ἀπεδόμην, see ἀποδίδωμι.

ἀπέδρᾱ, ἀποδράς, *etc.,* see ἀποδιδράσκω.

ἀπέδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθνήσκω.

ἀπειθέω, ἀπειθήσω [R. **πιθ**], *disobey, be disobedient,* ii. 6. 4, iii. 2. 31.

ἀπειλέω, ἀπειλήσω, *etc.* [ἀπειλή], *threaten,* with a cognate acc. and a clause with ὡς, or with the dat. of the pers. and a clause with ὅτι, v. 5. 22, 6. 34.

ἀπειλή, ῆς, *boastful promise, threat,* generally pl. (always pl. in Anab.), vii. 7. 24, 54.

ἄπειμι [R. **εσ**], *be away, stay away,* ii. 5. 37, vi. 6. 20.

ἄπειμι [εἶμι], *go off* or *away, depart, retreat, desert, return, go along, disappear* (often with fut. meaning in the pres., like εἶμι), i. 3. 11, ii. 1. 21, 2. 1, 10, 3. 7, iii. 3. 5,

4. 34, iv. 5. 24, 6. 1, v. 2. 3, vi. 3. 25, vii. 2. 16. The *person to whom* is expressed by πρός, παρά or ὡς, with the acc., i. 9. 29, ii. 3. 29, vii. 2. 37; *from whom* by ἀπό with the gen., vi. 5. 17; the *place* or *thing to which* by εἰς or ἐπί with the acc., i. 4. 7, 10. 17, ii. 3. 29, 4. 8, iv. 8. 14, vi. 3. 4; *towards which*, by ἐπί with the gen. or by an adv., i. 7. 4, ii. 1. 3, vii. 8. 2; *for which* by ἐπί with dat., ii. 4. 5; *within which* by εἴσω with gen., vii. 1. 40; *from which* by ἀπό or ἐκ with gen., iii. 5. 4, iv. 3. 9, vii. 6. 42. A cognate acc. follows the verb in v. 3. 6. Phrase: κατὰ χώρᾱν ἀπιέναι, *move back to its former position*, of an army, vi. 4. 11.

ἀπεῖπον [εἶπον], *renounce*, vii. 1. 41; *forbid*, with the dat. and the inf. with μή, vii. 2. 12.

ἀπειρηκότας, see ἀπαγορεύω.

ἄπειρος, ον [R. περ], *without experience, unskilled, unacquainted with*, Lat. *imperītus*, abs. or with the gen., ii. 2. 5, iii. 2. 16, v. 1. 8, 6. 29.

ἀπεῖχον, see ἀπέχω.

ἀπέκτονε, see ἀποκτείνω.

ἀπελαύνω [ἐλαύνω], *drive away, expel*, iii. 1. 32, vi. 6. 6; with ἀπό and gen. of the place, iii. 4. 40; intr., *march, ride*, or *go away*, ii. 3. 6, 4. 24, vii. 3. 1, 7. 12; with παρά and acc. of the person, or εἰς and acc. of the place, i. 4. 5, 8. 17, vii. 6. 42.

ἀπελθόντας, see ἀπέρχομαι.

ἄπερ, see ὅσπερ.

ἀπερύκω [R. 2 Fερ], *ward off*, v. 8. 25.

ἀπέρχομαι [ἔρχομαι], the verb ἄπειμι serving as fut., *come* or *go away, go forward, depart, retreat, desert, return*, abs., i. 1. 4, 3. 17, ii. 2. 5, 6. 5, iii. 4. 18, iv. 7. 7, v. 2. 7, vi. 3. 25, vii. 2. 15. The *person to whom* is expressed by πρός or παρά with acc., i. 4. 7, iv. 2. 21, vii. 6. 34; *from whom* by παρά and gen., i. 9. 29; *place* or *thing to which* by ἐπί or εἰς with acc., iii. 5. 7, iv. 8. 6, vii. 5. 8, or by the advs. οἴκαδε and χωρίς, v. 6. 20, vi. 6. 2; so ἔξω with gen., vii. 1. 35; *from which* by ἀπό with gen., v. 2. 27, or by the adv. ἐνθένδε, v. 7. 5.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθόμην, ἀπήχθημαι [ἔχθος, τό, *hatred*], *be hateful to, incur one's hatred*, with the dat., ii. 6. 19, v. 8. 25, vii. 6. 34, 35, 7. 10.

ἀπέχω [R. σεχ], *keep off* or *away* (not so in Anab.); intr., *be away from* or *distant*, Lat. *dīstō*, with the acc. of extent, i. 3. 20, iii. 2. 34, vi. 3. 20, vii. 3. 2; the *person* or *place from which* is expressed by the gen., ii. 4. 10, 12, vi. 5. 8, vii. 3. 9; also the *place from which* by ἀπό with gen., iv. 3. 5, v. 4. 31; mid., *hold oneself off from, abstain from injuring, keep away from*, with the gen., ii. 6. 10, iii. 1. 22, v. 5. 14, vi. 1. 31, 6. 14.

ἀπήγαγεν, see ἀπάγω.

ἀπῄει, see ἄπειμι (εἶμι).

ἀπήλασα, ἀπήλαυνον, see ἀπελαύνω.

ἀπῆλθον, see ἀπέρχομαι.

ἀπηλλάγη, see ἀπαλλάττω.

ἀπῆρα, see ἀπαίρω.

ἀπιστέω, ἀπιστήσω, etc. [R. πιθ], *distrust, suspect, disobey*, with the dat., ii. 5. 6, 16, 6. 19, vi. 6. 13, vii. 2. 31.

ἀπιστίᾱ, ᾱς [R. πιθ], *distrust, suspicion, treachery*, ii. 5. 4, iii. 2. 4, 8; with πρός and the acc. of the person, ii. 5. 21.

ἄπιστος, ον [R. πιθ], *not to be trusted, untrustworthy, faithless*, vii. 7. 23, 24; with the dat., ii. 4. 7.

ἀπιτέον [ἰτέον], verbal of εἶμι], with ἐστί, *one must go, must depart*, v. 3. 1.

ἄπλετος, ον [R. πλα], *not to be filled* or *measured, great, tremendous*, iv. 4. 11.

ἁπλόος, όη, όον, contr. οῦς, ῆ, οῦν [R. πλα], *simple, frank, straightforward*, Lat. *simplex*, v. 8. 18; τὸ ἁπλοῦν, *sincerity*, ii. 6. 22.

ἀπό, by elision and euphony, ἀπ' or ἀφ', prep. with gen. [Lat. *ab*, Eng. OFF, OF], *from*, *off*, *away from*. Used of place, including persons and things; of time; and of source in its broadest sense, including cause and means. Of place, including separation and distance, *from*, *away from*, i. 1. 2, 8. 15, 28, 9. 6, iii. 4. 24, iv. 3. 5, v. 4. 31, vi. 3. 8, vii. 3. 12. Of time, *from*, *after*, *starting from*, i. 7. 18, ii. 6. 30, v. 6. 23, vii. 5. 6, 8; ἀπὸ τούτου, *from this time on*, ii. 6. 5; ἀφ' οὗ, *since*, iii. 2. 14. Of source, including origin, i. 5. 10, ii. 3. 14, 4. 13, iii. 1. 12, vi. 1. 22, vii. 2. 37; descent, ii. 1. 3, vii. 8. 17; cause, *on*, *upon*, ii. 5. 32, iv. 1. 5; means, *by*, *out of*, *by the aid of*, i. 1. 9, ii. 6. 5, v. 3. 4, 5. 1, vii. 7. 9. In the *cōnstrūctiō praegnāns*, οἱ ἀπὸ τῶν οἰκιῶν, *the people in the houses*, v. 2. 24, 25, *cf.* ii. 2. 16, iii. 4. 43. Phrases: ἀπὸ ἵππου, *on horseback*, i. 2. 7; *cf.* iii. 3. 10; ἀπὸ τῶν θεῶν ἄρχεσθαι, *start out from the gods*, *supplicate them before beginning an undertaking*, vi. 3. 18, *cf.* ii. 5. 7; εὐθὺς ἀφ' ἑσπέρας, *just after nightfall*, vi. 3. 23. In composition ἀπό signifies *from*, *away*, *off*, *in return*, *back*, but is sometimes simply intensive, and sometimes almost neg. (arising from the sense of *off*).

ἀποβαίνω [R. **βα**], *step off*, esp. from a ship, *disembark*, Lat. *ēgredior*, with εἰς or ἐπί and the acc. of place, v. 7. 9, vi. 2. 17, 19, 3. 2; *issue*, *result*, *come true*, vii. 8. 22.

ἀποβάλλω [**βαλλω**], *cast off* or *away*, *lose*, iv. 6. 10, vi. 1. 21, vii. 6. 31.

ἀποβιβάζω (*βιβάζω*, *βιβαδ-*, *-βιβάσω* or *βιβῶ*, *-εβίβασα* [R. **βα**], *make go*, causative to *βαίνω*), *cause to go off*, *disembark*, i. 4. 5.

ἀποβλέπω [*βλέπω*], *look away from* all other objects at one, *look steadily*, with εἰς and the acc. of the thing, i. 8. 14; as a dog towards his master's table, *look with longing eye*, of a dependant, vii. 2. 33.

ἀπογιγνώσκω [R. **γνω**], *give up the intention of*, with the gen., i. 7. 19.

ἀποδεδράκᾶσιν, see *ἀποδιδράσκω*.

ἀποδείκνῡμι [R. 1 **δακ**], *point out*, *make known*, v. 8. 7, 11; *show to*, *direct*, with the inf., ii. 3. 14; *appoint*, i. 1. 2, 9. 7; mid., *set forth one's views*, *declare*, with or without *γνώμην*, and with a clause with *ὅτι* or with inf., v. 2. 9, 5. 3, 6. 37; pass., *be declared*, vii. 1. 26.

ἀποδέρω (*δέρω*, *δερῶ*, *ἔδειρα*, *δέδαρμαι*, *ἐδάρην* [R. **δαρ**], *flay*), *take the hide off*, *flay*, *skin*, iii. 5. 9.

ἀποδέχομαι [R. 2 **δακ**], *receive at the hands of*, *accept*, vi. 1. 24.

ἀποδημέω, *ἀποδημήσω* [R. **δα**], *be from home*, *go abroad*, vii. 8. 4.

ἀποδιδρασκω (*-διδρᾶσκω*, *δρα-*, *-δράσομαι*, *-έδρᾱν*, *-δέδρᾱκα* [root **δρα**, *run*, *cf.* Eng. TREAD], *run*), *run away*, *desert*, *escape by stealth*, i. 4. 8, ii. 2. 13, iv. 6. 3, v. 6. 34, vii. 6. 36; *abandon*, with acc., vi. 4. 8; *withdraw*, *hide oneself*, with εἰς and the acc. of the place, ii. 5. 7.

ἀποδίδωμι [R. **δο**], *give back* or *up*, *restore*, *deliver*, iv. 2. 19, 23, v. 3. 6, 7, vii. 5. 5, 6. 2, 3, 8. 6; *return* what is due, *pay*, with or without *μισθόν*, i. 2. 11, 12, 4. 15, vii. 5. 4, 7. 34; *fulfil* a promise, i. 7. 5, vii. 6. 22; mid., *sell*, vii. 2. 3, 6, 8. 2, 6.

ἀποδοκεῖ [R. **δοκ**], *it displeases*, with dat. and inf., ii. 3. 9.

ἀποδοῦναι, see *ἀποδίδωμι*.

ἀποδραίη, ἀποδρᾶναι, see *ἀποδιδράσκω*.

ἀποδραμοῦμαι, see *ἀποτρέχω*.

ἀποδύω [*δύω*], *strip off*, *spoil* the slain, v. 8. 23; mid. with 2 aor. act., *throw off* (a garment), iv. 3. 17.

ἀποδώσει, see *ἀποδίδωμι*.

ἀποθανεῖν, see *ἀποθνῄσκω*.

ἀποθνῄσκω [*θνῄσκω*], *die off*, *die*, *be killed*, *fall in battle*, i. 6. 11, 9. 31, ii. 6. 20, iv. 1. 18, v. 1. 17;

be put to death, ii. 1. 10, iii. 1. 13, v. 3. 5, vii. 4. 7; with ὑπό and gen., *by, at the hands of*, ii. 6. 29, v. 1. 15, vii. 5. 13; the manner of death is expressed by the dat. or by a partic., iii. 1. 13, 2. 18, v. 7. 19, vii. 2. 32. οἱ ἀποθανόντες, *the dead, the fallen*, iii. 4. 5, iv. 2. 23.

ἀποθύω [R. 2 θυ], *sacrifice* as due, *offer up, pay a vow*, Lat. *uōtum soluō*, with cognate acc., iii. 2. 12, iv. 8. 25.

ἀποικίᾱ, ᾱς [R. Fικ], *colony, settlement*, Lat. *colōnia*, iv. 8. 22.

ἄποικος, ον [R. Fικ], *away from home; πόλις ἄποικος, a colony*, v. 3. 2, vi. 2. 1; as subst., ἄποικοι, *colonists*, Lat. *colōnī*, v. 5. 10, vi. 1. 15.

ἀποκαίω, Att. **ἀποκάω** [καίω], *burn off;* of a blizzard, *freeze off*, Lat. *adūrō*, iv. 5. 3, vii. 4. 3.

ἀποκαλέω [R. καλ], *call off, call aside*, Lat. *sēuocō*, vii. 3. 35.

ἀποκάμνω [κάμνω], *grow weary, fail, flag*, iv. 7. 2.

ἀπόκειμαι [κεῖμαι], *be laid away, be laid up in store*, ii. 3. 15, vii. 7. 46.

ἀποκλείω [κλείω], *shut off, cut off, exclude*, iv. 3. 20; with the gen., vi. 6. 13; *shut*, vii. 6. 24.

ἀποκλίνω (κλίνω, κλιν-, κλινῶ, ἔκλινα, κέκλιμαι, ἐκλίθην or -εκλίνην [root κλι, *lean, cf.* κλίμαξ, Lat. *inclīnō, bend, clīuus, declivity, lībra, balance*, Eng. LEAN, LID], *bend*), intr., *turn aside, turn off the road*, ii. 2. 16.

ἀποκόπτω [κόπτω], *cut off, strike off*, vii. 4. 15; *beat off from*, of an enemy, iii. 4. 39, iv. 2. 10; with ἀπό and gen. of the place, iv. 2. 17.

ἀποκρίνομαι [κρίνω], *give a decision, answer*, Lat. *respondeō*, abs., i. 4. 16, ii. 3. 20, vii. 2. 26, or with cognate acc., ii. 5. 42, iii. 3. 3, or with a rel. clause, ii. 1. 9; the *person to whom* is expressed by the dat., i. 4. 14, vi. 6. 34, vii. 7. 4, the *thing to which* by πρός and acc., ii. 5. 39, v. 4. 8; the answer itself may be a direct quotation, with or without ὅτι, i. 6. 8, 8. 16, ii. 1. 22, 4. 5, iv. 8. 6, vii. 1. 22, or indirect with ὅτι, i. 3. 20, 8. 13, iv. 5. 10, v. 4. 8, vii. 2. 10.

ἀποκρύπτω [κρύπτω], *hide from, conceal*, i. 9. 19, iv. 4. 11.

ἀποκτείνω [κτείνω], with ἀποθνήσκω (*q.v.*) serving as passive, *kill off, put to death, slay*, i. 1. 3, 7, 2. 20, ii. 1. 8, 3. 23, iv. 7. 22, v. 7. 16, vi. 4. 24, vii. 1. 28.

ἀποκτίννῡμι [κτίννῡμι, not Attic, collateral form of κτείνω], only pres. and impf., *kill*, vi. 3. 5, 5. 28.

ἀποκωλύω [κωλύω], *hinder from, prevent*, with the acc. and the gen., iii. 3. 3; with the acc. and μή with inf., vi. 4. 24.

ἀπολαμβάνω [λαμβάνω], *take from, take back, receive back, recover, regain*, i. 2. 27, 4. 8, vii. 3. 31, 7. 25, 8. 6; pass., *be cut off*, as a military phrase, ii. 4. 17; *cf.* iv. 3. 20 (where editions differ).

ἀπολείπω [λείπω], *leave behind, forsake, desert, abandon*, i. 4. 8, ii. 6. 12, iv. 2. 15, vi. 2. 12; *leave open, leave a space*, vi. 5. 11; mid. and pass., *fall behind, be parted from*, iv. 3. 22, v. 8. 16; with the gen., v. 4. 20, vi. 3. 26.

ἀπόλεκτος, ον [R. λεγ], *selected, picked*, ii. 3. 15.

ἀπολῃφθῆτε, ἀπολήψονται, see ἀπολαμβάνω.

ἀπόλλῡμι (ὄλλῡμι, ὀλ-, ὀλῶ, ὤλεσα, ὠλόμην, -ολώλεκα, or ὄλωλα [root ολ, *destroy, cf.* Lat. *ab-oleō, destroy*], *destroy*), *destroy utterly, kill, lose*, ii. 4. 3, 5. 39, iii. 2. 4, vi. 6. 23; with ὑπό and the gen. of agent, iii. 4. 11, vii. 2. 22; mid. with 2 pf. and plpf. act., *perish, die, be lost, be ruined*, i. 2. 25, ii. 5. 41, iii. 1. 2, 38, vii. 1. 19, 4. 12; with ὑπό and the gen. of cause or the dat. of manner, i. 5. 5, v. 3. 3, 8. 2, vii. 4. 5.

Ἀπόλλων, ωνος, acc. ωνα and ω, voc. Ἄπολλον, *Apollo*, one of the greatest of the divinities of the

Greeks, son of Zeus and Leto, twin brother of Artemis. His birthplace was Delos. He was the god of prophecy, his most famous oracle being at Delphi, iii. 1. 6, of music (*cf.* i. 2. 8), and of poetry. As god of archery and preserver of health, the Greeks made thank-offerings to him for their safe return, v. 3. 4, *cf.* vii. 8. 3.

Ἀπολλωνίᾱ, ᾱς, *Apollonia*, a town in the district of Teuthrania in Mysia, east of Pergamus. The exact site of it is not known. vii. 8. 15.

Ἀπολλωνίδης, ου, *Apollonides*, a pretended Boeotian among the captains of Proxenus. Having given cowardly advice, he was discovered to be a Lydian, and was driven off, iii. 1. 26–32.

ἀπολογέομαι, ἀπολογήσομαι, *etc.* [R. λεγ], *say in defence, offer a defence*, with περί and the gen., v. 6. 3.

ἀπολύω [λύω], *loose from, acquit*, with gen. of the charge, Lat. *absoluō culpae*, vi. 6. 15, 16.

ἀπολωλέκατε, see ἀπόλλῡμι.

ἀπομάχομαι [R. μαχ], *fight off, resist*, Lat. *repūgnō*, vi. 2. 6.

ἀπόμαχος, ον [R. μαχ], *not fighting*; hence, *disabled* or *non-combatant*, iii. 4. 32, iv. 1. 13.

ἀπονοστέω (νοστέω, νοστήσω [νόστος, ὁ, *a return home*], *go home*), *return home*, iii. 5. 16.

ἀποπέμπω [πέμπω], *send off* or *back, despatch, send* what is due, *remit*, i. 1. 8, 7. 8, iii. 1. 9, vii. 7. 51; with πρός and the acc. of the person, or εἰς or ἐπί with the acc. of the place, i. 1. 3, 2. 1, 20, or with the acc. and the inf., vii. 4. 2; mid., *send from oneself, dismiss*, i. 1. 5, vii. 7. 8, 23.

ἀποπήγνῡμι [R. παγ], *freeze*; mid., of blood, *freeze, curdle*, Lat. *concrēscō*, v. 8. 15.

ἀποπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα [R. πεδ], *leap*), *spring away*, iii. 4. 27.

ἀποπλέω [R. πλεF], *sail off, away*, or *back*, hence, *sail home*, i. 3. 14, v. 4. 12, vi. 6. 9, vii. 1. 4; with ἐκ and the gen. of the place, vii. 1. 38, 2. 5.

ἀπόπλοος, Att. **ἀπόπλους,** ὁ [R. πλεF], *a sailing back, homeward voyage*, v. 6. 20.

ἀποπορεύομαι [R. περ], *journey away, depart*, vii. 6. 33, 7. 8.

ἀπορέω, ἀπορήσω, *etc.* [R. περ], *be without ways and means, be in doubt, perplexed, at a loss*, act. and mid., iii. 5. 8, v. 6. 30, vi. 1. 21, vii. 3. 20; with the dat. of cause, i. 3. 8, 5. 13; with an indir. question, vii. 3. 29; with the inf., vi. 1. 22; *be in want of, lack*, with the gen., i. 7. 3, v. 1. 11.

ἀπορίᾱ, ᾱς [R. περ], *lack of ways and means, difficulty, perplexity, embarrassment*, i. 3. 13, ii. 5. 9, vi. 6. 11; *lack, want*, with the gen., ii. 5. 9; pl., *difficulties, straits*, iii. 1. 12, 26.

ἄπορος, ον [R. περ], *without ways and means, without resources*, of persons, Lat. *inops*, ii. 5. 21; with the inf., v. 6. 20; of roads, mountains, or rivers, *impassable, unfordable*, Lat. *inuius*, ii. 4. 4, 5. 18, iii. 2. 22; neut., ἄπορόν ἐστι, *it is impracticable*, iii. 3. 4, vi. 6. 23; subst., ἄπορον, *obstacle*, Lat. *impedīmentum*, iii. 2. 22. Phrase, ἐν ἀπόροις εἶναι, *be at a loss, in straits*, vii. 6. 11, 38.

ἀπόρρητος, ον [R. 1 Fερ], *not to be told, secret*, Lat. *sēcrētus* (for *īnfandus* and *nefandus* mean *unutterable, abominable*; so ἀπόρρητος, but not in Anab.), i. 6. 5; ἐν ἀπορρήτῳ, Lat. *sēcrētō, under seal of secrecy*, vii. 6. 43.

ἀπορρώξ, ῶγος, ὁ, ἡ [root Fρακ, *break, cf.* ῥήγνῡμι, *break*, Lat. *frangō, break*, Eng. BREAK, BREACH], *broken off*; with πέτρᾱ, *sheer*, Lat. *abruptus*, vi. 4. 3.

ἀποσήπω (σήπω, σαπ-, σήψω, σέσηπα, ἐσάπην, *make rot*), *make rot off*; pass., with perf. act., *rot*

off, lose by rotting, iv. 5. 12, v. 8. 15.

ἀποσκάπτω (σκάπτω, σκαφ-, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἐσκάφην, *dig*), *dig off;* with τι, *cut off by a trench*, Lat. *trānsuersam fossam obdūcō*, ii. 4. 4.

ἀποσκεδάννῡμι [σκεδάννῡμι], *scatter to the winds;* mid. and pass., *be dispersed, straggle*, iv. 4. 9, 15, vi. 1. 1.

ἀποσκηνόω [R. σκα], *encamp apart from*, iii. 4. 35.

ἀποσπάω [R. σπα], *draw off, withdraw*, trans., i. 8. 13; intr., *separate from, withdraw*, i. 5. 3 (some read mid.), vii. 2. 11; pass., *be separated from*, with the gen. or with ἀπό and the gen., ii. 2. 12 (some read act.), vii. 3. 41.

ἀποσταυρόω (σταυρόω, ἐσταύρωσα, -ἐσταύρωμαι, ἐσταυρώθην [R. στα], *fence with pales*), *stake off*, *i.e.* by driving in stakes along the top of a rampart, vi. 5. 1.

ἀποστέλλω [στέλλω], *send back*, ii. 1. 5.

ἀποστερέω [στερέω], *defraud, rob, despoil*, with two accs. or abs., vi. 6. 23, vii. 6. 9, 7. 48.

ἀποστῆναι, see ἀφίστημι.

ἀποστρατοπεδεύομαι [R. στρα + R. πεδ], *encamp away from*, vii. 7. 1; with the gen., iii. 4. 34.

ἀποστρέφω [στρέφω], *turn back, induce to return*, ii. 6. 3.

ἀποστροφή, ῆς [ἀποστρέφω], *a turning back, retreat, place of refuge*, Lat. *perfugium*, ii. 4. 22, vii. 6. 34.

ἀποσῡλάω (σῡλάω, σῡλήσω, *etc.* [R. σκυ], *strip, spoil*, Lat. *spoliō*), *strip off, plunder*, i. 4. 8.

ἀποσχεῖν, ἀπόσχωμεν, see ἀπέχω.

ἀποσῴζω [R. σαϝ], *lead back in safety*, with εἰς and the acc. of the place, ii. 3. 18.

ἀποταφρεύω (ταφρεύω, ταφρεύσω, ἐτάφρευσα, -τετάφρευμαι [τάφρος], *make a trench*), *trench off, draw a trench* (the Lat. *uāllō fossāque mūniō* includes both this word and ἀποσταυρόω, *q.v.*), vi. 5. 1.

ἀποτείνω [τείνω], *reach out, extend;* pass. with ἐκ and the gen. and εἰς and the acc., i. 8. 10.

ἀποτειχίζω [τειχίζω], *wall off, build an intercepting wall*, ii. 4. 4.

ἀποτέμνω [τέμνω], *cut off, sever*, of heads, iii. 1. 17, iv. 7. 16; in the pass. the part cut off may be retained in the acc., or changed to the nom., i. 10. 1, ii. 6. 1; as a military phrase, *cut off, intercept*, Lat. *intercipiō, interclūdō*, in the pass., iii. 4. 29.

ἀποτίθημι [R. θε], *put away, store away*, ii. 3. 15.

ἀποτίνω (τίνω, τίσω, ἔτῑσα, τέτῑκα, τέτισμαι, ἐτίσθην [R. τι], *pay*), *pay back, pay what is due*, vii. 6. 16; mid., *exact payment, punish, requite*, iii. 2. 6.

ἀποτμηθέντες, see ἀποτέμνω.

ἀπότομος, ον [τέμνω], *cut off, steep, sheer*, iv. 1. 2.

ἀποτρέπω [τρέπω], *turn off;* mid., *turn aside* or *back, return*, iii. 5. 1, vii. 6. 11.

ἀποτρέχω [τρέχω], *run away* or *back, escape*, v. 2. 6, vii. 6. 5.

ἀποφαίνω [R. φα], *show forth;* mid., *show oneself* or something of *one's own, appear, declare*, i. 6. 9, v. 7. 12.

ἀποφεύγω [R. φυγ], *flee away, flee too far* to be caught, *escape*, i. 4. 8, ii. 2. 13, iii. 4. 9, vii. 1. 20; οἱ ἀποφυγόντες, *the fugitives*, v. 7. 19.

ἀπόφραξις, εως, ἡ [φράττω, *fence in*, root φρακ, *shut in*, *cf.* Lat. *farciō, cram, frequēns, repeated, full*, Eng. BOROUGH, BORROW], *a fencing off, blockade*, iv. 2. 25, 26.

ἀποχωρέω [χωρέω], *go away from, retreat, withdraw*, i. 10. 13, iv. 2. 21, v. 2. 22, vii. 3. 26; with ἐκ or ἔξω and the gen., or with πρός or εἰς and the acc., i. 2. 9, iii. 4. 15, iv. 3. 24, v. 7. 16.

ἀποψηφίζομαι [ψηφίζω], *vote away from, vote against, reject by vote*, i. 4. 15.

ἀπρόθῡμος, ον [R. 1 θυ], *not eager, unwilling*, vi. 2. 7.

ἀπροσδόκητος, *ον* [*προσδοκάω*], *unexpected; ἐξ ἀπροσδοκήτου, unexpectedly*, Lat. *ex imprōuīsō*, iv. 1. 10.

ἀπροφασίστως, adv. [R. **φα**], *without offering excuses, without evasion*, ii. 6. 10.

ἅπτω (*ἀφ-*), *ἅψω, ἧψα, ἧμμαι, ἥφθην* [*cf.* Lat. *aptus, fit*, Eng. *apse*], *lay hold of;* mid., *touch, undertake, engage in*, with the gen., i. 5. 10, v. 6. 28.

ἀπώλετο, see *ἀπόλλῡμι*.

ἄρα, post-positive particle of inference, *therefore, accordingly, indeed, then, it seems, certainly.* *ἄρα* denotes a connexion of events, and adds something new to what has already been said, or is used by way of oblique reference; i. 7. 18, ii. 2. 3, iv. 2. 15, v. 6. 29, 7. 5, vii. 4. 13, 6. 11. It often follows *εἰ* or *ἐάν*, and in this connexion means *perhaps*, ii. 4. 6, iii. 2. 22, v. 1. 13.

ἆρα, interrogative particle denoting anxiety on the part of the questioner, *surely? indeed?*, but often its meaning can be best expressed in Eng. by the intonation. When it is followed by *οὐ*, an affirmative answer is expected, Lat. *nōnne*, by *μή*, a negative, Lat. *num*, iii. 1. 18, vi. 5. 18, vii. 6. 5, 7. 54.

Ἀραβία, *ᾱς*, *Arabia*, a large peninsula in the southwestern part of Asia, lying between the Red Sea and the Persian Gulf, bounded on the north by Syria, and separated from Mesopotamia by the Euphrātes. It included *Arabia Petraea*, *ἡ Πετραία*, *Arabia Dēserta*, *ἡ ἔρημος*, and *Arabia Fēlīx*, *ἡ εὐδαίμων*. The ancients used the word in a wider sense than we do, including the neighbouring tracts inhabited by nomadic tribes; so i. 5. 1, of a district still called Irak-al-Arabi. The greater part of Arabia is a desert; on the western coast is a strip of fertile land.

Ἀράξης, *ου*, the *Araxes*, an affluent of the Euphrātes, above the Tigris, called by other authors Χαβώρας and Ἀβόρρας, now Chabûr, i. 4. 19. The name Araxes is applied by other writers to the Phasis of Xenophon.

ἄρατω, see *αἴρω*.

Ἀρβάκᾱς, *ου*, *Arbacas*, ruler of Media at the time of the retreat of the Ten Thousand, vii. 8. 25.

Ἀρβάκης, *ου*, *Arbaces*, one of the four generals of the king's army, commanding 300,000 men, i. 7. 12.

Ἀργεῖος, *ᾱ, ον* [*Ἄργος, τό, Argos*], *of Argos* or *Argolis*, as subst. masc., *an Argive*, iv. 2. 13, 17. Argos, the capital of Argolis or Argeia, was situated in a level plain a little to the west of the Inachus, and was, according to Greek tradition, the oldest city in Peloponnēsus. Said to have been built by Inachus, it was in mythological times the capital city of Danaus, Acrisius, and Orestes. In Homer Argos is subordinate to Mycēnae. On its first appearance in history, about 750 B.C., it was the most important city in the peninsula. Owing to destructive wars with Sparta, its power declined, and it took no part in the Persian wars, but, having partially recovered, sided with the Athenians in the Peloponnesian war. It was famous for its worship of Hera.

ἀργός, *όν* [R. **Fεργ**], *without labour, idle, lazy*, iii. 2. 25.

ἀργύρεος, *ᾱ, ον*, contr. **ἀργυροῦς,** *ᾶ, οῦν* [*ἄργυρος, ὁ, silver, ἀργός, shining, bright*, root **αργ**, *bright*, *cf.* Lat. *argūō, make clear, argentum, silver*], *of silver, silver*, iv. 7. 27, vii. 3. 27.

ἀργύριον, *τό* [*cf. ἀργύρεος*], *silver*, esp. coined, *money*, i. 4. 13, ii. 6. 16, v. 3. 9, vii. 7. 53.

ἀργυρόπους, *οδος, ὁ, ἡ* [*cf. ἀργύρεος* + R. **πεδ**], *with silver foot, silver footed*, iv. 4. 21.

Ἀργώ, *οῦς, ἡ*, the *Argo*, the ship in which Jason and the Argonauts sailed from Iolcos to Colchis to

fetch the golden fleece for King Pelias. She was built of pine from Mt. Pelion, and at her stern was a piece of the talking oak of Dodōna. vi. 2. 1.

ἄρδην, adv. [**ἀείρω**], *raised up, i.e.* from the ground up, *wholly, quite*; *ἄρδην πάντες, all together*, vii. 1. 12.

ἄρδω, impf. *ἦρδον, water*, of land, *irrigate*, Lat. *inrigō*, ii. 3. 13.

ἀρέσκω (ἀρε-), *ἀρέσω, ἤρεσα, ἠρέσθην* [R. **αρ**], *please, suit*, ii. 4. 2.

ἀρετή, *ῆς* [R. **αρ**], *fitness*, esp. in war, *bravery, valour, magnanimity*, Lat. *uirtūs*, i. 4. 9, ii. 1. 12, iv. 7. 12, vi. 4. .8; *good service* towards one, with *περί* and the acc., i. 4. 8.

ἀρήγω, *ἀρήξω, ἤρηξα* [R. **αρκ**], *help*, esp. in war, *succour, save*, i. 10. 5.

Ἀρηξίων, *ωνος*, ὁ, *Arexion*, of Parrhasia in Arcadia, soothsayer to the Greek army after the desertion of Silānus, vi. 4. 13, 5. 2, 8.

Ἀριαῖος, ὁ, *Ariaeus*, the lieutenant-general of Cyrus, and commander of his barbarian force. He held the left wing at Cunaxa, and was the only one of the friends of Cyrus who escaped alive, i. 8. 5, 9. 31. After exchanging oaths of fidelity and alliance with the Greeks, he deserted them, and joined Tissaphernes, ii. 1. 4, 2. 1, 8, 4. 9, 5. 39, 6. 28, iii. 5. 1.

ἀριθμός, ὁ [R. **αρ**], *number*, Lat. *numerus, numbering, enumeration*, i. 7. 10, v. 3. 3, vii. 7. 36; *ἀριθμῷ, in number*, Lat. *numerō*, v. 6. 12. Phrases: *ἀριθμὸν ποιεῖν, hold a count, census*, i. 2. 9, vii. 1. 7; *ἀριθμὸς τῆς ὁδοῦ, extent of the march*, ii. 2. 6, vii. 8. 26.

Ἀρίσταρχος, ὁ, *Aristarchus*, the successor of Cleander as Spartan harmost at Byzantium, vii. 2. 5. He was corrupted by Pharnabazus, and acted in hostility to the Greeks under Xenophon, vii. 2. 7, 12, 3. 2 ff.

ἀριστάω, *ἀριστήσω, etc.* [*ἄριστον*], *take breakfast, breakfast*, Lat. *prandeō*, iii. 3. 6, iv. 3. 10, vi. 3. 24, 5. 21, vii. 3. 9.

Ἀριστέας, *ου, Aristeas*, a Chian, a brave commander of a company of light-armed troops, and especially useful in volunteer service, iv. 1. 28, 6. 20.

ἀριστερός, *ά, όν, left*, Lat. *sinister*, ii. 3. 11, iv. 2. 28; esp. in fem. without *χείρ*, as *ἐν ἀριστερᾷ, ἐξ ἀριστερᾶς, on the left*, ii. 4. 28, iv. 8. 2, vi. 1. 14.

Ἀρίστιππος, ὁ, *Aristippus*, of the noble family of the Aleuadae in Larissa, Thessaly. He received money from Cyrus with which he raised an army against a hostile faction in Thessaly, and afterwards sent the army under Menon to join Cyrus, i. 1. 10, 2. 1, ii. 6. 28.

ἄριστον, *τό* [*cf. ἠρι, early*], an *early meal*, Lat. *prandium*, generally translated *breakfast*, although corresponding more nearly in time and nature to the English *luncheon*, French *déjeuner à la fourchette*, i. 10. 19, ii. 3. 5, vi. 5. 1; *ἐκ τοῦ ἀρίστου, after breakfast*, iv. 6. 21.

ἀριστοποιέομαι, *ἀριστοποιήσομαι, ἠριστοποιησάμην* [*ἄριστον* + **ποιέω**], *get one's breakfast ready*, iii. 3. 1, iv. 6. 8.

ἄριστος, *η, ον* [R. **αρ**], *fittest* in any sense, serving as sup. of *ἀγαθός*; hence, *bravest, noblest, most eminent* in rank, i. 5. 7, 6. 1, 8. 27, 9. 3, ii. 2. 20, iii. 1. 24, iv. 2. 28; of things, *best, most advantageous*, i. 3. 12, v. 6. 28. Neut. pl. *ἄριστα* as adv., *in the best way, most successfully*, i. 9. 5, iii. 1. 6.

Ἄριστων, *ωνος*, ὁ, *Ariston*, an Athenian, chosen as one of the envoys to the Sinopeans, v. 6. 14.

Ἀριστώνυμος, ὁ, *Aristonymus*, a captain of heavy-armed troops, conspicuous for his bravery. He came from Methydrium in Arcadia. iv. 1. 27, 6. 20, 7. 9, 11, 12.

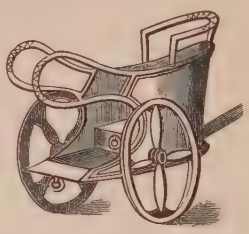
Ἀρκαδικός, ή, όν [Ἀρκάς], *belonging to Arcadia, Arcadian;* τὸ Ἀρκαδικόν, *the Arcadian force*, iv. 8. 18.

Ἀρκάς, άδος, ὁ, *an Arcadian*, i. 2. 1, ii. 1. 10, vi. 1. 11, vii. 3. 23. Arcadia was the country in the centre of Peloponnēsus, mountainous and surrounded by mountains, and watered by many streams, esp. the Alphēus. The Arcadians were a strong, brave, and active race, of a simplicity of life which has been exaggerated by poets into an ideal excellence. They were devoted to hunting and pastoral pursuits. They worshipped especially Pan and Artemis. They were fine soldiers, and, with the Achaeans, formed more than half of the Greek force of Cyrus, vi. 2. 10.

ἀρκέω, ἀρκέσω, ἤρκεσα [R. **αρκ**], *suffice, be sufficient* or *enough*, with or without the dat. of the person, also with inf., v. 1. 13, 7. 11, 8. 13, vii. 5. 3; with πρός and the acc. of the thing, ii. 6. 20; partic. ἀρκῶν as adj., *enough*, v. 6. 1, vi. 4. 6.

ἄρκτος, ἡ [*cf.* Lat. *ursus, bear*], *bear, she-bear*, i. 9. 6; the constellation *Ursa Māior, the North;* so in the phrase πρὸς ἄρκτον, *towards the North*, i. 7. 6, iii. 5. 15.

ἅρμα, ατος, τό [R. **αρ**], *chariot*, Lat. *currus*, either the war-chariot (the only sort mentioned in the Anab., i. 2. 17, 8. 20, and only of the Persians), or for racing. The two sorts were essentially the same, but among the Greeks the war-chariot belongs to the Heroic Age. The Persian war-chariots were sometimes fitted with scythes, ἅρματα δρεπανηφόρα, i. 7. 10 ff., 8. 10. See *s.v.* δρεπανηφόρος. The ἅρμα was low and broad, to prevent its upsetting, and was open behind. It consisted of the δίφρος or body (see *s.v.* δίφρος), axle (ἄξων), wheels, and pole. In the war-chariot the δίφρος was large



No. 7.

enough, as the name implies, to accommodate both the warrior and his driver (see *s.v.* ἡνίοχος). It consisted of the floor, and of enclosing sides that protected the occupants. At the top of this barrier in front was a curved rim (ἄντυξ), which could be grasped by the hand or serve as a place to which to attach the reins. There were generally curved rims also at each side of the chariot behind, to assist in mounting. The chariot

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had a single axle and two wheels. The latter were of small diameter, and in the vase paintings have

generally four spokes. For an additional representation of the ἅρμα, see *s.v.* τέθριππον. Phrases: ἐφ' ἅρματος or ἐπὶ τοῦ ἅρματος, *in a chariot*, i. 2. 16, 7. 20; ἀπὸ τοῦ ἅρματος, with a verb of motion, *out of the chariot*, i. 8. 3.

ἁρμάμαξα, ης [R. αρ + ἅμα + R. αγ], *closed carriage*, luxurious, and used in travelling, esp. by women and children, i. 2. 16, 18.

Ἀρμενία, ᾱς, *Armenia*, a lofty table-land of Western Asia, part of the plateau of Irán. Of volcanic nature, it had many mountains, including Ararat, and numerous rivers, with the sources of the Tigris and the Euphrātes, iii. 5. 17, iv. 3. 1, 4. 1, 4. 4, 5. 34. No exact boundaries can be given, as the country has greatly varied in extent at different periods. The climate was severe in winter, but the valleys were fertile and produced a famous breed of horses. The people were hospitable, although rude, and still live in the manner described by Xen., iv. 5. 25 ff. The Armenians were perhaps the first nation to adopt Christianity.

Ἀρμένιος, ᾱ, ον [Ἀρμενία], *of* or *belonging to Armenia*, *Armenian*, iv. 3. 4, 5. 33.

Ἁρμήνη, ης, *Harmēne* (Ak Liman), a port town of the Sinopeans, about 50 stadia west of Sinōpe, vi. 1. 15, 17.

ἁρμοστής, οῦ [R. αρ], *one who sets in order*, *organizer*, *administrator*, *harmost*, a Spartan officer in charge of a district of the Perioeci, but also and generally one sent out by Sparta to govern a subject state, vi. 2. 13, vii. 2. 5. Xen. applies the title to the Sinopean governor of Cotyōra, v. 5. 19, 20.

ἄρνειος, ᾱ, ον [ἀρνός, *of a lamb*, gen. without nom. in use], *of lamb*, with κρέα, *lamb's meat*, *lamb*, iv. 5. 31.

ἁρπαγή, ῆς [R. ἁρπ], *a seizing*, *plundering*, *pillage*, v. 4. 16, vii. 1. 18; καθ' ἁρπαγήν, *after plunder*, iii. 5. 2.

ἁρπάζω (ἁρπαδ-), ἁρπάσω, ἥρπασα, ἥρπακα, ἥρπασμαι, ἡρπάσθην [R. ἁρπ], *snatch*, *snatch up*, *seize*, *capture*, iv. 6. 11, v. 2. 15, vi. 1. 8, 5. 18; *sweep away*, of a river, iv. 3. 6; *plunder*, *pillage*, *rob*, i. 2. 25, iv. 5. 12, vii. 5. 13; οἱ ἁρπάζοντες, *the pillagers*, i. 10. 3; perf. pass. partic., *carried off*, *stolen*, i. 2. 27.

Ἅρπασος, ὁ, the *Harpasus*, a river separating the Chalybes from the Scythīni, probably emptying into the Pontus and identical with the Acampsis (Charuk), iv. 7. 18.

Ἀρταγέρσης, ου, *Artagerses*, in command of the king's body-guard of cavalry at Cunaxa, and said to have been slain by Cyrus there, i. 7. 11, 8. 24.

Ἀρτακάμᾱς, ᾱ (Dor. gen.), *Artacamas*, satrap of Phrygia, vii. 8. 25.

Ἀρταξέρξης, ου [Pers. *Arta-Khshatra*, *Lord of the Times*], in the Anab. *Artaxerxes II.* (called Mnemon from his good memory), eldest son of Darīus II. and Parysatis, and king of Persia from 405 to 361 or 359 B.C., i. 1. 1, 3, 4. Against him Cyrus, his younger brother, made the expedition recorded in the Anab. His reign was a succession of wars, carried on with rebellious satraps and tributary princes. Of a weak and mild character, he left too much to the government of his slaves. Towards the end of his reign his eldest son, Darīus, formed an unsuccessful conspiracy to assassinate him. He was succeeded by his son Ochus (under the style of Artaxerxes III.), who gained the throne by causing the death of his two brothers.

Ἀρτάοζος, ὁ, *Artaozus*, a trusted friend of Cyrus, but after the battle of Cunaxa one of the king's party, ii. 4. 16, 5. 35.

'Αρταπάτης, ου, *Artapates*, the confidential attendant of Cyrus, slain upon his master's body at Cunaxa, i. 6. 11, 8. 28.

ἁρτάω, ἁρτήσω, *etc.* [**ἀείρω**], *hang on to, fasten* one thing to another, iii. 5. 10.

Ἄρτεμις, ιδος, ἡ, *Artemis*, daughter of Zeus and Leto, and twin-sister of Apollo. Like her brother, she spread pestilence and sudden death with her arrows, but protected those who loved her. She was the especial patroness of hunting, and as such was worshipped at Agrae in Attica, where also there was a yearly sacrifice in her honour to commemorate the victory over the Persians, iii. 2. 12. The Artemis of the renowned temple at Ephesus was an Asiatic divinity, the Anaitis-Aphrodîte of the Persians, having originally nothing in common with the Greek goddess. v. 3. 4, 6 ff.

ἄρτι, adv. [R. **αρ**], *just, just now*, iv. 6. 1, vii. 4. 7.

'Αρτίμᾱς, ᾱ (Dor. gen.), *Artimas*, satrap of Lydia, vii. 8. 25.

ἀρτοκόπος, ὁ [ἄρτος + root **κοπ**, *cook, cf.* Lat. *coquō*, *cook*], *baker*, iv. 4. 21.

ἄρτος, ὁ, *loaf of bread*, generally of wheat, but sometimes of barley, i. 9. 26, ii. 4. 28, iv. 5. 31, v. 3. 9; ἄρτοι ζύμῖται, *leavened* or *raised bread*, vii. 3. 21; τριχοίνικος ἄρτος, *three-quart loaf*, vii. 3. 23.

'Αρτούχᾱς, ᾱ (Dor. gen.), *Artūchas*, a general in the king's army, iv. 3. 4.

'Αρύστᾱς, ᾱ or ου, *Arystas*, an Arcadian, described as a great eater, vii. 3. 23 f.

'Αρχαγόρᾱς, ᾱ or ου, *Archagoras*, captain in the Greek army, exiled from Argos, iv. 2. 13, 17.

ἀρχαῖος, ᾱ, ον [**ἄρχω**], *from of old, old, ancient*, iii. 1. 4, iv. 5. 14, vii. 1. 28, 3. 28; Κῦρος ὁ ἀρχαῖος, *Cyrus the Elder*, i. 9. 1; τὸ ἀρχαῖον, adv., *formerly*, i. 1. 6.

ἀρχή, ῆς [**ἄρχω**], *beginning, origin;* so adv. ἀρχήν, *from the first, at first*, often followed by a neg. in the sense of *not at all*, vii. 7. 28; *the first place, sovereignty, rule, power, command*, ii. 1. 11, 3. 23, iii. 4. 8, vi. 1. 19, 2. 12; *government, province, empire, realm*, i. 1. 2, 5. 9, ii. 3. 29, vii. 2. 32, 5. 1.

ἀρχικός, ή, όν [**ἄρχω**], *fit to command*, ii. 6. 8, 20.

ἄρχω, ἄρξω, ἦρξα, ἦργμαι, ἤρχθην [**ἄρχω**], *begin, be first*, with the inf. or with the gen., i. 3. 1, 4. 15, iii. 1. 24, v. 7. 34, vii. 7. 17; *be the foremost*, hence *rule, command, lead, reign over*, abs., or with the gen. of persons, countries, or cities, i. 1. 8, 7. 11, 9. 1, 19, 10. 7, ii. 2. 5, 6. 21, v. 7. 10, vi. 6. 9; as subst., ἄρχων, *leader, chief, general, governor*, i. 1. 2, 8. 22, ii. 1. 3, iii. 1. 38, iv. 5. 28, v. 6. 8; a higher title than στρατηγός, vi. 1. 18, 2. 6; ὁ ἄρξᾱς, *the former ruler*, i. 4. 10, v. 7. 34; τὸ ἄρχειν, *the government*, ii. 1. 4; mid., *begin*, abs., with the gen., or with the inf., i. 8. 18, ii. 6. 14, iii. 2. 7, 9, v. 7. 13, vii. 2. 24; of the extent of a country, *begin with*, with ἀπό and the gen., vi. 4. 1; of a place, *begin from, start from*, with ἐκ and the gen., vi. 2. 18; pass., *be begun, be ruled*, with or without ὑπό and the gen., *obey*, i. 3. 15, 9. 4, ii. 6. 15, v. 7. 12; οἱ ἀρχόμενοι, *subjects, soldiers*, ii. 6. 19, iii. 2. 30. Phrases: πρὸς ἄλλον ἀρχομένους ἀπιέναι (others read ἄλλους ἄρχοντας, or ἀρξομένους, fut. pass.), *go into another's service, transfer one's allegiance*, ii. 6. 12; ἄρχεσθαι ἀπὸ τῶν θεῶν, *begin with the gods, consult the gods first*, vi. 3. 18.

ἄρχων, see ἄρχω.

ἄρωμα, ατος, τό [*cf.* Eng. ***aroma***], *spice, fragrant herbs*, i. 5. 1.

ἀσάφεια, ᾱς [σαφής], *obscurity, uncertainty*, iii. 1. 21.

ἀσέβεια, ᾱς [ἀσεβής], *irreverence, impiety*, iii. 2. 4.

ἀσεβής, *és* [*σέβομαι, worship, cf.* Lat. *seuērus, severe*], *irreverent, impious, sacrilegious,* Lat. *impius,* v. 7. 32; with *πρός* and gen., ii. 5. 20.

ἀσθενέω, *ἀσθενήσω* [*ἀσθενής*], *be weak, feeble, ill,* i. 1. 1, v. 8. 25, vi. 2. 18; *οἱ ἀσθενοῦντες, the sick, the men on the sick-list,* iv. 5. 19, v. 3. 1.

ἀσθενής, *és* [*σθένος, τό, strength*], *without strength, weak,* i. 5. 9.

Ἀσίᾱ, *ᾱs, Asia,* the continent separated from Europe, acc. to some of the ancient geographers, by the Tanais and the Cimmerian Bosphorus, acc. to others by the Phasis, or even the Araxes and the Caspian sea, and from Libya at the Isthmus of Suez. It was sometimes divided into Lower and Upper Asia, *τὰ κάτω Ἀσίᾱς* or *ἡ κάτω Ἀσίᾱ,* and *τὰ ἄνω Ἀσίᾱς,* or *ἡ ἄνω Ἀσίᾱ,* being the parts to the west and east of the Halys respectively. In the Anab. no such division is mentioned. v. 3. 6, vi. 4. 1, vii. 1. 2, 6. 32.

Ἀσιδάτης, *ου, Asidates,* a noble and wealthy Persian, captured by Xen., vii. 8. 9 ff.

Ἀσιναῖος, *ᾱ, ον* [*Ἄσινη, Asine*], *of* or *belonging to Asine;* subst., *an Asinaean,* v. 3. 4, 6. 36. Asine was a seaboard town of Laconia, between Gythium and Taenarum. Hence Neon the Asinaean is called Laconian, vii. 2. 29.

ἀσινῶς, adv. [*σίνομαι*], *harmlessly, without doing harm,* ii. 3. 27; *ὡς ἂν δυνώμεθα ἀσινέστατα, doing as little damage as possible,* iii. 3. 3.

ἄσῑτος, *ον* [*σῖτος*], *without food, in want of food,* ii. 2. 16, iv. 5. 11.

ἀσκέω, *ἀσκήσω* [*cf.* Eng. *ascetic*], *practise, cultivate,* Lat. *exerceō,* of a virtue, ii. 6. 25, vii. 7. 24.

ἀσκός, *ὁ, skin forming a bag, leathern bag,* but esp. *goat-skin bag,* used particularly for storing and in transporting wine, *wine-skin.* The raw side of the skin was kept inward, the seams were tightly sewed and pitched, and the neck closed by binding with a cord. *ἀσκοί* were used for carrying other commodities than wine, vi. 4. 23, and when inflated with air might be used as a float for a temporary pontoon bridge, iii. 5. 9 ff.

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ἄσμενος, *η, ον* [R. **ἁδ**], *well pleased;* always with a verb, where in Eng. an adv. is used, *with joy, with pleasure, gladly,* ii. 1. 16, v. 6. 22, vii. 2. 9, 6. 6.

ἀσπάζομαι (*ἀσπαδ-*), *ἀσπάσομαι* [R. **σπα**], *draw to oneself, embrace,* either at meeting or parting, *greet* or *take leave,* vi. 3. 24, vii. 1. 8, 40, 2. 23; *ἀσπάζεσθαι τὸν θεόν, bring one's parting greeting to the god* (*i.e.* by an offering), vii. 8. 23.

Ἀσπένδιος, *ὁ* [*Ἄσπενδος, Aspendus*], *native of Aspendus, an Aspendian,* i. 2. 12. Aspendus was an Argive colony in Pamphylia, about sixty stadia from the mouth of the Eurymedon. It early fell into the hands of the barbarians. Thrasybūlus was surprised and slain here, B.C. 389.

ἀσπίς, *ίδος, ἡ, shield,* in shape either oval or round. The large oval shield was an important part of the defensive armour of the hoplite, i. 2. 16, 5. 13, iii. 4. 47, vii. 4. 16, and covered him from the neck to the knees. It was convex on the outer side, so that it could on occasion be used in sacrifices to catch the blood of the victims, ii. 2. 9. About the outer edge ran a continuous rim of metal, fastened

with nails (*ἶτυς*, *q.v.*). See *s.v.* *ὁπλίτης*. The oval shield was often

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emblazoned with a device, either that of an individual or the common symbol of an entire state, as Λ on the shields of the Lacaedaemonians. A peculiar form of the oval shield, called Boeotian, had apertures at the sides. See *s.v.* *κνημίς*, where the illustration also shows the manner in which the shield was held. See further *s.v.* *ὅπλον*, where Hephaestus is fitting the metal 'handle' to the inside of the shield. The round or Argolic shield was similar to the oval shield in most respects except its

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shape, but was held differently. A bar ran across the centre, under which the left arm was slipped, the hand grasping any one of a succession of leathern loops that ran about the outer circle. Since the round shield was too small to cover in action the lower part of the body, a flap, generally of leather, was often attached to it. This might be ornamented. See *s.v.* *ξίφος* and *σάλπιγξ*. In historical times shields were made chiefly of bronze. Shields made of other materials, however, are mentioned; those carried by the Egyptians in the army of Cyrus were of wood, i. 8. 9, ii. 1. 6. When not in use the shield was protected by a leathern case, hence the expression *ἀσπίδες ἐκκεκαλυμμέναι*, i. 2. 16. Phrases: *παρ' ἀσπίδα*, *to the left*, since the shield was carried on the left arm, iv. 3. 26; *ἀσπὶς μυρίᾱ καὶ τετρακοσίᾱ*, *10,400 shield* (*i.e. men*), i. 7. 10.

Ἀσσυρίᾱ, *ᾱς*, *Assyria*, properly the long narrow territory on the Tigris, chiefly to the east, and extending as far as Media; in a later and wider sense, the great Assyrian empire, which extended to the Mediterranean and to Pontus, and which was destroyed towards the end of the seventh century B.C. by the Medes and Babylonians. To the Greeks with Cyrus Assyria meant the former district, as a province of the king, vii. 8. 25. In it were Arbēla and Gaugamēla.

Ἀσσύριος, *ᾱ*, *ον* [*Ἀσσυρίᾱ*], *Assyrian*, vii. 8. 15.

ἀσταφίς, *ίδος*, *ἡ*, collective subst., *dried grapes*, *raisins*, iv. 4. 9.

ἀστράπτω (*ἀστραπ-*), *ἤστραψα*, *flash*, *glitter*, i. 8. 8.

ἀσφάλεια, *ᾱς* [R. **σφαλ**], *security*, *personal safety*, Lat. *incolumitās*, v. 7. 10, vii. 6. 30.

ἀσφαλέστατα, see *ἀσφαλῶς*.

ἀσφαλέστερος, see *ἀσφαλής*.

ἀσφαλής, *ές* [R. **σφαλ**], *not liable to be tripped up*, hence *sure*, *safe*, *secure*, Lat. *incolumis* or *tūtus*, iv. 3. 12, v. 2. 20, vi. 4. 27, vii. 3. 3; comp. *ἀσφαλέστερος*, *safer*,

surer, iii. 2. 19, 36; vi. 2. 13. Phrases: *ἐν ἀσφαλεῖ, ἐν τῷ ἀσφαλεῖ, in security, in a safe place*, iv. 7. 8, v. 6. 33; *ἐν ἀσφαλεστέρῳ, in greater security*, iii. 2. 36; *ἐν ἀσφαλεστάτῳ, in the safest place*, i. 8. 22.

ἄσφαλτος, *ἡ* [*cf.* Eng. *asphalt*], *asphalt*, a mineral pitch, soft and combustible, used as a cement or as mortar, ii. 4. 12.

ἀσφαλῶς, adv. [R. **σφαλ**], *firmly, safely, without danger*, i. 3. 19, iii. 4. 6, vi. 3. 7; sup. *ἀσφαλέστατα*, i. 3. 11, iii. 2. 27.

ἀσχολία, *ᾱς* [R. **σεχ**], *lack of leisure, business*, Lat. *negōtium*; pl., *engagements*, vii. 5. 16.

ἀτακτέω [R. **τακ**], *be disorderly, be undisciplined*, v. 8. 21.

ἄτακτος, *ον* [R. **τακ**], *in disorder, not in battle array, undisciplined*, i. 8. 2, iii. 4. 19, v. 4. 21.

ἀταξίᾱ, *ᾱς* [R. **τακ**], *disorder, insubordination, lack of discipline*, opp. to *εὐταξίᾱ*, iii. 1. 38, 2. 29, v. 8. 13.

ἀτάρ, adversative conj., *but, but yet*, Lat. *at*, always standing first in its sentence, and introducing an objection or a self-correction in the form of a question, iv. 6. 14, vii. 7. 10.

Ἀταρνεύς, *έως, ὁ, Atarneus* (near Dikeli Koi), a corn-producing country with a city of the same name in the southwestern part of Mysia (or acc. to others in Aeolis), opposite to Lesbos, vii. 8. 8.

ἀτασθαλίᾱ, *ᾱς* [*ἀτάσθαλος, presumptuous*], mostly poetic, *blind folly, presumption, wantonness*, iv. 4. 14.

ἄταφος, *ον* [*θάπτω*], *unburied*, vi. 5. 6.

ἅτε, adv. of manner [acc. pl. neut. of *ὅς* + *τέ*], *as, just as*; often emphasising a causal partic., *inasmuch as, because*, iv. 2. 13, 8. 27, vi. 3. 3, 5. 28.

ἀτέλεια, *ᾱς* [R. **ταλ**], *freedom from a public tax*, hence *exemption* from any service, Lat. *immūnitās*, iii. 3. 18.

ἀτῑμάζω (*ἀτῑμαδ-*), *ἀτῑμάσω, etc.* [R. **τι**], *dishonour, affront, disgrace*, i. 1. 4, 9. 4.

ἄτῑμος, *ον* [R. **τι**], *without honour, in dishonour, disregarded*, vii. 7. 24, 46; comp. *ἀτῑμότερος*, vii. 7. 50.

ἀτμίζω (*ἀτμιδ-*), *ἀτμίσω* [R. 2 **αϝ**], *steam*, iv. 5. 15.

Ἀτραμύτειον or **Ἀδραμύττιον,** *τό, Adramyttium* (Edremit), a city in the western part of Mysia, on a bay of the same name, founded by the Lydians and afterwards colonized by the Athenians, vii. 8. 8.

ἀτριβής, *ές* [*τριβή*], *untrodden, unused*, of roads, iv. 2. 8, vii. 3. 42.

Ἀττικός, *ή, όν, of* or *belonging to Attica, Attic*, i. 5. 6. Attica was a country in the southeastern part of Northern Greece, forming a triangular peninsula, of which two sides were washed by the sea and the third was separated from Boeotia and Megaris by mountains. Its area, Salamis included, was 748 sq. miles, and its population in the fifth century B.C., excluding its capital, Athens, was about 350,000 (see *Ἀθῆναι*). A poor country for agricultural and pastoral pursuits, it was rich in marble quarries and silver mines.

αὖ, adv., post-positive, of relations of time, often adversative and preceded by *δέ, again, back again, in turn, on the other hand, moreover*, i. 1. 7, 9, 10. 5, ii. 6. 5, 18, iii. 1. 32.

αὐαίνω (*αὐαν-*), *αὐανῶ, ηὔηνα, αὐάνθην* [*αὖος, dry*], *dry*; mid., *dry up, wither*, impf. without aug., ii. 3. 16.

αὐθαίρετος, *ον* [**αὐτός** + **αἱρέω**], *self-appointed*, v. 7. 29.

αὐθημερόν, adv. [**αὐτός** + *ἡμέρᾱ*], *on the same day*, iv. 4. 22, 5. 1.

αὖθις, adv. [*αὖ*], *again, once more, a second time*, i. 10. 10, iv. 7. 2, v. 8. 9; *in turn, afterwards, next*, iv. 2. 12, vii. 2. 25, 5. 3.

αὐλέω, *αὐλήσω* [R. 2 **αϝ**], *play the flute, play* on any wind instrument, *κέρᾱσι καὶ σάλπιγξιν*, vii. 3. 32; mid., *have the flute played for one, be accompanied on the flute*, vi. 1. 11.

αὐλίζομαι (*αὐλιδ-*), *ηὐλισάμην* and *ηὐλίσθην* [R. 2 **αϝ**], *lie in the open air, pass the night, bivouac, encamp*, ii. 2. 17, iv. 1. 11, 3. 1, vi. 4. 1, vii. 4. 11.

αὐλός, ὁ [R. 2 **αϝ**], a *wind-instrument*, usually rendered *flute*,

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although more like our clarinet. The *αὐλός* had a mouth-piece, and consisted of two connected tubes. The manner of playing it is illustrated in the accompanying schoolroom scene. See also *s.v. κλίνη*. Phrases: *πρὸς τὸν αὐλόν, to the sound of the flute*, vi. 1. 8, 10; *πρὸς αὐλὸν ὀρχεῖσθαι, dance to the flute*, vi. 1. 5.

αὐλών, *ῶνος*, ὁ, *hollow* between hills or banks; *canal, drain*, Lat. *canālis*, ii. 3. 10.

αὔριον, adv., *to-morrow*, Lat. *crās*, ii. 2. 1, iv. 6. 8, vi. 5. 21; *ἡ αὔριον* (*sc. ἡμέρᾱ*), *the morrow*, vi. 4. 15; *αὔριον πρῴ*, Lat. *crās māne, early to-morrow morning*, vii. 6. 6.

αὐστηρότης, *ητος*, ἡ [*αὐστηρός, dry, rough, αὕω, dry, cf. αὐαίνω*], *harshness, bitterness, acidity*, Lat. *austēritās*, of wine, v. 4. 29.

αὐτίκα, adv., *at this very moment, immediately, on the spot*, i. 8. 2, ii. 1. 9, 5. 34; strengthened by a following *μάλα, instantly, in a twinkling*, iii. 5. 11, vii. 6. 17.

αὐτόθεν, adv. [**αὐτός**], *from this* or *that very spot, hence, thence*, iv. 2. 6, 7. 17, v. 1. 10.

αὐτόθι, adv. [**αὐτός**], *in this* or *that very place*, Lat. *ibī, ibīdem*, i. 4. 6, iv. 5. 15, vii. 1. 13.

αὐτοκέλευστος, *ον* [**αὐτός** + R. **κελ**], *self-directed, of one's own accord*, Lat. *suā sponte*, iii. 4. 5.

αὐτοκράτωρ, *ορος*, ὁ, ἡ [**αὐτός** + R. 1 **κρα**], *being one's own master*, as adj. with *ἄρχων, absolute*, Lat. *cum potestāte imperiōque uersārī*, vi. 1. 21.

αὐτόματος, *η, ον* [**αὐτός** + R. **μα**], *self-impelled, of one's own accord, spontaneously*, of persons or of things, iv. 3. 8, v. 7. 3; *ἀπὸ* or *ἐκ τοῦ αὐτομάτου, unbidden, by chance, voluntarily*, i. 3. 13, 2. 17, vi. 4. 18.

αὐτομολέω, *αὐτομολήσω, ηὐτομόλησα* [*αὐτόμολος*], *desert*, abs., with *πρός* and acc., or with *παρά* and gen., ii. 1. 6, 2. 7; *οἱ αὐτομολήσαντες, the deserters*, i. 7. 13, 10. 6.

αὐτόμολος, ὁ [**αὐτός** + root **μολ**, *move, cf. βλώσκω*], *deserter*, Lat. *trānsfuga*, with *παρά* and gen., i. 7. 2.

αὐτόνομος, *ον* [**αὐτός** + R. **νεμ**], *under one's own laws, independent*, Lat. *suī iūris esse*, vii. 8. 25.

αὐτός, *ή, ό* (neut. with the art. often *ταὐτόν*, iii. 1. 30, vi. 3. 17) [**αὐτός**], intensive pron., *self*, when preceded by the art., *same*. Not preceded by the art.: — in the oblique cases it may serve as the common pron. of the third pers., *him, her, it, etc.*, Lat. *is*, i. 1. 2, 8, ii. 1. 5, 3. 8, iii. 1. 4, 4. 7, v. 3. 6, 4. 26; in all its cases it may be used as an intensive adj. pron., Lat. *ipse, self, myself, himself, etc.*, or *very, exactly*, either with or without a personal or a dem. pron. in agreement, i. 6. 7, 9. 21, 10. 17, iii. 1. 4, 44, 2. 24, iv. 4. 6, 7. 7, 10, v. 6. 24, vii. 3. 3, 7. 13; with a subst.

always in the pred. position, the art. never being omitted unless the subst. is a prop. name or denotes an individual, i. 7. 11, 8. 14, ii. 1. 5; as a refl., either alone or joined with an oblique case of a pers. pron., i. 1. 5, ii. 3. 22, 5. 28, iii. 1. 37, 2. 14; with possessives, as *τοῖς ἡμετέροις αὐτῶν φίλοις, our own friends;* often more than simply emphatic, admitting of such translations as *by oneself, in one's own person, of one's own accord, alone*, ii. 3. 7, iii. 2. 11, iv. 7. 11, vi. 6. 9; sometimes when followed by the art. and a subst. it may be rendered by *just, right*, as *ὑπὲρ αὐτοῦ τοῦ στρατεύματος, just over the army*, iii. 4. 41, *cf.* iv. 3. 11, vi. 4. 4; the gen. *αὐτοῦ* or *αὐτῶν* serves as a possessive pron., Lat. *ēius, eōrum*, i. 1. 7, 9. 23, iii. 4. 44. Preceded by the art., *the same*, Lat. *īdem*, i. 1. 7, iv. 5. 31, v. 8. 22; neut. often denoting place, as *ἐκ τοῦ αὐτοῦ, from the same place*, ii. 4. 11; so also with *εἰς* or *ἐν*, with or without a following dat. of resemblance, i. 8. 14, ii. 6. 22, iii. 1. 27, 30, vi. 3. 17, 24.

αὐτόσε, adv. [**αὐτός**], *to the place itself, thither*, iv. 7. 2.

αὐτοῦ, adv. [**αὐτός**], *in the very place, here, there*, Lat. *īlicō*, i. 3. 11, 5. 13, ii. 1. 21, iv. 3. 28; often the place is still further noted, *αὐτοῦ παρὰ Ἀριαίῳ, there with Ariaeus*, ii. 2. 1; *αὐτοῦ που, hereabouts*, iii. 2. 24.

αὑτοῦ, see *ἑαυτοῦ*.

αὕτως, adv. [**αὐτός**], *in the very manner;* only in the phrase *ὡς δ' αὕτως, just so, even so*, v. 6. 9; see *ὡσαύτως*.

αὐχήν, *ένος*, *ὁ*, *the neck*, Lat. *cervīx;* hence, of a neck of land, *isthmus*, vi. 4. 3 *bis*.

ἀφ', by elision and euphony for *ἀπό*.

ἀφαιρέω [**αἱρέω**], *take away, detach*, vi. 5. 11; mid., *take away for oneself, deprive, rob*, either with acc. of the thing, or the acc. or gen. of the person, with two accs., or with the object omitted, i. 3. 4, 9. 19, iii. 1. 30, iv. 1. 14, 4. 12, vi. 6. 7, and in the pass. either with the thing omitted or in the acc., vi. 6. 5, vii. 2. 22; *take away to oneself, rescue*, with acc. or with acc. and gen., vi. 6. 10, 21, 23; in the pass., vi. 6. 19, 27.

ἀφανής, *ές* [R. **φα**], *invisible, out of sight, unobserved*, and so *hidden, doubtful*, i. 4. 7, ii. 6. 28, iv. 2. 4.

ἀφανίζω (*ἀφανιδ-*), *ἀφανιῶ, ἠφάνισα, ἠφάνικα* [R. **φα**], *make hidden, hide, blot out, annihilate*, iii. 2. 11, 4. 8.

ἁφαρπάζω [R. **ἁρπ**], *snatch away, plunder, pillage*, i. 2. 27.

ἀφειδῶς, adv. [*ἀφειδής, unsparing, cf. ὑποφείδομαι*], *without sparing, mercilessly*, vii. 4. 6; sup. *ἀφειδέστατα*, i. 9. 13.

ἀφειστήκεσαν, see *ἀφίστημι*.

ἀφέξεσθαι, see *ἀπέχω*.

ἀφεστήξει, see *ἀφίστημι*.

ἀφηγέομαι, [R. **αγ**], *explain, tell*, vii. 2. 26.

ἀφήσετε, see *ἀφίημι*.

ἀφθονία, *ας* [*ἄφθονος*], *freedom from envy, liberality;* hence *plenty, abundance*, of men or things, i. 9. 15, vi. 6. 3; *εἰς ἀφθονίαν, in plenty*, vii. 1. 33.

ἄφθονος, *ον* [*cf. φθονέω*], *ungrudging, plenteous, abundant*, of supplies, iii. 1. 19, vii. 6. 26, 28; of a country, *fertile*, v. 6. 25; of water, *copious*, vi. 4. 4. Phrases: *ἐν ἀφθόνοις βιοτεύειν, live in clover*, iii. 2. 25; *ἐν πᾶσιν ἀφθόνοις, in all sorts of comforts*, iv. 5. 29; *ἐν ἀφθονωτέροις, in greater supply*, v. 1. 10.

ἀφίημι [*ἵημι*], *send away, let go, let depart*, iv. 5. 24, 30; *let escape, set free, give up*, ii. 3. 25, iv. 1. 12, 14, vi. 6. 30; of water, *let flow*, of animals, *let loose*, ii. 2. 20, 3. 13, v. 8. 24; *send back, cast off, reject, dismiss*, sometimes with acc. and

inf., v. 4. 7, vii. 3. 44; of an anchor, *let go*, iii. 5. 10. Phrase: *πρὸς φιλίαν ἀφῖέναι*, *let depart in peace*, i. 3. 19.

ἀφικνέομαι (*ἱκνέομαι*, *ικ-*, *ἵξομαι*, *ἵκόμην*, *ἷγμαι* [R. **Fικ**], *come*), *arrive*, abs., ii. 3. 19, v. 4. 4; *arrive at*, *come to*, *reach*, with *παρά* or *πρός* and acc. of pers., or with *εἰς*, *ἐπί*, *πρός*, or *κατά* and acc. of place, i. 1. 5, 2. 4, 12, 25, 4. 19, 5. 4, ii. 2. 8, iii. 1. 43, 4. 30, iv. 1. 5, 7. 18, 8. 1, vii. 2. 28, 7. 49; with *ἐκ* or *ἔξω* and gen., vi. 1. 16, 6. 3; *return*, with *πρός* and acc. of pers., *εἰς* or *ἐπί* and acc. of place, or an adv., i. 10. 17, iii. 2. 26, vi. 1. 17, 6. 38, vii. 8. 23. Phrase: *εἰς τὸ γῆρας ἀφικνεῖσθαι*, *live to be old*, iii. 1. 43.

ἀφιππεύω (*ἱππεύω*, *ἱππεύσω* [R. **ακ**], *ride*), *ride back* or *off*, i. 5. 12.

ἀφίστημι [R. **στα**], *set off from*, *separate*, trans., *lead to revolt*, with *ἀπό* and gen., vi. 6. 34; intr. in pass. and in 2 aor., pf., and fut. pf. act., *stand away from*, *revolt*, *go over to*, *withdraw*, Lat. *dēficiō*, i. 4. 3, ii. 4. 5, iii. 2. 17; with *εἰς* and acc. of place, and *εἰς* or *πρός* and acc. of pers., i. 1. 6, 6. 7, ii. 5. 7; with gen. of person from whom, ii. 6. 27.

ἄφοδος, *ἡ* [**ὁδός**], *a going away*, *retreat*, *place for retreat*, Lat. *receptus*, iv. 2. 11, v. 2. 7, vi. 4. 13, vii. 8. 16.

ἀφροσύνη, *ης* [**φρήν**], *thoughtlessness*, *folly*, v. 1. 14.

ἄφρων, *ον*, gen. *ονος* [**φρήν**], *without sense*, *foolish*, *light-headed*, *out of one's head*, iv. 8. 20, vii. 1. 28.

ἀφυλακτέω [**φυλάττω**], *be without a watch*, *off one's guard*, vii. 8. 20.

ἀφύλακτος, *ον* [**φυλάττω**], *unwatched*, *unguarded*, ii. 6. 24, v. 7. 14.

ἀφυλάκτως, adv. [**φυλάττω**], *unguardedly*, *rashly*, v. 1. 6.

Ἀχαιός, *οῦ*, *ὁ*, *an Achaean*, i. 1. 11, ii. 6. 30, vi. 2. 7. Achaia was the country lying along the northern coast of Peloponnēsus, and contained a confederacy of twelve cities. The Achaeans enjoyed internal prosperity, but had but little influence outside and held aloof from Hellenic affairs until after the death of Alexander, when they formed the Achaean League. In the Heroic Age they were the ruling nation in Peloponnēsus, and accordingly Homer calls the Greeks collectively Achaeans. They formed with the Arcadians over one-half of the Ten Thousand, vi. 2. 9, 10.

ἀχάριστος, *ον* [R. **χαρ**], *ungracious*, *unpleasant*; *οὐκ ἀχάριστα λέγειν*, ironical, *speak prettily enough*, ii. 1. 13 (some read *ἀχάριτα*); of persons, act., *ungrateful*, pass., *unrewarded*, i. 9. 18, vii. 6. 23.

ἀχαρίστως, adv. [R. **χαρ**], *ungraciously*, *without gratitude*, *thanklessly*, ii. 3. 18, vii. 7. 23.

ἀχάριτα, see *ἀχάριστος*.

Ἀχερουσιάς, *άδος*, *ἡ* [**Ἀχέρων**, *Acheron*], *Acherusian*; with **Χερρόνησος**, *the promontory* or *peninsula of Acheron* (Baba-Burun), near Heraclēa in Bithynia, where Heracles, according to the myth, descended to fetch up Cerberus, vi. 2. 2.

ἄχθομαι, *ἀχθέσομαι*, *ἠχθέσθην* [*cf.* *ἄχος*, *τό*, *pain*, *distress*, Lat. *anger*, *anguish*, Eng. AWE, UGLY], *be weighed down*, *distressed*, *troubled*, *displeased*, *vexed*, *angry at*, abs., vii. 5. 5, 6; with *ὅτι* and a clause, sometimes accompanied by *τοῦτο*, iii. 2. 20, v. 4. 18, vi. 6. 9; with the gen. abs., i. 1. 8; with the dat. of the person, vi. 1. 29, vii. 5. 7; with the dat. of the cause, sometimes governed by *ἐπί*, v. 7. 20, vii. 6. 10.

ἀχρεῖος, *ον* [*χράομαι*], *useless*, *unfit for service*, of persons or things, iv. 6. 26, v. 2. 21.

ἄχρηστος, *ον* [χράομαι], *useless, unserviceable*, iii. 4. 26.

ἄχρι, adv., *utterly*, Lat. *usque;* with εἰς, *up to*, v. 5. 4; as temporal conj., with ἄν and the subjv., *until*, ii. 3. 2.

ἀψίνθιον, τό, *wormwood*, i. 5. 1.

B.

Βαβυλών, ῶνος, ἡ [*Babel, the gate of God*], *Babylon*, i. 4. 11, 5. 5, ii. 2. 6, 4. 12, iii. 5. 15, one of the oldest and most famous cities of antiquity. Its origin is unknown. It was the capital of the province of the same name as early as the Elamite conquest, B.C. 2300. After the 13th century, when Assyria became the controlling power in the Tigris-Euphrates region, the city was conquered at various times by Assyrian kings and finally by Sennacherib (first part of the 7th century), who dealt its prosperity a heavy blow. With the fall of Nineveh and the rise of the new Babylonian empire (B.C. 606), it entered on a career of unprecedented splendour. It was rebuilt and beautified by Nabopolassar, his son Nebuchadnezzar, and their successors down to the last native king, Nabonidas. It survived the conquests of Cyrus the Great (539 B.C.) and of Alexander (331 B.C.); its last king was the Seleucid Antiochus the Great (224–187 B.C.). In Pliny's time it was a ruin, and has so continued until to-day. Herodotus (who probably and rightly included Basippa in his measurement) describes it as a square, each side of which was 120 stadia long. Its hanging-garden, built by Nebuchadnezzar for his Median queen, was reckoned one of the wonders of the world. The ruins of Babylon (which represent the city of the Nabopolassar dynasty) have been in part excavated, and numerous inscriptions have been found, from which and from Assyrian inscriptions its history has been to some extent recovered.

Βαβυλωνία, ᾱς [Βαβυλώνιος], *Babylonia*, the district in which Babylon was situated, i. 7. 1. It was a plain, watered by the Tigris and Euphrates and bounded on the north by Mesopotamia, and extending to the Persian gulf on the south. The famous Median wall was intended as a barrier against foes from the north. The natural fertility of the plain was increased by means of canals from the rivers.

Βαβυλώνιος, ᾱ, ον [Βαβυλών], *of Babylon*, with χώρᾱ, ii. 2. 13.

βάδην, adv. [R. **βα**], *at a walk, with slow pace*, of men or horses, iv. 8. 28, v. 4. 23, vi. 5. 25. Phrase: βάδην ταχύ, of soldiers, *at a quick-step*, of an advance in which the ranks were still preserved, as opposed to δρόμῳ, iv. 6. 25.

βαδίζω (βαδιδ-), βαδιοῦμαι, ἐβάδισα, βεβάδικα [R. **βα**], *go on foot, walk, march*, Lat. *incēdō*, of soldiers, v. 1. 2, vi. 3. 19.

βάθος, ους, τό [βαθύς, *cf.* Eng. *bathos*], *depth* or *height*, acc. to the point of view of the speaker, Lat. *altitūdō*, i. 7. 14, iii. 5. 7, iv. 5. 4.

βαθύς, εῖα, ύ, *deep* or *high*, Lat. *altus*, i. 7. 14, v. 2. 3.

βαίνω (βα-, βαν-), βήσομαι, βέβηκα, ἔβην [R. **βα**], *go, walk;* perf., *have stepped out, stand, stand fast*, iii. 2. 19.

βακτηρία, ᾱς [R. **βα**], *staff, walking-stick*, Lat. *baculum*. Staves and walking-sticks were very generally carried by the Greeks, not only by the old for support (see the representation of Pelias, *s.v.* ἀμφορεύς), but also by young men, and even in the army, ii. 3. 11, iv. 7. 26.

βάλανος, ἡ [*cf.* Lat. *glāns*, *acorn*, *nut*], *acorn*, hence any acorn-shaped fruit, as a *date*, i. 5. 10, ii. 3. 15.

βάλλω (βαλ-, βλα-), βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην [**βάλλω**], *throw*, *throw at*, *hit*, abs. or with the acc. of the person, the word for the missile being omitted or in the dat., i. 3. 1, iii. 4. 25, iv. 2. 12, v. 4. 23, 7. 21, vii. 4. 15; pass., *exposed to missiles*, *under fire*, iv. 7. 6, v. 2. 32. Phrase: οἱ ἐκ χειρὸς βάλλοντες = ἀκοντισταί, iii. 3. 15.

βάπτω (βαφ-), βάψω, ἔβαψα, βέβαμμαι, ἐβάφην [*cf.* Eng. ***baptize***], *dip*, *dip in*, ii. 2. 9.

βαρβαρικός, ή, όν [βάρβαρος], *not Greek*, *foreign*, *barbaric*, i. 3. 14, 8. 14, iv. 5. 33, v. 7. 13; τὸ βαρβαρικόν (*sc.* στράτευμα), *the Persian force* of Cyrus, i. 2. 1, 8. 5.

βαρβαρικῶς, adv. [βαρβαρικός], *in a foreign tongue*, *e.g. in Persian*, i. 8. 1.

βάρβαρος, ον [*cf.* Eng. ***barbarous***], *not Greek*, *foreign*, *barbarian*, *uncivilized*, a word applied by the Greeks to all other races, their possessions, and defects; as adj., i. 7. 3, ii. 5. 32, v. 5. 16, vii. 1. 29, 3. 18; sup. βαρβαρώτατος, *most uncivilized*, v. 4. 34; as subst., *foreigner*, *barbarian*, in the Anab. applied esp. to Persians, i. 1. 5, 9. 13, ii. 1. 7, 6. 28, iii. 1. 35, iv. 2. 3, v. 4. 16, vii. 1. 28.

βαρέως, adv. [βαρύς, *heavy*, *cf.* Lat. *grauis*, *heavy*, Eng. ***bary-tone***], *heavily*, *grievously*; in the phrases βαρέως φέρειν, *take to heart*, Lat. *grauiter ferre*, ii. 1. 4, and βαρέως ἀκούειν, *hear with anger*, ii. 1. 9.

Βασίας, ου, *Basias*, an Arcadian, killed by the Cardūchi, iv. 1. 18.

Βασίας, ου, *Basias*, of Elis, a soothsayer, vii. 8. 10.

βασιλεία, ᾶς [βασιλεύς], *kingdom*, *royalty*, *royal dignity*, i. 1. 3, iii. 2. 15, vii. 7. 26.

βασίλειος, ον [βασιλεύς], *belonging to a king*, *royal*, i. 2. 20, 10. 12, ii. 1. 4; neut. as subst. and generally pl., *palace*, *cf.* Lat. *rēgia* (fem.), i. 2. 7, 9, 4. 10, iii. 4. 24, iv. 4. 2.

βασιλεύς, έως, ὁ [*cf.* Eng. ***basilica***, ***basilisk***], *king*, Lat. *rēx*, esp. the King of Persia, when the art. is regularly omitted as the word is used as a proper name, i. 1. 5, ii. 1. 4, iii. 1. 2, v. 5. 17; so μέγας βασιλεύς or βασιλεὺς μέγας, i. 2. 8, 4. 11; of other kings with the art., i. 2. 12, v. 4. 26, vii. 1. 28; of Zeus, iii. 1. 12, vi. 1. 22. Phrases: ὁ ἄνω βασιλεύς, *the king of the up-country*, applied even to the king of Persia, vii. 1. 28, 7. 3; παρὰ βασιλεῖ, *at court*, i. 2. 27.

βασιλεύω, βασιλεύσω [βασιλεύς], *be king*, *be sovereign*, i. 1. 4, ii. 2. 1; with gen., v. 6. 37.

βασιλικός, ή, όν [βασιλεύς], *fit to be king*, i. 9. 1; *belonging to a king*, *royal*, ii. 2. 12, iii. 5. 16.

βάσιμος, ον [R. **βα**], *passable*, for animals; ἕως βάσιμα ἦν (*sc.* τῷ ἵππῳ), *as long as he could ride*, iii. 4. 49.

βατός, ή, όν [R. **βα**], *passable*, for animals, with dat., iv. 6. 17.

βέβαιος, ᾱ, ον [R. **βα**], *abiding fast*, *trusty*, *constant*, i. 9. 30.

βεβαιόω, βεβαιώσω [R. **βα**], *make sure*, *confirm*, *fulfil*, with acc. of the thing and dat. of the person, vii. 6. 17.

βεβηκότες, see βαίνω.

Βέλεσις, see Βέλεσυς.

Βέλεσυς, υος, or **Βέλεσις,** ιος, ὁ, *Belesys*, satrap of Syria and Assyria, i. 4. 10, vii. 8. 25.

βέλος, ους, τό [**βάλλω**], *thing thrown* of any sort, *missile*, iii. 3. 16, iv. 3. 6, v. 2. 14; ἔξω τῶν βελῶν, *out of range*, iii. 4. 15, v. 2. 26.

βέλτιστος, η, ον [R. **βολ**], used as sup. of ἀγαθός, *best* in any respect, *noblest*, *bravest*, of measures, *most advantageous*, i. 1. 6, ii. 5. 41, v. 1. 8, 6. 2, vii. 6. 12.

βελτίων, ον [R. **βολ**], used as comp. of ἀγαθός, *better* in any respect, *braver*, *nobler*, of measures,

more advantageous, ii. 2. 1, iii. 2. 23, 32, 3. 5, vi. 1. 31, vii. 6. 38.

βῆμα, *ατος, τό* [R. **βα**], *step, stride*, iv. 7. 10.

βίᾱ, *ās*, *physical strength, force, violence*, Lat. *ūis*, vi. 6. 25, vii. 7. 24; freq. as adv., *βίᾳ, by force, by storm*, i. 4. 4, iii. 4. 12, vii. 3. 3; *βίᾳ τῆς μητρός*, Lat. *inuītā mātre, against his mother's will*, vii. 8. 17.

βιάζομαι (*βιαδ-*), *βιάσομαι, etc.* [*βίᾱ*], *employ force, compel*, with acc. and inf., i. 3. 1, v. 7. 8, 8. 14; *overpower*, with acc., i. 4. 5; abs., *force oneself upon, obtrude oneself*, vii. 8. 11.

βίαιος, *ā, ον* [*βίᾱ*], *forcible, violent*, v. 5. 20; neut. as subst., *violence, act of violence*, vi. 6. 15.

βιαίως, adv. [*βίαιος*], *with violence, hard*, i. 8. 27.

βίβλος, *ἡ* [*cf.* Eng. *Bible, bibliography*], properly the cellular substance of the stem (not the inner layers of bark, as it is often erroneously stated) of the Egyptian *βύβλος*, or papȳrus (an *endogenous* plant), from which the papȳrus-paper was made on which Greek and Latin 'books' were written. Hence *βίβλοι γεγραμμέναι, manuscripts, books*, vii. 5. 14. The pith of the papȳrus was cut into thin strips, which were placed one by the side of the other on a wetted board. A second layer was placed on these crosswise, and the whole was submitted to pressure, and afterwards smoothed. The glutinous nature of the pith was generally sufficient to make the two layers adhere. The pages thus manufactured were pasted together at the longer edges, so as to form a continuous strip. The writing was in columns, one column to each page, with a space between the pages. Only one side of the strip was written on, and the strip was formed into a roll with the written side inward. These rolls were sometimes of great length. As the 'book' was read it was unrolled at one side, which was, in

No. 13.

its turn, rolled up as the reader proceeded. A tag with a title was attached to the roll, and several rolls might be kept together in a single case. Books in the modern form belong to a later age. For an additional illustration of the *βίβλος* (Lat. *liber*), see *s.v.* *ἱμάτιον* (No. 27), where is a case containing seven rolls, representing the seven extant plays of the poet Sophocles.

Bῑθῡνός, *ἡ, όν, Bithynian*, vi. 5. 30; as subst., *οἱ Βιθῦνοί, the Bithynians*, vi. 2. 17, 4. 24, 6. 37. Bithynia was a province in the north-western part of Asia Minor, on the Pontus. It was separated by the Bosphorus from Thrace from which the Bithynians had migrated, hence they are called Thracian, and the province Thrace in Asia, vi. 4. 1, 2. The principal cities were Heraclēa and Chalcēdon. Pliny the Younger was governor of Bithynia under Trajan.

βῖκος, *ὁ*, a *large jar* or *vessel* of earthenware, used for storing oil, figs, salt meat, and esp. wine, i. 9. 25.

βίος, *ὁ* [*cf.* Lat. *uīuus, alive*, Eng. QUICK, *bio-logy, bio-graphy*], *life*, Lat. *ūīta*, i. 1. 1, 9. 30; *living, subsistence, support*, vi. 4. 8; with *ἀπό* and gen. of the trade or pursuit, v. 5. 1, vii. 7. 9.

βιοτεύω, *βιοτεύσω* [*βίος*], *live*, iii. 2. 25.

Βισάνθη, *ης, Bisanthe* (Rodosto), a Thracian city on the Propontis, with a fortress and harbour, belonging to Seuthes, vii. 2. 38, 5. 8.

Βίτων, see Βίων.

Βίων or **Βίτων, ωνος, ὁ,** *Bion*, a messenger from Thibron, bringing money to the Greeks, vii. 8. 6.

βλάβη, ης, *hurt, damage, injury*, ii. 6. 6.

βλάβος, ους, τό [βλάβη], *hurt, damage, injury*, vii. 7. 28.

βλᾰκεύω [βλάξ, *slack*], *be slack* or *idle, shirk*, ii. 3. 11, v. 8. 15.

βλάπτω (βλαβ-), βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην [βλάβη], *hurt, damage, harm*, ii. 5. 17, iii. 3. 11, 14, iv. 8. 3.

βλέπω, βλέψω, ἔβλεψα, *look, turn one's eyes, look* to one for aid, Lat. *spectō*, with πρός and the acc., iii. 1. 36, iv. 1. 20; of things, *face, point*, with εἰς and acc., i. 8. 10.

βλώσκω (μολ-, μλο-, βλο-), μολοῦμαι, ἔμολον, μέμβλωκα [root **μολ**, *cf.* αὐτόμολος and Lat. *remulcum, towrope*], *go, arrive*, vii. 1. 33; perhaps only here in Att. prose, and here in the mouth of a Theban.

βοάω, βοήσομαι, ἐβόησα [R. **βοF**], *shout, call out, cry aloud*, abs., with dat. and a clause with ὅτι, or with dat. and inf., i. 8. 1, 12, iv. 3. 22, 7. 24, v. 6. 34.

βοεικός or **βοϊκός,** ή, όν [R. **βοF**], *belonging to an ox; ζεύγη βοεικά, ox-teams*, vii. 5. 2, 4.

βοϊκός, see *βοεικός*.

βοή, ῆς [R. **βοF**], *shout, call, cry*, iv. 7. 23 *bis*.

βοήθεια, ᾱς [R. **βοF** + θέω], *succour, help*, esp. in the form of troops, Lat. *auxilia, rescuing party*, ii. 3. 19, iii. 5. 4.

βοηθέω, βοηθήσω, ἐβοήθησα, βεβοήθηκα, βεβοήθημαι [R. **βοF** + θέω], *run to rescue at a cry for help, come to the rescue, help*, abs., i. 9. 6, iv. 8. 13, v. 1. 8, vii. 7. 19, with dat., ii. 4. 20, 25, iii. 4. 13, vii. 4. 7, or with ἐπί and acc. of the enemy and ὑπέρ with gen. of the side helped, iii. 5. 6.

βόθρος, ὁ [*cf.* Lat. *fodiō, dig*], *pit, hole, hollow*, iv. 5. 6, of a grave, v. 8. 9.

Βοΐσκος, ὁ, *Boiscus*, a Thessalian pugilist, a shirk and a plunderer, v. 8. 23.

Βοιωτίᾱ, ᾱς [Βοιώτιος], *Boeotia*, iii. 1. 31, a country in northern Greece, bounded on the north by the territory of the Opuntian Locrians, east by the Euboean sea, south by Attica, Megaris, and the Corinthian gulf, and west by Phocis. Its position, between seas and mountains, and its numerous lakes and marshes, rendered the climate damp and subject to frequent changes, and its cloudy skies made the air thick and heavy. To this and to the fact that the Boeotians were great eaters may be ascribed the natural dullness attributed to them, especially by the lively Athenians, which passed into a proverb. Yet Boeotia furnished not only good soldiers, athletes, and flute-players, but also several great generals, poets, and historians. Under Epaminondas it became for a short time the mistress of Hellas. Boeotia was settled by Aeolians from Thessaly after the Trojan war.

βοιωτιάζω [Βοιώτιος], *act the Boeotian; βοιωτιάζειν τῇ φωνῇ, speak with a Boeotian accent*, that is, *broadly, coarsely*, as if from a full mouth, iii. 1. 26.

Βοιώτιος, ᾱ, ον [Βοιωτός], *Boeotian;* only as subst., ii. 5. 31, 6. 16, v. 6. 19.

Βοιωτός, ὁ, *a Boeotian*, v. 3. 6.

Βορέᾱς, ου, or contr., Βορρᾶς, ᾶ, *Boreas, the North wind*, Lat. *aquilō*, with or without ἄνεμος, iv. 5. 3, v. 7. 7. Strictly speaking, this was to the Greek a north-east wind, blowing over the Thracian mountains, and bringing purer and cooler air.

βόσκημα, ατος, τό [βόσκω, *feed*], *fed* or *fatted beast;* pl., *cattle* in pasture, iii. 5. 2.

βουλεύω, βουλεύσω, *etc.* [R. **βολ**], *plan, think up*, rare in act., with

acc. and dat., ii. 5. 6; usually in mid., *advise with oneself, plan, ponder, consider, deliberate, meditate*, abs., ii. 3. 8, iii. 2. 36, vi. 2. 8; the subject under consideration may be expressed by the acc., i. 1. 7, 10. 10, vi. 1. 33, 2. 4, or by a relative clause, i. 3. 11, 6. 6, iii. 2. 38, or by a clause introduced by ὅπως with the fut. ind. or the opt. with ἄν, i. 1. 4, iv. 6. 7, v. 7. 20, or by an indirect question, single or double, i. 10. 5, iv. 6. 8, vi. 2. 4, vii. 5. 9, or by περί with gen. of the person or the thing, or πρός with acc. of the thing, i. 3. 19, ii. 3. 20, 21, v. 1. 2, vi. 6. 28; the person on whose behalf the plan is made is expressed by ὑπέρ or πρό with gen., v. 7. 12, vii. 6. 27; *resolve on, settle on*, Lat. *cōnsilium capiō*, with acc. of the thing, or with the inf., iii. 1. 34, 2. 8, 3. 2.

βουλή, ῆς [R. **βολ**], *consultation, reflexion, deliberation*, vi. 5. 13.

βουλῑμιάω, ἐβουλῑμίᾱσα, [R. **βοF** + λῑμός], *have bulimy*, iv. 5. 7, 8. Bulimy, or 'ox-famine' (*i.e. great hunger*), was a disease brought on by exposure to intense cold and hunger. It developed suddenly, the symptoms being a burning and gnawing in the pit of the stomach, until faintness and collapse ensued. The patient quickly recovered on receiving nourishment.

βούλομαι, *βουλήσομαι, βεβούλημαι, ἐβουλήθην* [R. **βολ**], *will, wish, desire, be inclined*, Lat. *uolō*, used abs. or with acc., ii. 1. 5, 3. 4, iii. 4. 41, iv. 1. 3, v. 4. 6, 8, vi. 1. 20, vii. 2. 3, with the simple inf. or acc. and inf., i. 1. 1, 11, ii. 1. 10, 5. 12, iii. 1. 25, 45, iv. 2. 11, v. 6. 17, vi. 2. 13, 5. 18, vii. 1. 4; *prefer, choose*, ii. 6. 6; ὁ βουλόμενος, *he that wishes, whoever likes*, i. 3. 9, v. 3. 10, 7. 27, vi. 4. 15.

βουπόρος, ον [R. **βοF** + R. **περ**], *ox-piercing*; only in phrase βουπόρος ὀβελίσκος, *a spit big enough for a whole ox, ox-spit*, vii. 8. 14.

βοῦς, βοός, ὁ, ἡ [R. **βοF**], *ox, steer, bullock, cow*, Lat. *bōs*; pl., *cattle, oxen*, ii. 1. 6, iii. 5. 9, iv. 5. 25, vi. 1. 4, vii. 7. 53; βοῦς, ἡ, *ox-hide*, iv. 5. 14, 7. 22, v. 4. 12. Phrase: βοῦς ὑφ' ἁμάξης, *draught-ox*, vi. 4. 22, 25.

βραδέως, adv. [βραδύς], *slowly, leisurely*, i. 8. 11.

βραδύς, εῖα, ύ, *slow*; only in the phrase τὸ βραδύτατον (*sc.* τοῦ στρατεύματος), *the slowest division of the army*, vii. 3. 37.

βραχύς, εῖα, ύ [*cf.* Lat. *breuis, short*], *short*, of space and time; only in phrases: πέτεσθαι βραχύ, *have a short flight*, i. 5. 3; βραχύτερα τοξεύειν, *shoot less far*, iii. 3. 7; ἐπὶ βραχὺ ἐξικνεῖσθαι, *have a short range*, iii. 3. 17.

βρέχω, ἔβρεξα, βέβρεγμαι, ἐβρέχθην [*cf.* Lat. *rigō, wet*], *wet*, pass., *get wet*, i. 4. 17, iii. 2. 22, iv. 3. 12, 5. 2.

βροντή, ῆς [root **βρεμ**, *roar, cf.* Lat. *fremō, roar*, Eng. BRIM], *thunder, clap of thunder*, iii. 1. 11.

βρωτός, ή, όν [*cf.* βιβρώσκω, *eat*, Lat. *uorō, devour, uorāx, voracious*], *that is to be eaten, eatable*, iv. 5. 5, 8.

Βυζάντιον, τό [Βυζάντιος], *Byzantium* (Constantinople), a city in Thrace on the Bosporus, founded by the Megarians (led, acc. to the story, by Byzas) in 667 B.C. Its favourable situation rapidly gave it importance, and it became the key to the Pontus. Abandoned by its inhabitants in the Persian wars, it afterwards fell into the hands of the Athenians, vii. 1. 27, and after Aegos Potami passed to the Spartans, in whose control it was at the time of the retreat of the Ten Thousand, vi. 2. 13, 4. 2, vii. 1. 2, 2. 5. Later it became an ally of Athens and enjoyed independence until it fell into the power of the Romans. The Emperor Constantine founded the modern city in 330 A.D. (Turkish Istamboul or Stamboul).

Βυζάντιος, ᾱ, ον, *belonging to Byzantium, Byzantine;* only as subst. in pl., *the Byzantines*, vii. 1. 19, 39.

βωμός, ὁ [R. **βα**], *any raised place*, but. esp. *altar*, Lat. *āra*, i. 6. 7, v. 3. 9; in the stadium (see *s.v.* *στάδιον*) it was usual to have the start made from near an altar, iv. 8. 28. For an illustration of one form of the altar used in bloody sacrifice, vii. 1. 40, see *s.v.* *σφάττω*.

Γ.

γαλήνη, ης, *stillness, calm*, of wind or sea, v. 7. 8.

γαμέω (γαμ-), γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι [γάμος], *marry, wed*, act. of the man, Lat. *dūcō;* mid. and pass. of the woman, Lat. *nūbō*, *ἐνάτην ἡμέραν γεγαμημένη, an eight days' bride*, iv. 5. 24.

γάμος, ὁ [*cf.* Eng. *bi-gamy, crypto-gam*], *wedding, marriage;* *ἄγειν ἐπὶ γάμῳ, take home as one's wife*, ii. 4. 8.

Γάνος or **Γᾶνός**, ἡ, *Ganus* (Ganos), a Thracian city on the Propontis, southwest of Bisanthe, vii. 5. 8.

γάρ, post-positive causal conj. [γέ + ἄρα], *for*, commonly giving the cause, reason, explanation, or confirmation of some fact, which may either follow or precede the clause with γάρ, or be supplied from the context, i. 2. 2, 3. 17, 6. 8, ii. 3. 13, 5. 40, v. 6. 4; γάρ cannot always be translated *for*, but *because, indeed, certainly, then, now, for example, namely*, may be used when it expresses specification, confirmation, or explanation, i. 7. 4, 9. 25, ii. 5. 11, iii. 2. 29, v. 1. 8, vii. 7. 5; in questions γάρ refers to a circumstance not expressed, though giving rise to the question, and may be translated *then*, or left untranslated, i. 7. 9, v. 7. 10, vii. 2. 28. In elliptical phrases: *καὶ γάρ*, Lat. *etenim, and to be sure, and really*, where there is an ellipsis between *καί* and *γάρ*, *and* (this was so) *because*, i. 1. 6, 8, iii. 3. 4, v. 6. 11, 8. 11; *καὶ γὰρ οὖν, and therefore, and consequently*, in full, *and* (this is) *then* (so), *for*, i. 9. 8, 12, 17, ii. 6. 13, vii. 6. 37; *ἀλλὰ γάρ*, Lat. *at enim, but, but to be sure*, in full, *but* (enough of this), *for*, iii. 1. 24, 2. 25, 32.

γαστήρ, τρός, ἡ [*cf.* Lat. *uenter, belly*, Eng. *gastric*], *belly*, of men or animals, ii. 5. 33, iv. 5. 36.

γαυλικός or **γαυλιτικός**, ή, όν [γαυλός, ὁ, *merchant-vessel*], *belonging to a merchant-vessel;* *γαυλικὰ χρήματα, merchantmen's cargoes*, v. 8. 1.

Γαυλίτης, ου, *Gaulītes*, a Samian exile, in the confidence of Cyrus, i. 7. 5.

γαυλιτικός, see γαυλικός.

γέ, intensive particle, enclitic and post-positive, serving to emphasise a preceding word, or the clause which the word introduces; often it can be translated only by emphasis, at other times *yet, at least, nevertheless, indeed, certainly, even*, can be used, i. 3. 9, 6. 5, 9. 18, ii. 2. 12, iii. 1. 27, 2. 24, iv. 8. 6, vii. 2. 38, 7. 47, 51; in addition to its emphasising force it often has a limiting or restricting sense, like Lat. *quidem*, i. 3. 21, 10. 3; it is also used to introduce and contrast something new with the foregoing, i. 9. 14, 24, ii. 5. 19, iii. 3. 5; with other particles, *γε δή, indeed*, iv. 6. 3; *γε μήν, γε μέντοι, at least, at any rate, certainly*, i. 9. 14, 16, 20, ii. 3. 9, iii. 1. 27, vii. 7. 32.

γεγενῆσθαι, γέγονα, see γίγνομαι.

γείτων, ονος, ὁ [γῆ], *neighbour*, Lat. *uīcīnus*, with gen. or dat., ii. 3. 18, iii. 2. 4, vii. 3. 17.

γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην, *laugh*, Lat. *rīdeō*, abs. or with *ἐπί* and dat., ii. 1. 13, v. 4. 34, vii. 4. 11, 7. 54.

γελοῖος, ᾱ, ον [γελάω], *laughable, farcical, ridiculous*, with inf. or with εἰ and a clause, v. 6. 25, vi. 1. 30.

γέλως, ωτος, ὁ [γελάω], *laughter, roar of laughter*, i. 2. 18, iv. 8. 28, vii. 3. 25.

γελωτοποιός, ὁ [γέλως + ποιέω], *one who makes laughter, jester*, a professional who was employed chiefly at dinner-parties, vii. 3. 33.

γέμω, only in pres. and impf., *be full of, stuffed with*, with gen., iv. 6. 27.

γενεά, ᾶς [R. γεν], *time of birth, birth*; ἀπὸ γενεᾶς, *from one's birthday, of age*, ii. 6. 30.

γενειάω [γένυς], *grow a beard, be bearded*, ii. 6. 28.

γενναιότης, ητος, ἡ [R. γεν], *eminence of race* or *character* (*cf.* Lat. *generōsus*), hence, *nobility, magnanimity, generosity*, vii. 7. 41.

γένος, ους, τό [R. γεν], *family, race*, Lat. *genus*, i. 6. 1.

γεραιός, ᾱ, όν [γέρων], *old*, with the additional idea of reverence or dignity; comp. οἱ γεραίτεροι, *dignitaries, elders*, v. 7. 17.

γερόντιον, τό [γέρων], *poor* or *weak old man*, vi. 3. 22.

γέρρον, τό, *shield* of wicker-work covered with ox-hide, iv. 7. 22, v. 4. 12, *wicker-shield*, carried by the Persians and by other Eastern tribes, ii. 1. 6, iv. 3. 4, 6. 26, 7. 26, 8. 3, v. 2. 22. *Cf.* i. 8. 9, where the γέρρα are contrasted with the long wooden shields of the Egyptian heavy-armed troops in the king's army. The γέρρα of the Mossynoeci are said to have resembled an ivy-leaf in shape, v. 4. 12.

γερροφόρος, ὁ [γέρρον + R. φερ], *one who carries a wicker-shield*; pl., light-armed *troops with wicker-shields*, i. 8. 9.

γέρων, οντος, ὁ [root γερ, *old*, *cf.* Eng. GRAY], *old man*, Lat. *senex*, iv. 3. 11, vii. 4. 24.

γεύω, γεύσω, ἔγευσα, γέγευμαι [*cf.* Lat. *gustō*, *taste*, Eng. CHOOSE], *give a taste of*; mid., *taste*, Lat. *gustō*, abs. or with gen., i. 9. 26, iii. 1. 3, vii. 3. 22.

γέφῡρα, ᾱς, *bridge*, i. 7. 15, ii. 3. 10, 4. 17, iii. 4. 19; γέφῡρα ἐζευγμένη πλοίοις, *bridge of boats, pontoon bridge*, i. 2. 5, ii. 4. 24; also *raised way, dam, embankment*, vi. 5. 22.

γεώδης, ες [γῆ + R. ϝιδ], *of earth, earthy, deep-soiled*, vi. 4. 5.

γῆ, γῆς [γῆ], *earth, ground, country*, Lat. *terra*, i. 3. 4, 5. 1, 8. 10, iii. 2. 19, 5. 10, v. 5. 16. vi. 4. 6, vii. 7. 11; *land*, as opp. to sea, v. 4. 1, 6. 5, vi. 4. 3, 6. 13. Phrases: καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, Lat. *terrā marīque*, i. 1. 7, iii. 2. 13, vii. 6. 37; παρὰ γῆν, *along the coast*, vi. 2. 1.

γήινος, η, ον [γῆ], *of earth*; πλίνθοι γήιναι, sun-burnt *earthen bricks*, vii. 8. 14. See ὀπτός.

γήλοφος, ὁ [γῆ + λόφος], *mound of earth, hill, hillock*, i. 5. 8, 10. 12, iii. 4. 24, iv. 4. 1.

γῆρας, γήρως, τό [γέρων], *old age*, iii. 1. 43.

γίγνομαι (γεν-), γενήσομαι, ἐγενόμην, γέγονα or γεγένημαι [R. γεν], *become, be*, used of men and things. Of men, *be born, be descended from*, with gen. or with ἀπό and gen., i. 1. 1, ii. 1. 3, iii. 2. 13, vii. 6. 34. Phrases: οἱ τριάκοντα ἔτη γεγονότες, *men thirty years old*; τῶν μετὰ Κῦρον γενομένων, *men born after Cyrus*, i. 9. 1. Of things, *be, become, happen, take place, occur*, but the translation of the verb varies greatly according to its subject. Used with words signifying the time of day (ἡμέρᾳ, σκότος, ἕως, δείλη), *dawn, break, come, draw on*, i. 8. 8, ii. 2. 13, 4. 24, iv. 2. 4; with words signifying time of year or weather (χειμών, χιών, ὀμίχλη), *arrive, fall*, iv. 1. 15, 2. 7, 4. 8; with πόλεμος, τάραχος, θόρυβος, and μάχη, *arise, take place, break out*, i. 8. 2, ii. 1. 6, iii. 4. 35; with words meaning pledge, oath, or treaty (ὅρκοι, σπονδαί), *be taken* or *given, concluded*,

ii. 2. 10, 3. 6, 5. 3; used of money or taxes, *be paid, accrue, come in*, i. 1. 8, v. 3. 4, vii. 6. 41, 7. 27; of sacrifices or victims, *be favourable*, sometimes with the inf., ii. 2. 3, vi. 4. 9, 6. 36; of numbers, *amount to*, i. 2. 9, 7. 10, v. 2. 4; of shouting and other noises (*κραυγή, βοή, βροντή*), *arise, resound*, iii. 1. 11, iv. 7. 23, 8. 28. When followed by the simple inf., *be possible*, i. 9. 13; when by an adj. or adv., *be, prove oneself to be*, i. 6. 8, 10. 7, ii. 2. 18, iii. 4. 36, iv. 1. 26, 2. 15, 3. 24, vii. 8. 11. Often with dat., as *δρόμος ἐγένετο τοῖς στρατιώταις, the soldiers started to run*, i. 2. 17. Phrases: *ἐν ἑαυτῷ γίγνεσθαι, come to himself, recover himself*, i. 5. 17; for many others, see the various prepositions; *τὸ γενόμενον* or *τὸ γεγενημένον, the occurrence, the fact*, i. 9. 30, vi. 3. 23; *τὰ γεγενημένα, the circumstances*, ii. 5. 33, v. 4. 19.

γιγνώσκω (*γνο-*), *γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην* [R. **γνω**], *know, perceive, feel, experience, understand, recognise, learn, think, be convinced*, with the simple acc., i. 3. 13, ii. 3. 19, 5. 35, iii. 1. 45, iv. 8. 4, v. 1. 14, vii. 5. 11; with *ὅτι* and a clause, i. 3. 2, ii. 2. 15, iii. 3. 4, v. 6. 13, vi. 1. 31; with the acc. and a partic., i. 7. 4, ii. 5. 13, iii. 4. 36, vii. 7. 24; with the acc. and inf., i. 3. 12, 9. 18; with *περί* and gen., ii. 5. 8; abs., iii. 1. 27; the source is expressed by *ἐκ* and gen., vii. 7. 43.

Γλοῦς, ὁ, *Glus*, a noble Egyptian, son of Tamos, on the staff of Cyrus. After the death of Cyrus, he joined the king's party, i. 4. 16, 5. 7, ii. 1. 3, 4. 24. He was honoured by Artaxerxes and placed in command of a fleet, but on engaging in another revolt he was put to death.

Γνήσιππος, ὁ, *Gnesippus*, a captain from Athens, vii. 3. 28.

γνοίη, see *γιγνώσκω*.

γνώμη, ης [R. **γνω**], *opinion, intention, purpose, plan, judgment, advice*, Lat. *sententia*, i. 6. 9, 10, 8. 10, ii. 2. 10, 12, iii. 1. 41, vi. 1. 31, 3. 17, vii. 6. 20. Joined with certain verbs, it forms a phrase which is treated like a single verb and which may be followed by the inf. or by *ὅτι* and a clause, v. 5. 3, 6. 37, or by *ὡς* with the gen. or acc. abs., i. 3. 6, 8. 10. Phrases: *ἄνευ γνώμης τινός, against one's will*, i. 3. 13; *ἐμπιμπλᾶς τὴν γνώμην, satisfy one's heart's desire*, i. 7. 8; *πρός τινα τὴν γνώμην ἔχειν, be on one's side, be devoted to one*, ii. 5. 29; *γνώμῃ κολάζειν, punish on principle*, ii. 6. 9.

γνῶναι, γνώσεσθε, see *γιγνώσκω*.

Γογγύλος, ὁ, *Gongylus*, 1) a Greek living at Pergamus, vii. 8. 8; 2) his son, vii. 8. 8, 17. Their common ancestor, Gongylus of Eretria in Euboea, had been the go-between of Pausanias and Xerxes, and was rewarded by the king with four cities in the Troad.

γοητεύω, *γεγοήτευμαι, ἐγοητεύθην*, [*γόης, ητος, sorcerer*], *ensorcel, bewitch*, v. 7. 9.

γονεύς, *έως*, ὁ [R. **γεν**], *begetter, father;* pl., *parents*, iii. 1. 3, v. 8. 18.

γόνυ, *γόνατος, τό* [*cf.* Lat. *genū*, *knee*, Eng. KNEE], *knee*, of men, i. 5. 13, iii. 2. 22, vii. 3. 23; *joint, knot*, of reeds or canes, iv. 5. 26.

Γοργίας, *ου*, *Gorgias*, of Leontīni in Sicily, a famous rhetorician, who lived about 485–380 B.C. He first came to Athens in 427 B.C. on an embassy from his native city, and won literally golden opinions by the brilliancy of his oratory. Later he revisited Athens, and travelled through Greece, getting pupils everywhere. Among these was Proxenus, ii. 6. 16, but his most celebrated pupil was Isocrates.

Γοργίων, *ωνος*, ὁ, *Gorgion*, son of Gongylus the elder, *q.v.*, vii. 8. 8.

γοῦν, postpositive intensive particle [γέ + οὖν], stronger than γέ, used to bring forward the proof of a foregoing assertion, or a reason for it, *at least, at any rate, anyhow, at all events*, iii. 2. 17, v. 8. 23, vi. 5. 17, vii. 1. 30.

γρᾰ́διον, τό [γέρων, *cf.* γραῦς, γρᾱός, *old woman*], *poor* or *feeble old woman*, vi. 3. 22.

γράμμα, ατος, τό [γράφω], *letter* of the alphabet, Lat. *littera;* pl., *inscription*, v. 3. 13.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην [*cf.* Lat. *scrībō*, *write*, Eng. SHARP, GRAVE, *graphic, bio-graphy, dia-gram, grammar, etc.*], *make a mark, draw, paint, write*, ii. 3. 1, 6. 4, vii. 5. 14, 8. 1; the person to whom is expressed by παρά and acc., i. 6. 3.

γυμνάζω (γυμναδ-), γυμνάσω, *etc.* [γυμνός], *train naked, exercise*, i. 2. 7.

γυμνής, ῆτος, or **γυμνήτης,** ου, ὁ [γυμνός], a generic term signifying *light-armed foot-soldier*, in contradistinction to the heavy-armed hoplite, i. 2. 3, iv. 6. 20, and applicable properly to javelin-men, bowmen, and slingers, who wore no defensive armour, iii. 4. 26 (σφενδονῆται and τοξόται are immediately mentioned), v. 2. 12 (probably slingers). The word ψῑλός, *q.v.*, has, as a military term, the same application. But γυμνής is sometimes used so broadly as to include peltasts, who were light-armed troops, although they carried a shield for defence, iv. 1. 6, 28 (equal to πελτασταί in 26), vi. 3. 15 (equal to πελτασταί in 19). Conversely πελταστής, *q.v.*, is sometimes used to designate all the light-armed troops. The Greek light-armed troops in the army of Cyrus amounted, just before the battle of Cunaxa, to 2500, i. 7. 10. These were principally peltasts. The javelin-men, bowmen, and slingers were relatively of much less importance. See *s.v.* ἀκοντιστής, τοξότης, σφενδονήτης.

γυμνήτης, see γυμνής.

Γυμνιάς, άδος, or **Γυμνίας,** αδος, ἡ, *Gymnias*, a flourishing city of the Scythīni, in Armenia, but its exact site is now unknown.

γυμνικός, ή, όν [γυμνός], *belonging to physical exercise* (practised naked), *gymnastic, athletic*, iv. 8. 25, v. 5. 5.

γυμνός, ή, όν [*cf.* Eng. *gymnast*], *naked, stripped*, Lat. *nūdus*, iv. 3. 12; *lightly clad, i.e.* without the ἱμάτιον, *in one's shirt* or *shift* (see *s.v.* χιτών), i. 10. 3, iv. 4. 12; of soldiers without armour, *exposed, defenceless*, with πρός and acc., iv. 3. 6.

γυνή, γυναικός, ἡ [R. **γεν**], *woman, wife*, i. 2. 12, 4. 8, iii. 2. 25, iv. 1. 14, 3. 11, 5. 9; *chief wife, consort* of a Persian king as distinguished from the rest of his Harem, ii. 3. 17, iii. 4. 11.

Γωβρύᾱς, ου or ᾱ, *Gobryas*, one of the four field marshals of Artaxerxes, in command of 300,000 men, i. 7. 12.

Δ.

δ', by elision for δέ.

δάκνω (δακ-), δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην, *bite*, Lat. *mordeō*, iii. 2. 18, 35.

δακρῡ́ω, δακρῡ́σω, ἐδάκρῡσα, δεδάκρῡμαι [δάκρυ, *tear, cf.* Lat. *lacrima, tear*, Eng. TEAR], *shed tears, weep*, Lat. *lacrimō*, i. 3. 2, iv. 7. 25.

δακτύλιος, ὁ [R. 2 **δακ**], *finger ring, ring*, Lat. *ānulus*. Rings were much affected by the Greeks of the historical period, esp. by men, and were used either as an ornament or as a seal. *Cf.* iv. 7. 27, where they are worn by soldiers in the rank and file.

δάκτυλος, ὁ [R. 2 **δακ**], *finger*, Lat. *digitus;* with τῶν ποδῶν, *toe*, iv. 5. 12, v. 8. 15.

Δᾱμάρᾱτος or **Δημάρᾱτος**, ὁ, *Demarātus*, son of Ariston and king of Sparta, deposed by his colleague and rival, Cleomenes I., B.C. 491. He fled to Darīus, and was by him presented with the cities and districts of Halisarne and Teuthrania. He accompanied Xerxes in the invasion of Greece, but his advice and counsel were neglected. ii. 1. 3, vii. 8. 17.

Δάνα, τά, *Dana*, called also *Tyana* (Kilisse-Hissar), a city of Cappadocia north of Tarsus and at the foot of Mt. Taurus. Its position on the highway to Cilicia and Syria rendered it important, i. 2. 20.

δαπανάω, δαπανήσω, *etc.* [R. **δα**], *spend*, *expend*, of money, with **εἰς** or **ἀμφί** and the acc. of person or thing, i. 1. 8, 3. 3, ii. 6. 6; **τὰ ἑαυτῶν δαπανᾶν**, *live at their own expense*, v. 5. 20; of property or provisions, *use up*, *consume*, vii. 6. 31, 7. 2.

δάπεδον, τό [R. **πεδ**], *solid earth*, *ground*, iv. 5. 6.

Δαραδάξ, see **Δάρδας**.

Δαρδανεύς, *έως*, ὁ [**Δάρδανος**, ἡ, *Dardanus*], *a Dardanian*, an inhabitant of Dardanus, which was an Aeolic city in the Troad on the Hellespont. Near by was Cape Dardanis, noted for a naval battle in the Peloponnesian war. iii. 1. 47, v. 6. 21, vi. 1. 32.

Δάρδας, *ατος*, or **Δαραδάξ**, *άκος*, ὁ, *Dardas*, a little river in Syria whose exact position is unknown. It was probably west of Thapsacus, i. 4. 10.

δᾱρεικός, ὁ, *daric*, the name of a gold coin of great purity, said to have been coined first by Darīus Hystaspes and to have derived its name from him (compare *Napoléon*, *Louis d'or*, as names of coins), but both statements are in doubt. The device on the obverse of the daric is a crowned archer kneeling, as shown in the cut, which is of the size of the original. The daric contained about 125.5 grains of gold, and would therefore now be worth about $5.40 in American gold ($1.00 containing 23.22 grains). The daric was worth 20 silver drachmas, i. 7. 18, where Cyrus pays a bet of 10 talents, or 60,000 drachmas with 3,000 darics. The silver drachma was of greater value, relatively to gold, then than now. See *s.v.* **μνᾶ**. The weight of the daric was about equal to that of two Attic drachmas. i. 1. 9, 3. 21, ii. 6. 4, iv. 7. 27, vii. 6. 1, 8. 6.

No. 14.

Δᾱρεῖος, ὁ [Persian *darā*, *king*], *Darīus*, a name of many of the Persian kings. In the Anab., Darīus II., called ὁ **Νόθος** as being the natural son of Artaxerxes I.; his real name was **Ὦχος**. He overthrew and murdered his brother Sogdiānus, and reigned from 425 to 405 B.C. His sons were Artaxerxes II., who succeeded him, and Cyrus the Younger, i. 1. 1, 7. 9.

δάσμευσις, *εως*, ἡ [R. **δα**], *distribution*, vii. 1. 37.

δασμός, ὁ [R. **δα**], *division*, *partition*; hence *tribute*, *tax*, as laid in equal parts on all subjects. A yearly tribute was imposed on all the provinces of the Persian empire; this was paid either in money or in kind, as horses, cattle, slaves, and fruits of the field, i. 1. 8, iv. 5. 24.

δασύς, *εῖα*, *ύ* [*cf.* Lat. *dēnsus*, *thick*], *thick*, *thickly grown*, esp. with trees and shrubs, which may be expressed in the gen. or dat., ii. 4. 14, iv. 7. 6, 8. 2, 26, vi. 4. 27; **τὸ δασύ**, *thicket*, *coppice*, *copse*, iv. 7. 7; also of ox-hide with the hair on, used for shields, *shaggy*, *rough*, iv. 7. 22, v. 4. 12.

Δαφναγόρᾱς, *ου*, *Daphnagoras*, a favourite of Hellas, the wife of Gongylus, vii. 8. 9.

δαψιλής, ές [R. **δα**], *liberal, ample*, of provisions, *plentiful, abundant*, iv. 2. 22, 4. 2.

δέ, post-positive conjunction, *but*, strictly, but often weakly, adversative, standing midway in force between ἀλλά and καί, and introducing something new, which the lively Greek felt to be of the nature of opposition. In English this opposition is not so apparent, and therefore δέ is often to be rendered by *and, however, yet, to be sure, further, by the way, while, now*, or even omitted in the translation, i. 3. 5, ii. 3. 10, 4. 24, iii. 1. 13, iv. 1. 2, 6. 10, v. 2. 22, 5. 13, 6. 10, vi. 3. 7, 4. 12, vii. 5. 1, 6. 1. In the preceding clause μέν is often found, to call attention to the fact that δέ is to follow in the second, μὲν . . . δέ being equivalent to *while . . . yet, on the one hand . . . on the other*, or weaker, *both . . . and*, i. 1. 1, 2, 8, 3. 16, 5. 2, 10. 6, ii. 3. 10, iii. 1. 40, v. 6. 12, vi. 6. 18. The μέν is often omitted in the first clause, i. 7. 5, 9, iii. 1. 23, 4. 7, especially in questions, v. 7. 33. An apodosis is sometimes introduced by δέ, which marks a survival of the paratactic construction, v. 6. 20, 8. 25. Phrases: καὶ . . . δέ, *and also, but further*, i. 1. 5, 8. 2, iii. 1. 25, iv. 1. 3, vi. 1. 1; οὐδὲ . . . δέ, *and not indeed, and not even*, i. 8. 20.

-δε, a suffix joined to names of places, generally in the acc., to denote motion towards; to demonstrative pronouns to give them greater force.

δεδιώς, see δείδω.

δεδογμένα, see δοκέω.

δέδοικα, see δείδω.

δεδομέναι, see δίδωμι.

δέῃ, δεηθῆναι, δεῖ, see δέω, *lack*.

δείδω (δι-, δει-), δείσομαι, ἔδεισα, δέδοικα and δέδια (the present is found only in Homer, in Attic the perf. has a present force) [**δείδω**], *be afraid, fear, dread*, with acc., with μή and a clause, or with a combination of the two, or abs., i. 3. 10, 7. 7, 8. 24, iii. 5. 18, iv. 2. 15, 5. 18, v. 7. 22, vii. 3. 26.

δείκνῡμι (δεικ-), δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην [R. 1 **δακ**], *point out, indicate, show, make signs to*, Lat. *ostendō*, the thing shown being expressed by an acc. or a rel. clause with or without the dat. of the person, iv. 5. 33, 7. 4, 27, v. 6. 7, vi. 2. 2, vii. 4. 12.

δείλη, ης, *afternoon*, whether *early*, i. 8. 8, vii. 3. 10, or *late*, sometimes *evening*, iii. 3. 11, 4. 34, 5. 2, iv. 2. 1, vii. 2. 16; ἀμφὶ δείλην, *towards evening*, ii. 2. 14 (*cf.* ii. 2. 16, ὀψὲ ἦν).

δειλός, ή, όν [**δείδω**], *fearful, cowardly, skulking, vile*, i. 4. 7, iii. 2. 35, vi. 6. 24.

δεινός, ή, όν [**δείδω**], *frightful, terrible, awful, horrible, outrageous, severe*, iii. 1. 13, iv. 6. 16, 7. 13, v. 5. 8, 6. 27, vii. 1. 25; as subst., τὸ δεινόν, *terror, danger, misfortune*, ii. 3. 13, 22, 6. 7, 12; with the added idea of power, *marvellous, skilful, clever*, i. 9. 19; sometimes with an inf., ii. 5. 15, iv. 6. 16, v. 5. 7, vii. 3. 23. Phrases: δεινὰ ὕβριζειν, *treat with outrageous insolence*, vi. 4. 2; δεινότατα ποιεῖν, *foully maltreat*, v. 7. 23; δεινὰ ποιεῖσθαι, *think prodigious*, vi. 1. 11.

δεινῶς, adv. [**δείδω**], *terribly*; ἔχειν δεινῶς, *be in a dreadful situation*, vi. 4. 23.

δειπνέω, δειπνήσω, ἐδείπνησα, δεδείπνηκα [R. **δα**], *take the chief meal, dine*, ii. 2. 4, iii. 5. 18, iv. 3. 10, vi. 1. 4, vii. 3. 23.

δεῖπνον, τό [R. **δα**], the chief meal of the day, generally eaten towards evening, *evening meal, dinner*, Lat. *cēna*, ii. 4. 15, iv. 2. 4, vii. 3. 15, 21, 4. 3.

δειπνοποιέω [R. **δα** + **ποιέω**], *get dinner, entertain at dinner*; mid., *get dinner for oneself, dine*, vi. 3. 14, 4. 26.

δεισᾱ̃s, see *δείδω*.

δεῖσει, see *δείδω*.

δεῖσθαι, see *δέω, lack*.

δέκα, indecl. [**δέκα**], *ten*, Lat. *decem*, i. 2. 10, iv. 4. 3, v. 2. 29, vii. 3. 2.

δεκαπέντε, indecl. [**δέκα** + **πέντε**], *fifteen*, Lat. *quīndecim*, vii. 8. 26.

δεκατεύω [**δέκα**], *exact the tenth part* or *tithe*, *take the tithe of*, v. 3. 9.

δέκατος, η, ον [**δέκα**], *tenth*, Lat. *decimus*, vii. 7. 35; as subst., *ἡ δεκάτη* (*sc. μοῖρα*), *the tithe*. The tenth part of the spoil taken in war was dedicated to the gods, v. 3. 4, either in the form of offerings in the temples, as to Apollo at Delphi, v. 3. 5, or in lands, which were bought and dedicated to the god, as in the celebrated instance when Xenophon bought an estate at Scyllus near Olympia and dedicated it in perpetuity to Ephesian Artemis, v. 3. 7–13.

Δέλτα, *τό*, indecl. [*cf.* Eng. *delta, delt-oid*], *the Delta*, a peninsula of Thrace, lying between the Pontus, Bosporus, and Propontis, named from its triangular shape, resembling the letter Δ, vii. 1. 33, 5. 1.

δελφίς, *ῖνος*, *ὁ*, *dolphin*, the smallest species of the whale family, still killed for its fat, v. 4. 28.

Δελφοί, *οἱ*, *Delphi* (Castri), a city in Phocis, on the southern slope of Parnassus and renowned for its oracle of Apollo, for the Pythian games, and for its temple filled with the richest treasures of art and wealth, iii. 1. 5, v. 3. 5, vi. 1. 22. It was regarded by the Greeks as the centre of Hellenic civilization, and even called the navel of the whole earth. The city itself lay in a deep valley between Mt. Parnassus and Mt. Cirphis, and extended like an amphitheatre to the river Pleistus. The great temple was situated on the rock above; in its sanctuary was the chasm in the earth from which issued the vapour which was thought to inspire the oracles; over the chasm was placed the colossal tripod on which sat the priestess, called the Pythia. On the road to the temple was the Castalian spring. The existence of a modern town on the site has hitherto prevented excavations to any extent. The oracle was abolished by Theodosius, A.D. 390.

δένδρον, *τό* [*cf.* Eng. *rhododendron*], *tree*, Lat. *arbor*, i. 2. 22, ii. 4. 14, iv. 7. 8, v. 3. 11; dat. pl. *δένδροις* and *δένδρεσι*, iv. 7. 9, 8. 2.

δέξασθαι, see *δέχομαι*.

δεξιόομαι, δεξιώσομαι, ἐδεξιωσάμην [R. 2 **δακ**], *take* or *give the right hand*, *welcome*, vii. 4. 19.

δεξιός, ά, όν [R. 2 **δακ**], *right*, *right-hand side*, Lat. *dexter*, i. 7. 1, 8. 13, 10. 1, iii. 4. 28, vi. 5. 25. Phrases: the word *χείρ* is often omitted, and we have *ἐν τῇ δεξιᾷ*, *in the right hand*, ii. 3. 11, v. 4. 12; *ἐν δεξιᾷ*, *on the right*, i. 5. 1, ii. 2. 13, iv. 3. 17, v. 2. 24, vii. 5. 12; *ὑπὲρ δεξιῶν*, *above on the right*, iv. 8. 2; *δεξιὰν δοῦναι*, *give the right hand* in confirmation, *promise*, ii. 3. 28, 4. 7, 5. 3; *δεξιὰς δοῦναι καὶ λαβεῖν*, *exchange hand-grasps*, *shake hands*, in token of friendship, in concluding a treaty, *etc.*, i. 6. 6, vii. 3. 1; *δεξιὰς φέρειν*, *bring assurances*, pledged by the person who brought them with his right hand, ii. 4. 1. In military language *κέρας* may be omitted, as *τὸ δεξιόν*, *the right wing*, *the right*, i. 2. 15, 8. 5, iv. 8. 14, vi. 5. 28; but *τὰ δεξιὰ* (*sc. μέρη*) *τοῦ κέρατος*, *the right of the wing*, i. 8. 4, *cf. ἐπὶ δεξιά*, *to the right*, vi. 4. 1 In Greek divination the right was the propitious side, because the Greek soothsayer faced the North, and therefore the lucky omens from the East, the side of light, were on his right; so *ἄκτὸς δεξιός*, vi. 1. 23.

Δέξιππος, *ὁ*, *Dexippus*, a Laconian Perioecus (see *s.v. περίοικος*). He deserted the Greeks while in

command of a ship, v. 1. 15, slandered Xenophon before Anaxibius, vi. 1. 32, and tried to prejudice Cleander against the army, but in vain, vi. 6. 5 ff. He was finally killed in Thrace for meddling in the affairs of that country, v. 1. 15.

Σέοι, δέομαι, δέον, see *δέω, lack.*

Δερκυλίδᾶς, *ου, Dercylidas,* a famous Spartan general, harmost of Abȳdus in 411 B.C., v. 6. 24.

δέρμα, *ατος, τό* [R. **δαρ**], *hide* of animals, rarely of the *skin* of a man flayed off, i. 2. 8, iv. 7. 26, 8. 26.

Δέρνης, *ου* or *ους, ὁ, Dernes,* satrap of Phoenicia and Arabia, vii. 8. 25.

δεσμός, *ὁ* [R. **δε**] *band, halter, strap, yoke-strap,* iii. 5. 10.

δεσπότης, *ου* [*cf.* Eng. *despot*], *master, lord, owner,* Lat. *dominus,* ii. 3. 15, 5. 14, iii. 2. 13, vii. 4. 14.

δεῦρο, adv., *hither, here,* i. 3. 19, ii. 2. 11, v. 4. 10, vi. 3. 26, vii. 6. 9.

δεύτερος, *ᾱ, ον* [**δύο**], *second* in *time* or *order,* iii. 4. 28, iv. 2. 13, v. 6. 9; adv. *δεύτερον* or *τὸ δεύτερον, for the second time, over again,* Lat. *iterum,* i. 8. 16, ii. 2. 4.

δέχομαι, *δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην* [R. 2 **δακ**], *receive,* used of persons or things. Of things, *receive, accept, allow, take,* i. 8. 17, iii. 4. 32, iv. 5. 32, v. 4. 8, vi. 6. 37, vii. 3. 29. Of persons the word may have either of two meanings: — 1) *receive as guests, hospitably,* or *in a friendly manner,* abs. or with acc., iv. 8. 23, v. 5. 6, 24, vi. 6. 9; with *εἰς* and acc. or with *οἰκίᾳ,* vii. 2. 6, 37; *ἐπὶ ξένια δέχεσθαι,* see *ξένιος*; 2) *receive as an enemy, await the charge of, meet the attack,* abs. or with acc., i. 10. 6, iii. 1. 42, 2. 16, iv. 2. 7, v. 4. 24, vi. 5. 27; *εἰς χεῖρας δέχεσθαί τινα, come to close quarters,* Lat. *in manūs uenīre,* iv. 3. 31.

δέω, *δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην* [R. **δε**], *bind, tie, fetter, shackle,* iii. 4. 35, 5. 10, iv. 2. 1; with *ἐν* and dat., iv. 3. 8; *τῷ χεῖρε δεδέσθαι, have both hands tied,* vi. 1. 8.

δέω, *δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην* [R. **δε**], *lack,* used personally and impersonally. As a personal verb it is rare in the active, being confined to phrases like *ὀλίγου δεῖν, want little, i.e. almost,* and *πολλοῦ δεῖν, be far from,* both followed by inf., i. 5. 14, v. 4. 32, vii. 6. 18; commonly in mid., *want, need, lack,* abs. or with gen., i. 9. 21, ii. 6. 13, iii. 1. 46, 5. 9, iv. 4. 6, v. 1. 11, vi. 4. 17, vii. 1. 9; *wish, desire, seek for,* with gen., i. 4. 15, iii. 2. 32, v. 7. 27, vii. 6. 1, with acc. of a pron., i. 3. 4, ii. 3. 29, vii. 2. 34, 7. 24, or with acc. and inf., i. 4. 14; *ask, request, beg,* with gen. of the person expressed or understood and inf. of the thing, i. 1. 10, 9. 25, iv. 5. 16, v. 7. 30, vi. 6. 10, vii. 1. 2, 7. 14, 19. Impersonally it occurs in the forms *δεῖ, δέῃ, δέοι, δεῖν. δέον, etc., there is need of* or *that, it is necessary* or *proper,* or when translated personally *must, ought, etc.* As an impersonal it is followed by the simple inf., which may also be understood, i. 3. 5, 6. 9, ii. 1. 20, iii. 1. 6, 37, iv. 1. 13, v. 1. 6, 2. 12, vi. 1. 18, vii. 1. 14, by the acc. and inf., i. 7. 7, ii. 1. 10, iii. 4. 1, iv. 6. 19, v. 4. 21, vi. 1. 30, vii. 1. 30, and very rarely by dat. and inf., iii. 4. 35; the gen. of the thing needed is also rare, ii. 3. 5, iii. 2. 33, 3. 16, v. 1. 10, vii. 3. 45. Phrases: *τὰ δέοντα, the needful business,* iii. 1. 47; *αὐτὸ τὸ δέον, the very thing wanted,* iv. 7. 7; *εἰς τὸ δέον καθίστασθαι, be settled in the right way,* i. 3. 8.

δή, post-positive intensive particle, serving chiefly to emphasise the idea or word to which it belongs, and which it generally immediately follows. Among its various renderings are *now, just now, in particular, indeed, surely, truly, exactly, quite, accordingly,* but often

its force can be given only by emphasis of tone; such phrases as *you see*, *you know*, *I assure you*, *that's clear*, may sometimes be useful, i. 2. 3, 3. 5, 8. 10, 10. 10, ii. 1. 20, 3. 29, iii. 1. 3, iv. 1. 2, 3. 7, 4. 10, v. 4. 25, 8. 13, 26, vi. 1. 22, vii. 1. 26, 3. 47, 4. 24. With imperatives it adds urgency, ἄγε δή, *come now*, Lat. *age uērō*, ii. 2. 10, v. 4. 9; ὁρᾶτε δή, *pray consider*, vi. 5. 16; *cf.* vii. 6. 23, 7. 27. It adds force to superlatives, as κράτιστοι δή, *the very best*, i. 9. 18; *cf.* i. 9. 12. It is common in the apodosis of temporal clauses, i. 10. 13, iii. 1. 2, iv. 2. 20, 7. 23. Phrases: τί ἦ δή; *what now?* Lat. *quid tandem?* ii. 5. 22, vii. 6. 20; ὥσπερ ἦ δή, *just as*, *exactly as*, iii. 1. 29; ἔνθα δή, *then*, *I assure you*, i. 5. 8, iv. 5. 4; νῦν δή, *now at once*, Lat. *nunc iam*, ii. 3. 29; οὕτω δή, *just so*, vi. 1. 24.

δῆλος, η, ον, *plain*, *clear*, *evident*, *certain*, *manifest*, ii. 2. 18, 3. 1, vii. 2. 16, 6. 16; δῆλον εἶναι, *be clear*, *be manifest*, with a clause with ὅτι, ii. 3. 6, iii. 2. 34, iv. 1. 17, vi. 1. 25, vii. 6. 17, or with τί, ὅ τι, or οὗ ἕνεκα, i. 4. 13, 14, vii. 4. 4; δῆλον ὅτι is often used parenthetically, *evidently*, i. 3. 9, iii. 1. 16, 35, vi. 4. 12. The personal construction with a participle is often used instead of the impersonal, as δῆλος ἦν ἀνιώμενος, *it was evident that he was troubled*, i. 2. 11, *cf.* ii. 5. 27, 6. 21, v. 5. 24; rarely ὡς with the participle or ὅτι and a clause, i. 5. 9, v. 2. 26.

δηλόω, δηλώσω, *etc.* [δῆλος], *make clear*, *make known*, *explain*, *show*, with acc., i. 9. 28, ii. 1. 1, 2. 18, iii. 3. 14; the person to whom is expressed by dat. or πρός and acc., the thing shown by ὅτι or ὅθεν and a clause, ii. 5. 26, v. 4. 21, vii. 1. 31, 7. 35.

δημαγωγέω, δημαγωγήσω [R. δα + R. αγ], *be a leader of the people*, generally with the idea of unworthy means, *play the demagogue*, *win by currying favour*, vii. 6. 4.

Δημάρᾱτος, see Δᾱμάρᾱτος.

Δημοκράτης, ους or ου, *Democrates*, of Temnus or Temenium (see Τημνίτης), a scout, iv. 4. 15.

δημόσιος, ᾱ, ον [R. δα], *belonging to the community*, *public*, Lat. *pūblicus*, vi. 6. 2, 6, 37; τὰ δημόσια, *the public money*, *the treasury*, iv. 6. 16.

δηόω, δηώσω, ἐδήωσα [Epic δήιος, *hostile*, *destructive*], *destroy*, *lay waste*, *ravage*, v. 5. 7.

δήπου, intensive particle [δή + που], *surely*, *I s'pose*, *of course*, iii. 2. 15, v. 7. 6, vii. 6. 13.

δῆσαι, see δέω, *bind*.

δηχθείς, see δάκνω.

διά, by elision δι', prep. with gen. or acc. [δύο], *through*. With gen., used of place, time, or means, *through*, *during*, *throughout*, *by means of*, Lat. *per*, i. 4. 6, 5. 12, ii. 3. 17, 6. 22, iii. 5. 15, iv. 2. 4, 6. 22, v. 4. 14, vii. 7. 49. Phrases: διὰ ταχέων, *rapidly*, i. 5. 9; διὰ σκότους, *in darkness*, ii. 5. 9; διὰ πίστεως, *trustingly*, iii. 2. 8; διὰ φιλίᾱς ἰέναι τινί, *enter into friendship with one*, iii. 2. 8; διὰ παντὸς πολέμου ἰέναι τινί, *wage every kind of war with one*, iii. 2. 8; διὰ τέλους, *from beginning to end*, vi. 6. 11, *cf.* vii. 8. 11. With acc., *through*, *by means* or *aid of*, *on account of*, *for the sake of*, Lat. *ob* or *propter*, i. 7. 6, iii. 5. 16, v. 8. 12, vii. 6. 33, 7. 7; *because of*, with τό and inf. where we use a causal clause, i. 7. 5, iv. 5. 15, v. 5. 17. Phrases: διὰ τοῦτο, *for this reason*, i. 7. 3; διὰ πολλά, *for many reasons*, i. 9. 22; διὰ φιλίᾱν, *out of friendship*, v. 5. 15. In composition διά signifies *through* or *over*; sometimes it adds an idea of continuance or of fulfilment, or it may signify *apart*, Lat. *dī-*, *dis-*.

Δία, Διΐ, Διός, *etc.*, see Ζεύς.

διαβαίνω [R. βα], *go with long strides*, *stride*, *walk freely*, iv. 3. 8; but mostly trans., *go over*, *cross*,

Lat. *trānseō*, abs. or with acc., i. 2. 6, 4. 15, ii. 2. 3, 3. 10, iii. 3. 6, 4. 3, iv. 1. 3, 3. 7, v. 2. 4, vi. 5. 3, vii. 1. 3; the means may be expressed by dat. or by *ἐπί* and gen., i. 5. 10.

διαβάλλω [**βάλλω**], *throw over* or *across;* in Anab. always *throw at* with words, *slander, traduce, accuse falsely*, Lat. *maledīcō*, abs. or with acc., ii. 5. 27, 6. 26, v. 7. 5, vi. 6. 11; the person to whom is expressed by *πρός* and acc., i. 1. 3, v. 6. 29, vii. 5. 6, the slander by the acc. or by *ὡς* and a clause, v. 7. 5, vii. 5. 8.

διαβάς, see *διαβαίνω*.

διάβασις, *εως*, *ἡ* [R. **βα**], *a going over, a crossing*, hence *place* or *means of crossing, ford, bridge*, i. 5. 12, iii. 4. 20, 5. 9, iv. 8. 3, vi. 3. 5.

διαβατέος, *ᾱ*, *ον*, verbal [R. **βα**], *that must be crossed* or *passed over*, Lat. *trānseundus*, ii. 4. 6, vi. 5. 12.

διαβατός, *ή*, *όν*, verbal [R. **βα**], *that can be crossed, fordable, passable*, i. 4. 18, ii. 5. 9, iii. 2. 22.

διαβεβηκότας, see *διαβαίνω*.

διαβιβάζω (*βιβάζω*, *βιβαδ-*, *-βιβάσω* or *βιβῶ*, *-εβίβασα* [R. **βα**], *make go*), *make go across, lead across, drive across, transport*, Lat. *trādūcō*, iii. 5. 2, iv. 8. 8, v. 2. 10, vii. 1. 2.

διαβολή, *ῆς* [**βάλλω**], *slander, false charges*, ii. 5. 5.

διαγγέλλω [*ἀγγέλλω*], *carry word through*, where *διά* suggests intervening space, *cf.* Lat. *internūntius, bring word, report*, with dat. or *εἰς* and acc. of the person to whom, and *παρά* with gen. of the person from whom, i. 6. 2, ii. 3. 7, vii. 1. 14; mid., *carry word along, pass the word*, iii. 4. 36.

διαγελάω [*γελάω*], *laugh to scorn, ridicule*, ii. 6. 26.

διαγίγνομαι [R. **γεν**], of time, *get through, pass through, continue, exist, remain*, i. 10. 19, vii. 3. 13, often with partic., i. 5. 6, ii. 6. 5, iv. 5. 5.

διαγκυλόομαι, pf. *διηγκύλωμαι* [R. **αγκ**], *hold by the thong, insert the finger through the javelin-thong,*

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only in pf. partic., iv. 3. 28, v. 2. 12. See the account of the manner in which a rotary motion was given to the javelin, *s.v.* *ἀκόντιον*.

διάγω [R. **αγ**], *carry through* or *across*, used esp. of ships, *transport*, ii. 4. 28, iii. 5. 10, vii. 2. 12; of time, *pass, spend, live, tarry*, Lat. *dēgō*, with or without acc., iii. 1. 43, 3. 2, iv. 2. 7, vi. 5. 1; with partic., *continue*, i. 2. 11.

διαγωνίζομαι, [R. **αγ**], *strive continually* or *earnestly*, with *πρός* and acc., iv. 7. 12.

διαδέχομαι [R. 2 **δακ**], *receive at intervals* or *along a line; θηρῶν διαδεχόμενοι, relieved one another in the chase*, i. 5. 2.

διαδίδωμι [R. **δο**], *give from hand to hand, distribute*, Lat. *distribuō*, abs., or with acc. of thing and dat. of pers., or with dat. alone, or with inf. of the thing, i. 9. 22, 10. 18, iv. 5. 8, v. 8. 7, vii. 7. 56.

διάδοχος, *ὁ* [R. 2 **δακ**], *reliever, successor*, Lat. *successor*, with dat., vii. 2. 5.

διαζεύγνῡμι [R. **ζυγ**], *disjoin*, Lat. *dīiungō*, *separate*, with *ἀπό* and gen., iv. 2. 10.

διαθεάομαι [**θέᾱ**], *look through and through, observe closely*, iii. 1. 19.

διαιθριάζει [**αἴθω**], *be clearing away*, said of breaking weather, Lat. *disserēnāscit*, iv. 4. 10.

διαιρέω [αἱρέω], *sunder, tear apart* or *away, destroy*, ii. 4. 22, v. 2. 21.

διάκειμαι [κεῖμαι], *be set in order, be disposed*, generally of a state of mind, *feel*, with dat. or πρός and acc., ii. 5. 27, 6. 12, iii. 1. 3, vii. 7. 38; ἄμεινον ὑμῖν διακείσεται, *it will be better for you*, vii. 3. 17.

διακελεύομαι [R. κελ], *give directions to, urge, encourage*, with dat. of pers., iii. 4. 45, iv. 7. 26.

διακινδῡνεύω [κίνδῡνος], *run all risks, risk a battle*, iii. 4. 14, vi. 3. 17.

διακλάω (κλάω, ἔκλασα, κέκλασμαι, ἐκλάσθην [*cf.* Eng. *iconoclast*], *break*), *break in two*; κατὰ μικρὸν διακλᾶν, *break into bits*, vii. 3. 22.

διᾱκονέω, διᾱκονήσω, δεδιᾱκόνημαι, ἐδιᾱκονήθην [διάκονος, *servant, cf.* Eng. *deacon*], *serve*, esp. *wait at table*, Lat. *ministrō*, iv. 5. 33.

διακόπτω [κόπτω], *cut in pieces, cut through*, i. 8. 10, iv. 8. 11, 13, vii. 1. 17.

διᾱκόσιοι, αι, α [δύο + ἑκατόν], *two hundred*, Lat. *ducentī*, i. 2. 9, ii. 5. 30, vi. 5. 11.

διακρῑ́νω [κρῑ́νω], *separate from one another, decide, settle*, Lat. *dēcīdō*, abs., vi. 1. 22.

διαλαγχάνω [λαγχάνω], *part* or *assign by lot*, iv. 5. 23.

διαλαμβάνω [λαμβάνω], *take separately* or *apart*, iv. 1. 23; *divide*, v. 3. 4.

διαλέγομαι, διαλέξομαι, διείλεγμαι, διελέχθην [R. λεγ], *talk* or *converse with*, abs. or with acc., or with περί and gen. of the thing spoken of, i. 7. 9, ii. 6. 23, iv. 2. 19, vi. 3. 9, vii. 1. 15; the pers. spoken to is expressed by dat. or by πρός and acc., ii. 5. 42, iv. 2. 18, v. 5. 25.

διαλείπω [λείπω], *leave a space* or *gap between, stand apart* or at *intervals, be distant*, Lat. *dīstō*, abs. or with acc., i. 7. 15, 8. 10, iv. 7. 6, 8. 12; τὸ διαλεῖπον (*sc.* χωρίον), Lat. *interuāllum, gap, space between*, iv. 8. 13.

διαμάχομαι [R. μαχ], *fight to a finish, fight it out, struggle earnestly*, with περί and gen. or with μή and inf., v. 8. 23, vii. 4. 10.

διαμένω [R. μα], *stay through, stay*, vii. 1. 6.

διαμετρέω [μετρέω], *divide by measure, measure out*, of food, vii. 1. 40; mid., *serve out rations*, vii. 1. 41.

διαμπερές, adv. [R. περ], *through and through, right through*, with acc., iv. 1. 18, vii. 8. 14.

διανέμω [R. νεμ], *divide up among*, with acc. of thing and dat. of pers., vii. 5. 2.

διανοέομαι [R. γνω], *think out, purpose, plan, intend, mean*, with acc. or with inf., ii. 4. 17, iii. 2. 8, v. 7. 15, vi. 1. 19, vii. 7. 48.

διάνοια, ᾱς [R. γνω], *way of thinking, purpose, intention*, v. 6. 31.

διαπαντός, properly διὰ παντός, see πᾶς.

διαπέμπω [πέμπω], *send in different directions, send round*, abs. or with acc., i. 9. 27, iv. 5. 8.

διαπεράω [R. περ], *cross through* or *over*, iv. 3. 21.

διαπλέω [R. πλεϝ], *sail over* or *across*, abs. or with εἰς and acc., vii. 2. 9, 6. 13, 8. 1.

διαπολεμέω [πολεμέω], *carry a war through, fight it out*, Lat. *dēbellō*, with dat., iii. 3. 3.

διαπορεύω [R. περ], *carry across, set over*, ii. 5. 18; pass. and fut. mid., *pass over, march through*, abs. or with acc., ii. 2. 11, iii. 3. 3, vi. 5. 19.

διαπορέω [R. περ], *be utterly at a loss*, vi. 1. 22.

διαπράττω [πράττω], *work out, bring about, accomplish*, Lat. *efficiō*, with acc. or with ὅπως and a clause, v. 7. 29, vii. 1. 38, 2. 37; generally in mid., which has much the same meaning as the act., *carry one's point, bring to pass, effect, secure one's object, arrange, obtain one's wish* or *request, make an*

agreement, stipulate, used abs. or with acc. of the object, for which the inf. or acc. with inf. or a clause with ὥστε or a relative clause may stand; the person benefited is expressed by dat., and the person from whom by παρά and gen., ii. 3. 20, 25, 29, 5. 30, 6. 2, iii. 5. 5, iv. 2. 23, v. 7. 30, vi. 6. 12, vii. 1. 39, 7. 24. Phrases: πρὸς τὸν Σεύθην περὶ σπονδῶν διεπράττοντο, *they tried to arrange a truce with Seuthes*, vii. 4. 12, *cf.* vii. 2. 7; φιλίαν διαπραξάμενοι πρὸς Μήδοκον, *having concluded an alliance with Medocus*, vii. 3. 16.

διαρπάζω [R. ἁρπ], *tear in pieces, lay waste, plunder, sack, spoil*, Lat. *dīripiō*, i. 2. 19, 10. 2, 18, ii. 2. 16, v. 2. 19, vii. 1. 25.

διαρρέω [ῥέω], *flow through, run through*, with διά and gen., v. 3. 8.

διαρρίπτω and **διαρρῖπτέω** [ῥιπτω], *throw round, scatter*, Lat. *disiciō, divide among*, v. 8. 6, vii. 3. 23.

διάρρῖψις, εως, ἡ [διαρρίπτω], *a tossing about, scattering round*, v. 8. 7.

διασημαίνω [σημαίνω], *point out clearly, announce publicly*, ii. 1. 23.

διασκηνέω, διεσκήνησα [R. σκα], in aor., *take up one's quarters apart, go into quarters separately*, sometimes with εἰς and acc. of place, iv. 4. 8, 5. 29.

διασκηνητέον, verbal [R. σκα], *must encamp apart*, iv. 4. 14.

διασκηνόω [R. σκα], *encamp apart; be quartered apart*, iv. 4. 10.

διασπάω [R. σπα], *draw apart;* in Anab. always pass. and generally of soldiers, *be separated, scattered, dispersed*, i. 5. 9, iii. 4. 20, iv. 8. 10, 17, v. 6. 32, vii. 3. 38.

διασπείρω [σπείρω], *scatter about*, prop. of seed; in Anab. used only in the pass. of soldiers, *be scattered, be routed, disperse*, Lat. *dīspergor*, i. 8. 25, ii. 4. 3, vi. 5. 28, vii. 2. 8.

διασφενδονάω [σφενδονάω], *sling in all directions;* pass., *fly in pieces as if from a sling*, iv. 2. 3.

διασῴζω [R. σαϝ], *bring through, save, save up, keep*, v. 6. 18, vi. 6. 5, 28; pass., *be brought through safe, come out safe and sound*, with πρός and acc., v. 4. 5, vii. 8. 19; mid., *save for oneself, preserve*, v. 5. 13.

διατάττω [R. τακ], *draw up in array* , Lat. *dispōnō*, of soldiers, i. 7. 1; pass. of skirmishers, *posted at intervals*, iii. 4. 15.

διατείνω [τείνω], *stretch out;* mid., *let oneself out*, in the phrase πᾶν πρὸς ὑμᾶς διατεινάμενον, *doing my very utmost against you*, vii. 6. 36.

διατελέω [τέλος], *bring quite to an end, complete, finish*, as a journey or road, iv. 5. 11; sometimes ὁδόν is understood, *complete the march, finish the distance*, with πρός and acc. of the end in view, i. 5. 7; with partic., *continue* to do or do *constantly*, the partic. containing the leading idea, iii. 4. 17, iv. 3. 2.

διατήκω [τήκω], *melt up;* pass., *melt away*, iv. 5. 6.

διατίθημι [R. θϵ], *set out in place, arrange, order, dispose of, treat*, Lat. *dispōnō*, i. 1. 5, iv. 7. 4; mid., *set out for oneself*, esp. in the market, *sell*, Lat. *uēnāle prōpōnō*, vi. 6. 37, vii. 3. 10.

διατρέφω [τρέφω], *feed thoroughly, sustain, support*, iv. 7. 17.

διατριβή, ῆς [διατρίβω], *a wasting away*, esp. of time, *waste of time, delay*, vi. 1. 1.

διατρίβω (τρῑβω, τριβ-, τρῑψω, ἔτρῑψα, τέτριφα, τέτρῑμμαι, ἐτρίβην [*cf.* τριβή], *rub*), *rub through, waste away, consume, spend*, of time, Lat. *tempus terō*, with the acc., iv. 6. 9, or in pass., vii. 2. 3, 4. 12; abs., *waste time, delay, wait*, i. 5. 9, ii. 3. 9, vii. 3. 13.

διαφαίνω [R. φα], *make show through;* pass., *be visible through, shine through*, v. 2. 29, impers., *light shows through*, vii. 8. 14.

διαφανῶς, adv. [R. **φα**], *distinctly, clearly*, Lat. *perspicuē*, vi. 1. 24.

διαφερόντως, adv. [R. **φερ**], *differently* from others, *i.e. peculiarly, surpassingly*, i. 9. 14.

διαφέρω [R. **φερ**], *carry different ways, bear apart*, hence *be different from*, Lat. *differō*, with gen., ii. 3. 15; *be better than, surpass*, with gen., iii. 1. 37; mid., *differ from, quarrel*, with *ἀμφί* and gen. of the thing, or with *πρός* and acc. of the person and *περί* with gen. of the thing, iv. 5. 17, vii. 6. 15. Phrase: *πολὺ διέφερον, they found it very different, i.e. they found it easier*, iii. 4. 33 (where most editt. have the impers. *πολὺ διέφερεν, it was a very different thing*).

διαφεύγω [R. **φυγ**], *flee away, escape*, Lat. *effugiō*, abs. or with acc. v. 2. 3, vi. 3. 4, vii. 3. 43.

διαφθείρω [*φθείρω*], *destroy altogether, spoil, ruin, corrupt, bribe*, Lat. *corrumpō*, iii. 3. 5, vi. 2. 9; pass., *be destroyed, break up*, or in a moral sense, *lose credit*, iv. 1. 11, vii. 2. 4, 7. 37. Phrase: *διεφθαρμένοι τοὺς ὀφθαλμούς, with their eyes blinded*, iv. 5. 12.

διάφορος, *ον* [R. **φερ**], *different, unlike, at variance*, sup., vii. 6. 15; subst., *τὸ διάφορον, difference of opinion, disagreement*, Lat. *dissēnsiō*, iv. 6. 3.

διαφυή, *ῆς* [*φύω*], a natural *growth between, division*, in some nuts, v. 4. 29.

διαφυλάττω [**φυλάττω**], *watch closely;* mid., *be on one's guard*, vii. 6. 22.

διαχάζω, *διεχασάμην* (the simple *χάζω, make retire*, is Epic only), intr., *give ground, fall back*, iv. 8. 18.

διαχειμάζω (*χειμάζω, χειμαδ-, χειμάσω, ἐχειμάσθην* [*χεῖμα, winter, cf. χιών*], *pass the winter*, Lat. *hiemō*), *winter, spend the winter*, vii. 6. 31.

διαχειρίζω (*-χειρίζω, χειριδ-, -χειριοῦμαι, etc.* [R. **χερ**], *handle*), *have in hand, manage*, i. 9. 17.

διαχωρέω [*χωρέω*], *go through, pass through;* impers., *κάτω διεχώρει αὐτοῖς, they had diarrhoea*, iv. 8. 20.

διδάσκαλος, ὁ [R. 1 **δακ**], *teacher*, Lat. *magister*. The Athenian boy was under the instruction of teachers continuously for twelve years, from the beginning of his seventh year, and the discipline was severe, ii. 6. 12, v. 8. 18, where note that the speaker is Xenophon, an Athenian. The boy received instruction in reading, writing, and arithmetic, in music (singing and the use of the *αὐλός* and *λύρα*), and in gymnastics. See the schoolscene, *s.v. αὐλός*, where instruction in the *αὐλός* is represented at the left (a lyre is suspended at the centre above) and in writing at the right (on the wax-tablet with the stylus).

διδάσκω (*διδαχ-*), *διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην* [R. 1 **δακ**], *teach, inform, prove, show*, Lat. *doceō*, abs. or with acc. of the pers., with inf. of the thing, or with a clause with *ὡς*, i. 7. 4, ii. 5. 6, iii. 2. 32, iv. 5. 36, vii. 7. 47; pass., *be taught, learn*, with *ἀπό* and gen. and a clause with *ὅτι*, vi. 5. 18.

δίδημι [R. **δε**], *bind, tie up*, v. 8. 24. (Epic, except here, see *δέω, bind.*)

δίδωμι (*δο-*), *δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην* [R. **δο**], *give, present, give over, allow, permit, pay, give to wife*, Lat. *dō*, with the acc. or the dat. alone, or with dat. of the pers. and acc. of the thing, i. 1. 9, 6. 3, ii. 3. 28, 6. 4, iii. 2. 4, 3. 18, iv. 4. 14, 5. 8, v. 2. 24, vi. 1. 12, vii. 1. 7, 2. 38, 3. 24; with the inf., or with dat. of pers. and inf., i. 6. 6, ii. 3. 18, iv. 5. 32, vii. 3. 13; with *εἰς* and acc. of the thing for which, i. 2. 27, 4. 9; the agent is expressed by *ὑπό* and gen., vii. 7. 1; by *ἐκ* and gen., i. 1. 6; often in pres. and impf., *offer*, iii. 4. 42;

used of gods, *bestow, ordain, grant*, with acc., or with dat. and acc., or with inf., iii. 1. 23, 2. 7, vi. 1. 26; *δέδοται, it is ordained*, vi. 6. 36.

διείργω [*εἴργω*], *keep asunder, cut off*, with acc. understood, iii. 1. 2.

διελαύνω [*ἐλαύνω*], *drive through, ride through, charge through*, abs., i. 5. 12, 10. 7, ii. 3. 19.

διελόντες, see *διαιρέω*.

διεξέρχομαι [*ἔρχομαι*], *pass out through*, vi. 6. 38.

διέρχομαι [*ἔρχομαι*], *go through, march through, pass through, complete, travel*, of distance, countries, or peoples, abs., with acc., or with *διά* and gen., ii. 4. 12, iii. 5. 17, iv. 1. 5, 5. 19, v. 4. 14, 6. 7, vi. 5. 5, 19; with *εἰς* and acc. of place, vi. 3. 16; of a rumour, *spread abroad*, with *ὅτι* and a clause, i. 4. 7.

διερωτάω [*ἐρωτάω*], *ask in turn, ask publicly*, iv. 1. 26.

διεσπάρθαι, see *διασπείρω*.

διέχω [R. **σεχ**], *hold apart, separate*, Lat. *sēparō;* subst., *τὸ διέχον, the separating space, interval*, Lat. *interuāllum*, iii. 4. 22; intr., *be separated, be apart*, abs., with gen., or with *ἀπό* and gen., i. 8. 17, 10. 4, iii. 4. 20, 22.

διηγέομαι [R. **αγ**], *lead out in detail, set forth, tell*, Lat. *narrō*, iv. 3. 8, 13, vii. 4. 8.

διήλασε, see *διελαύνω*.

διΐημι [*ἵημι*], *let go through, let pass through, allow a passage*, abs., or with acc., and with *διά* and gen., iii. 2. 23, iv. 1. 8, v. 4. 2.

διίστημι [R. **στα**], *set apart;* mid. and 2 aor. act., intr., *separate, open ranks, stand at intervals*, i. 5. 2, 8. 20, 10. 7.

δίκαιος, ᾱ, *ον* [R. 1 **δακ**], *right, lawful, just, fit, proper*, Lat. *iūstus*, i. 6. 6, vii. 6. 22; impers., *δίκαιόν ἐστι*, with acc. and inf., ii. 5. 41, iii. 1. 37, v. 8. 26; pers., *δίκαιός εἰμι* with inf., *I deserve to, it is right that I*, so *δικαιοτάτους* (*sc.* *παρακαλεῖσθαι*), vi. 1. 3; subst., *τὸ δίκαιον, the right, justice*, pl., *one's rights*, so with *ἔχειν* and *λαμβάνειν, have* or *get one's rights*, vii. 7. 14, 17, and in such phrases as *ἐκ τοῦ δικαίου*, and *σὺν τῷ δικαίῳ, righteously, justly*, i. 9. 19, ii. 6. 18, *παρὰ τὸ δίκαιον, unjustly*, v. 8. 17; *δίκαια ἔπαθε, he met his deserts*, v. 1. 15.

δικαιοσύνη, *ης* [R. 1 **δακ**], *justice*, Lat. *iūstitia*, i. 9. 16, vii. 7. 41.

δικαιότης, *ητος, ἡ* [R. 1 **δακ**], *justice*, equal to *δικαιοσύνη*, ii. 6. 26.

δικαίως, adv. [R. 1 **δακ**], *with justice, rightly, properly, fitly*, Lat. *iūre* and *rēctē*, i. 9. 17, ii. 3. 19, v. 1. 9, vii. 1. 29.

δικαστής, *οῦ* [R. 1 **δακ**], *one who awards* or *decides what is just, a dicast*, resembling a juryman rather than a judge, Lat. *iūdex*, v. 7. 34.

δίκη, *ης* [R. 1 **δακ**], *custom, usage, right, judgment, justice*. The meaning of a phrase in which this word appears can often be determined only from the context, as *δίκη* may signify *satisfaction* received or *punishment* inflicted by the sufferer of a wrong, as well as the *atonement* made by the criminal or the *penalty* which he pays; thus *ἱκανὴν δίκην ἔχω, I am abundantly satisfied*, vii. 4. 24, but *τὴν δίκην ἔχει, he has his deserts, i.e.* his punishment, ii. 5. 38; *cf.* also *δίκη ἐσχάτη*, Lat. *ūltimum supplicium, extreme penalty, i.e.* death, vi. 6. 15; *δίκην ἐπιτιθέναι* or *λαμβάνειν, inflict punishment*, Lat. *supplicium sūmere*, i. 3. 10, iii. 2. 8, v. 6. 34, 8. 17; *δίκην διδόναι, pay the penalty, be punished*, Lat. *poenās dare, soluere*, ii. 6. 21, iv. 4. 14, v. 4. 20, vii. 6. 10; *δίκην ὑπέχειν, suffer* or *undergo the penalty*, vi. 6. 15; *τῆς δίκης τυχεῖν, meet the penalty*, vi. 6. 25. The word sometimes means a *reckoning, account, trial, investigation*, v. 7. 34; *cf.* the phrases *δίκην ὑπέχειν* and *διδόναι, render account*, v. 8. 1, 18; *εἰς δίκας πάντας καταστῆσαι, bring all to trial*, v. 7. 34.

διμοιρία, ᾱς [**δύο** + *μοῖρα*, *portion*, *cf. μέρος*], *double portion* or *share*, vii. 2. 36, 6. 1.

δῑνέω, *ἐδίνησα*, *ἐδῑνήθην* [*δῖνη*, *whirlpool*], *whirl round;* mid. intrans., of a dance, vi. 1. 9.

διό, for *δι' ὅ*, *on account of which*, *wherefore*, *therefore*, i. 2. 21, v. 5. 10, vii. 6. 39.

δίοδος, *ἡ* [*ὁδός*], *passage*, v. 4. 9.

διοράω [R. 2 **Ερ**], *see through*, *discover*, v. 2. 30.

διορύττω [*ὀρύττω*], *dig through*, *make a breach in*, of a wall, vii. 8. 13, 14.

διότι, for *δι' ὅτι*, *on account of which*, *because*, *since*, ii. 2. 14.

δίπηχυς, *υ* [**δύο** + *πῆχυς*], *of two cubits*, *two cubits long*, iv. 2. 28.

διπλάσιος, ᾱ, *ον* [**δύο** + R. **πλα**], *twofold*, *double*, of numbers or of bulk, Lat. *duplus*, iv. 1. 13, vi. 5. 17; *διπλάσιον*, adv., *twice as far*, with gen., iii. 3. 16.

δίπλεθρος, *ον* [**δύο** + R. **πλα**], *of two plethra*, iv. 3. 1.

διπλόος, *η*, *ον*, contr. *οῦς*, *ῆ*, *οῦν* [**δύο** + R. **πλα**], *twofold*, *double*, of amount, Lat. *duplex*, vii. 6. 7.

δίς, numeral adv. [**δύο**], *twice*, Lat. *bis;* in Anab. only in composition, *δισ-* or *δι-*.

δισχίλιοι, *αι*, *α* [**δύο** + *χίλιοι*], *two thousand*, i. 1. 10, iv. 2. 2, vii. 3. 48.

διφθέρᾱ, ᾱς [*cf. δέφω*, *soften by working*, Eng. *diphtheria*], *softened* or *prepared hide* of an animal, made ready for use, *tanned skin*, *leathern bag*, i. 5. 10, v. 2. 12.

διφθέρινος, *η*, *ον* [*διφθέρᾱ*], *made of hide*, *leathern*, ii. 4. 28.

δίφρος, *ὁ* [**δύο** + R. **φερ**], *holding two*, the *body* of the war-chariot (see *s.v. ἅρμα*), on the floor of which stood the driver and the warrior, i. 8. 10. Then, the word losing its etymological signification, a *seat*, large enough to accommodate only one person, *stool*. The *δίφρος* had neither back nor arms. The seat was square and rested on four legs, which were either perpendicular and solidly attached to it (see *s.v. αὐλός*), or crossed one another and were bolted at the centre, so that the *δίφρος* could be closed like a camp-stool (see *s.v. ἀμφορεύς*). In this form the legs often curved inward below (*cf.* the Roman *sella curūlis*).

δίχα, adv. [**δύο**], *in two parts;* *δίχα ποιεῖν*, *divide*, vi. 4. 11.

διχάζω (*διχάδ-*) [**δύο**], *divide in two;* intrans., *divide*, *separate*, iv. 8. 18.

διψαω, *διψήσω*, *ἐδίψησα* [*δίψα*, *thirst*, *cf.* Eng. *dipso-mania*], *be thirsty*, Lat. *sitiō*, iv. 5. 27.

διωκτέον, verbal [*διώκω*], *must pursue*, iii. 3. 8.

διώκω, *διώξω*, *ἐδίωξα*, *δεδίωχα*, *ἐδιώχθην*, *pursue*, *chase*, *hunt*, of an enemy or of game, Lat. *persequor*, i. 4. 7, 8, 5. 2, 10. 4, ii. 3. 19, iii. 2. 35, iv. 1. 8; abs., *give chase*, *follow up* a victory, *pursue*, i. 5. 3, 8. 19, iii. 3. 8, iv. 6. 24, v. 4. 16, vii. 3. 26; intrans., *run quickly*, *make haste*, vi. 5. 25, vii. 2. 20. Phrase: *τὸ διώκειν*, *the pursuit*, i. 8. 25.

δίωξις, *εως*, *ἡ* [*διώκω*], *a pursuing*, *pursuit*, iii. 4. 5.

διῶρυξ, *υχος*, *ἡ* [*cf. διορύττω*], *ditch*, *trench*, *canal*, Lat. *fossa*, i. 7. 15, ii. 4. 13, 21, 22.

δόγμα, *ατος*, *τό* [R. **δοκ**], *that which seems to one*, *principle*, *maxim*, Lat. *placitum;* *public decree*, *ordinance*, *standing order*, Lat. *dēcrētum*, iii. 3. 5, vi. 4. 11, 6. 8, 27.

δοθῆναι, see *δίδωμι*.

δοκέω (*δοκ-*), *δόξω*, *ἔδοξα*, *δέδογμαι*, *ἐδόχθην* (rare) [R. **δοκ**], 1) *consider*, *suppose*, *think*, trans., with two accs., with inf. or with acc. and inf., i. 7. 1, 8. 2, ii. 2. 10, 14, iii. 2. 17, v. 7. 26, vi. 1. 3, 17; 2) intrans. and both pers. and impers., *seem*, *appear*, *seem right*, *best*, or *good*, *be determined* or *resolved*,

Lat. *vidētur*, used with the dat., i. 4. 7, ii. 1. 22, iii. 5. 6, iv. 4. 6, v. 5. 22, vi. 3. 25, vii. 3. 22; with inf., i. 3. 11, 4. 15, ii. 6. 1, 29, iii. 1. 38, iv. 1. 26, v. 3. 1, vi. 1. 25, vii. 1. 20; with dat. and inf., i. 2. 1, 3. 11, ii. 1. 2, 17, iii. 1. 10, 11, iv. 1. 2, v. 2. 3, vi. 1. 14, vii. 2. 17; abs., i. 10. 6, iii. 5. 18, v. 2. 15, vi. 1. 25, 2. 12, see *ταῦτα ἔδοξε* below; sometimes the inf. or the dat. is to be supplied from the context, i. 6. 8, vi. 5. 10, vii. 1. 6, 2. 16; when impers., with dat. and acc. and inf., i. 3. 18, iii. 1. 30, iv. 3. 15, v. 8. 1, vi. 5. 4, vii. 1. 31; sometimes a combination of the pers. and impers. constructions is found, i. 3. 12, iv. 6. 13, v. 6. 32, vii. 5. 5, and in this case the phrase *δοκῶ μοι*, like Lat. *uideor mihi*, moderates the statement which follows, and gives an air of civility and courtesy, like the old English *methinks*, i. 7. 4, vii. 6. 10, 11, 18. Phrases: at the end of business meetings we find often *ἔδοξε ταῦτα* or *ταῦτα ἔδοξε*, *this was resolved*, *decided*, *voted*, Lat. *placuit* or *uīsum est*, i. 3. 20, ii. 3. 28, iii. 3. 38, iv. 8. 14, v. 1. 7, vi. 2. 11, vii. 1. 32; *δόξαν ταῦτα*, *having resolved on this course*, iv. 1. 13; *τὸ δόξαν*, *the resolution*, vi. 1. 18; *τὰ δόξαντα τῇ στρατιᾷ*, *the decision of the army*, i. 3. 20; *τὰ δεδογμένα*, *the conclusions*, Lat. *quod uīsum est*, iii. 2. 39, vi. 2. 7; *ἐκπλεῖν δεδογμένον εἴη*, *it had been decided to sail out*, v. 6. 35; *ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα*, *all in favour of this motion will raise their hands*, iii. 2. 9, *cf.* v. 6. 33; *δοξάτω ὑμῖν*, *let it be approved*, *let it be sanctioned publicly*, v. 7. 31. In the phrase *δοκοῦσί μοι ἀπῆλθον*, v. 7. 13, *δοκοῦσί μοι* is used parenthetically without influencing the construction (but some read *ἀπελθεῖν*).

δοκιμάζω (*δοκιμαδ-*), *δοκιμάσω*, *δεδοκίμασμαι*, *ἐδοκιμάσθην* [R. **δοκ**], *test*, *examine;* pass., *be accepted* after examination, of cavalry, iii. 3. 20.

δόλιος, ᾱ, *ον* [*δόλος*], *treacherous*, *traitorous*, i. 4. 7.

δόλιχος, *ὁ*, *long race*, varying, acc. to circumstances, from six to twenty-four times the length of

No. 16.

the stadium, *q.v.*, iv. 8. 27. Compare the second set of runners in the accompanying illustration, where the *pace* shows that the race was a long one.

δόλος, *ὁ* [*cf.* Lat. *dolus*, *device*, *deceit*], *craft*, *fraud*, *stratagem*, v. 6. 29.

Δόλοψ, *οπος*, *ὁ*, *a Dolopian* (only in plur.), i. 2. 6. Dolopia, a country between Mt. Pindus and Aetolia, was inhabited by a brave tribe which long kept its independence. They were perhaps not of Greek origin.

δόξα, *ης* [R. **δοκ**], *opinion*, *estimation*, in one's own mind, *παρὰ τὴν δόξαν*, *contrary to one's expectation*, Lat. *contrā exspectātiōnem*, ii. 1. 18; of others about one, *reputation*, *fame*, *glory*, Lat. *fāma*, vi. 1. 21; with *εἰς* and acc., vi. 5. 14.

δοράτιον, *τό* [*δόρυ*], prop. *small spear*, but in the Anab., vi. 4. 23, rather the *pole* of the spear, used for carrying booty. See *s.v.* *δορυφόρος*.

δορκάς, άδος, ἡ [*cf.* δέρκομαι, *see clearly, see*], a sort of deer, *gazelle*, with large bright eyes, i. 5. 2, v. 3. 10.

δορπηστός, ὁ [δόρπον, in Hom., *evening meal*], *time of the evening meal, tea-time*, i. 10. 17.

δόρυ, ατος, τό [*cf.* δρῦς, *tree*, the *oak*, Eng. TREE], prop. *stem* of a young tree, then *pole* or *shaft* of a spear, and hence, *spear*. The spear and the sword (ξίφος, *q.v.*) constituted the weapons of attack carried by the Greek hoplite, i. 8. 18, iv. 5. 18. The spear consisted of a smooth shaft, a double-edged iron head, technically called λόγχη, vii. 4. 15, and, properly, a spike at the butt end. The δόρυ was of great length, iii. 5. 7, iv. 2. 8. See also *s.v.* ἄρμα (No. 8) and *s.v.* ὁπλίτης. Xenophon relates that the δόρατα of the Mossynoeci were long and thick, almost too heavy for a man to carry, v. 4. 25, and that those of the Chalybes measured fifteen cubits, which seems to be almost incredible, iv. 7. 16. The hoplite carried two spears (see *s.v.* κνημίς and *s.v.* χλαμύς), one to be hurled, the other to be used in the charge and in the hand to hand fight. The spear was carried in the right hand. See *s.v.* ἀσπίς (No. 10) and *s.v.* πελταστής. So arose in military movements the phrase ἐπὶ δόρυ, *to the right*, iv. 3. 29. See ἀσπίς, where note the phrase παρ' ἀσπίδα, *to the left*, iv. 3. 26. Other phrases: τὰ δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, *to keep their spears at rest on the right shoulder*, vi. 5. 25; τὰ δόρατα εἰς προβολὴν καθέντας, *lowering* or *couching their spears for the charge*, vi. 5. 25, *cf.* 27.

No. 17.

δορυφόρος, ὁ [δόρυ + R. φερ], *one who carries a spear, spearman, pikeman*. But in the Anab. said of those who went out with δοράτια, *q.v.*, to carry the captured booty to camp, v. 2. 4.

δουλεία, ᾶς [δουλεύω], *slavery*, Lat. *seruitūs*, vii. 7. 32.

δουλεύω, ἐδούλευσα, δεδούλευκα [δοῦλος], *be a slave*, Lat. *seruiō*, iv. 8. 4.

δοῦλος, ὁ, *slave*, Lat. *seruus*, ii. 3. 17, 5. 32, iii. 1. 17, vii. 4. 24; applied to all subjects of the Persian king, i. 9. 29, ii. 5. 38.

δοῦναι, see δίδωμι.

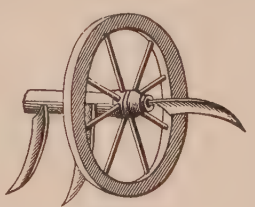
δουπέω, ἐδούπησα [δοῦπος], poetic verb, *sound heavily, make a din, strike heavily*, with πρός and acc., i. 8. 18.

δοῦπος, ὁ, poetic word, any *heavy sound, din, uproar*, ii. 2. 19.

Δρακόντιος, ὁ, *Dracontius*, an exile from Sparta in the Greek army, in charge of the games at Trapezus, iv. 8. 25; sent to Cleander, vi. 6. 30.

δράμοι, δραμοῦνται, see τρέχω.

δρεπανηφόρος, ον [δρέπανον + R. φερ], *scythe-bearing*, of chariots, Lat. *falcātae quadrīgae*, i. 7. 10, 11, 12, 8. 10. Such chariots were much in use among the Persians. Those described in the Anab. had, as represented in the accompanying cut,



No. 18.

a stationary scythe inserted in each end of the axle, the chariot being two-wheeled, and other scythes fastened in the axle underneath, with the points downward and the

blades turned toward the horses. There are other representations of Persian scythe-bearing chariots in which blades are fastened to the outside of the felly of the wheel, with iron spikes on the inside of the felly and between the spokes. In these the pole also of the wagon ends in an iron spike, and spikes and scythes are attached to the yokes of the horses. For the general form of the chariot, see *s.v.* ἅρμα.

δρέπανον, τό [δρέπω, *pluck*], *reaping hook, scythe*, Lat. *falx*, used on chariots, i. 8. 10.

Δρίλαι, ῶν, the *Drilae*, a tribe of mountaineers living southwest of Trapezus, called the most warlike people of the Pontus, v. 2. 1, 2, 3.

δρόμος, ὁ [root **δρα, δραμ,** *cf.* ἀποδιδρᾶσκω, Eng. *dromedary*], *a running, run*, Lat. *cursus*, i. 2. 17, iv. 8. 25, v. 2. 31; the dat. δρόμῳ, when used of infantry, means *on the run, double quick*, of cavalry, *at a gallop*, and is frequently joined with θεῖν and found also with ὁρμᾶν, διώκειν, and φεύγειν, i. 8. 18, iv. 3. 31, 6. 25, v. 7. 25, vi. 5. 25, vii. 1. 15; *running track, race-course*, Lat. *spatium*, iv. 8. 26, see *s.v.* ἱππόδρομος.

δύναμαι, *δυνήσομαι, δεδύνημαι, ἐδυνήθην* [**δύναμαι**], *be able, capable, strong enough, can*, with inf. or abs. with inf. understood, i. 1. 4, 2. 25, 3. 2, 6. 7, ii. 2. 3, iii. 1. 35, iv. 1. 19, v. 2. 16, vi. 3. 8, vii. 1. 28; often with relatives ὡς, ᾗ, ὅπῃ, ὅσον, ὅποι, ὁποῖα and the sup. of an adv., as μαχόμενοι ὡς ἂν δυνώμεθα κράτιστα, *fighting with all our might and main*, iii. 2. 6, *cf.* i. 1. 6, 2. 4, iii. 4. 48, iv. 5. 1, 18, vi. 6. 1, vii. 7. 15; less often with ὡς or ὅσον and sup. of an adj., as ἔχων ἱππέας ὡς ἂν δύνηται πλείστους, *with the largest possible number of cavalry*, i. 6. 3, *cf.* ii. 2. 12, vii. 1. 37, 2. 8; of things, *be worth, amount to*, Lat. *ualeō*, with acc., i. 5. 6, ii. 2. 13. Phrases: οἱ μέγιστον δυνάμενοι, *the most powerful*, *cf.* Lat. *plūrimum posse*, ii. 6. 21, vii. 6. 37; τὸ ἐξαπατᾶν δύνασθαι, *the power of deception*, ii. 6. 26.

δύναμις, εως, ἡ [**δύναμαι**], *ability, means*, Lat. *facultās*, vii. 7. 36; generally in a military sense, *force, troops*, i. 1. 6, 3. 12, ii. 1. 13, iii. 4. 3, iv. 4. 7, vii. 4. 21, so also in pl., like Lat. *cōpiae*, i. 5. 9; *power, resources*, Lat. *opēs*, i. 6. 7, ii. 5. 11; *influence, position*, Lat. *auctōritās*, ii. 6. 17, v. 6. 17. Phrases: εἰς κατὰ δύναμιν, *according to one's ability*, Lat. *prō uīribus*, ii. 3. 23, iii. 2. 9.

δυνάστης, ου [**δύναμαι**], *a mighty man, nobleman*, i. 2. 20.

δυνατός, ή, όν [**δύναμαι**], *able*, in both active and passive sense; act., *powerful, influential, capable*, i. 9. 24, iv. 1. 12, vii. 7. 2; with inf., ii. 6. 19, vii. 2. 33, 4. 24; pass., *possible, practicable*, with inf. or abs., i. 3. 17, ii. 1. 19, iv. 1. 24, v. 5. 13, or with a rel. and sup. of an adv., πείσομαι ᾗ δυνατὸν μάλιστα, *I shall obey to the best of my ability*, where ἐστί is understood with δυνατόν and ᾗ means *as*, i. 3. 15. Phrases: ὡς δυνατόν, (so far) *as was possible*, ii. 6. 8; ἐκ τῶν δυνατῶν, *as well as they could*, iv. 2. 23.

δύνω, see δύω.

δύο, οἵν, [**δύο**], *two*, Lat. *duo*, generally not declined, i. 1. 1, 2. 23, ii. 2. 12, iii. 2. 37, iv. 1. 19, v. 4. 11, vi. 1. 9; but the gen. occurs in v. 6. 9, vi. 6. 14, vii. 5. 9 (with which *cf.* vii. 6. 1). Phrase: εἰς δύο, *two abreast*, ii. 4. 26.

δυσ- [*cf.* Eng. *dys-peptic*], inseparable prefix signifying *hard, ill, with difficulty*.

δύσβατος, ον [R. **βα**], *hard to travel*, of country, v. 2. 2.

δυσδιάβατος, ον [R. **βα**], *hard to march through*, vi. 5. 19.

δυσμή, ῆς [δύω], *a going under*, of the sun, in Anab. always pl.,

ἡλίου δυσμαί, *sunset*, Lat. *sōlis occāsus*, vi. 4. 26, 5. 32, vii. 3. 34.

δυσπάριτος, *ον* [εἶμι], *hard to get by, hard to pass*, of a fortress, iv. 1. 25.

δυσπόρευτος, *ον* [R. περ], *hard to get through*, of heavy ground, with dat., i. 5. 7.

δυσπορία, *ᾱς* [R. περ], *difficulty of passing*, of a river, iv. 3. 7.

δύσπορος, *ον* [R. περ], *hard to travel, hard to cross*, of rivers, ravines, and roads, ii. 5. 9, v. 1. 13, vi. 5. 12.

δύσχρηστος, *ον* [χρηστός, *useful*, verbal of χράομαι], *hard to use* or *manage, of little service*, of troops in disorder, iii. 4. 19.

δυσχωρία, *ᾱς* [χῶρος], *roughness of country, hard* or *rough country*, iii. 5. 16.

δύω (δυ-), δύσω, ἔδῡσα or ἔδῡν, δέδῡκα, δέδυμαι, ἐδύθην, *enter;* in Anab. always of the sun, *enter* the sea, *set*, Lat. *occidō*, and in act. only in the collateral pres. δύνω, ii. 2. 3, 13; elsewhere in pres. and impf. mid., i. 10. 15, ii. 2. 16, v. 7. 6.

δῶ, see δίδωμι.

δώδεκα, indecl. [δύο + δέκα], *twelve*, Lat. *duodecim*, i. 2. 10, iii. 5. 16, v. 6. 9, vii. 3. 16.

δωρέομαι, δωρήσομαι, *etc.* [R. δο], *give a present, present*, abs. or with acc., vii. 3. 18, 20, 26, 27, 5. 3.

δωροδοκέω, δωροδοκήσω, *etc.* [R. δο + R. 2 δακ], *accept a present, take a bribe*, vii. 6. 17.

δῶρον, τό [R. δο], *present, gift*, Lat. *dōnum*. It was the universal custom among the Persians that those who approached the king or a satrap should bring him gifts, and in general among them gifts were freely bestowed. i. 2. 27, ii. 1. 10, iv. 7. 27, v. 6. 11, vii. 3. 16.

δώσω, see δίδωμι.

E.

ἑᾷ, see ἐάω.

ἑάλω, see ἁλίσκομαι.

ἐάν, contr. **ἄν** or **ἤν,** in crasis **κἄν** for καὶ ἐάν, conditional conj., [εἰ + ἄν], *if, if haply*, used with subjv. in the prot. of cond. sentences of the vivid future and present general classes, i. 1. 4, 3. 14, iii. 1. 36, 2. 20, 4. 19, 35, iv. 8. 11, v. 1. 9, 5. 22; ἐὰν μή, *unless*, i. 4. 12; ἐάν τε . . . ἐάν τε, with verb to be supplied, *whether . . . or*, v. 5. 16, vii. 3. 37.

ἐάνπερ, conj. [ἐάν], *if at least, if only*, iv. 6. 17.

ἐαρίζω (ἐαριδ-) [ἔαρ, *spring*, *cf.* Lat. *uēr*, *spring*], *spend the spring*, iii. 5. 15.

ἑαυτοῦ, ῆς, οῦ, contr. **αὑτοῦ,** *etc.*, refl. pron. [pronominal stem **ἑ** (see οὗ) + **αὐτός**], *of himself, herself, itself*, used both directly and indirectly, i. 1. 5, 2. 7, 14, 7. 9, ii. 5. 29, 38, iv. 5. 24, v. 3. 6, 6. 16, 8. 14, vi. 1. 32, vii. 1. 18. The gen. with the article takes the place of the possessive pron., Lat. *suus*, as ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν, *he rode off to his own tent*, i. 5. 12, *cf.* ii. 4. 7, iv. 3. 26, v. 6. 37; in this case the substantive may be omitted, as τοὺς ἑαυτοῦ, *his own men*, i. 2. 15, *cf.* iii. 1. 16, 4. 45, iv. 5. 23, vii. 7. 44.

ἐάω, ἐάσω, εἴᾱσα, εἴᾱκα, εἴᾱμαι, εἰάθην, *let, allow, permit*, with inf., or with acc. and inf., i. 4. 7, 9. 13, ii. 3. 26, iii. 3. 3, v. 8. 22, vii. 4. 20; οὐκ ἐᾶν, *not allow, i.e. refuse, forbid, prohibit*, abs. or with inf., i. 4. 9, v. 2. 10, 7. 3, vii. 4. 10; *let go, neglect, give up*, with acc., i. 9. 18, vii. 3. 2. Phrases: ἐᾶν χαίρειν, vii. 3. 23, see χαίρω; ταῦτα εἴᾱ, *he let the matter drop*, vii. 4. 11.

ἑβδομήκοντα, indecl. [ἑπτά + εἴκοσι], *seventy*, Lat. *septuāgintā*, iv. 7. 8.

ἕβδομος, *η*, *ον* [ἑπτά], *seventh*, Lat. *septimus*, vi. 2. 12.

ἐγ-, by assimilation for ἐν- before a palatal mute.

ἐγγίγνομαι [R. **γεν**], *be born in*, *be innate*, *be in*, Lat. *innāscor*, v. 8. 3.

ἐγγυάω, *ἠγγύησα*, *ἠγγύηκα*, *ἐγγεγύημαι*, *ἠγγυήθην* [**ἐγγύη**, *pledge*], *pledge*; mid., *pledge oneself*, *engage*, *promise*, Lat. *spondeō*, with acc. and inf., vii. 4. 13.

ἐγγύθεν, adv. [**ἐγγύς**], *from close by*, iv. 2. 27.

ἐγγύς, adv., *near*, *close by*, *nigh*, *nearly*, comp. *ἐγγύτερον*, sup. *ἐγγυτάτω* or *ἐγγύτατα*, of place, abs. or with gen., i. 8. 8, 10. 10, ii. 2. 15, 4. 1, iii. 3. 7, iv. 2. 15, 4. 1, 7. 23, v. 4. 16, vi. 1. 17; sup. with the art., *nearest*, Lat. *proximus*, ii. 2. 16, v. 7. 13; of time, sup. with the art., *last*, ii. 2. 11; of relation, *nigh on to*, *very nearly*, Lat. *ferē*, iv. 2. 28, v. 4. 13; with gen., v. 7. 9.

ἐγείρω (*ἐγερ-*), *ἐγερῶ*, *ἤγειρα* or *ἠγρόμην*, *ἐγρήγορα*, *ἐγήγερμαι*, *ἠγέρθην*, *rouse*; pass. and 2 perf., *be awakened*, *wake up*, *lie awake*, *keep vigil*, Lat. *uigilō*, iv. 6. 22, v. 7. 10.

ἐγκαλέω [R. **καλ**], *call in*, *claim*, of a debt, vii. 7. 33; *bring a charge against*, *reproach*, *blame*, of persons, with dat. and sometimes a clause with *ὡς* or *ὅτι*, vii. 5. 7, 7. 44, 47.

ἐγκαλύπτω (*καλύπτω*, *καλυβ-*, *καλύψω*, *ἐκάλυψα*, *κεκάλυμμαι*, *ἐκαλύφθην*, *cover*), *cover closely*; mid., *wrap oneself up*, iv. 5. 19.

ἔγκειμαι [**κεῖμαι**], *lie in*, *be in*, iv. 5. 26.

ἐγκέλευστος, *ον* [R. **κελ**], *instigated*, of persons, with *ὑπό* and gen., i. 3. 13.

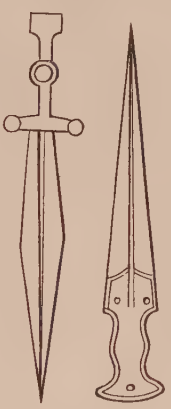
ἐγκέφαλος, *ον* [**κεφαλή**], *within the head*; as subst., *ὁ ἐγκέφαλος* (*sc.* *μυελός*, *marrow*), *the brain*; of the palm tree, *the crown*, a cabbage-like growth at the top, edible and of a peculiar flavour, but causing headache, ii. 3. 16.

ἐγκρατής, *ές* [R. 1 **κρα**], *possessed of power*, *holding fast*, *master* or *lord of*, with gen., i. 7. 7, v. 4. 15.

ἐγρηγόρεσαν, see *ἐγείρω*.

ἐγχαλῑνόω [*χαλῑνόω*], *put on a bridle*; esp. in perf. pass. *ἐγκεχαλῑνωμένοι*, *ready bridled*, vii. 2. 21, 7. 6.

ἐγχειρέω, *ἐγχειρήσω*, *ἐνεχείρησα* [R. **χερ**], *lay one's hand on*, *make an attempt*, abs., v. 1. 8.



No. 19.

ἐγχειρίδιος, *ον* [R. **χερ**], *in the hand*; subst., *τὸ ἐγχειρίδιον*, *dagger*, *dirk*, as easily held in the hand, Lat. *pūgiō*, iv. 3. 12. The *ἐγχειρίδιον* was two-edged, and often had an ornamented handle. In the second of the accompanying cuts the handle was faced with plates of wood, united by rivets.

ἐγχειρίζω (*-χειρίζω*, *χειριδ-*, *-χειριοῦμαι*, *etc.* [R. **χερ**], *handle*), *commit to the hands of*, *entrust*, Lat. *mandō*, iii. 2. 8.

ἐγχέω (*χέω*, *χυ-*, *-χέω*, *ἔχεα*, *-κέχυκα*, *κέχυμαι*, *ἐχύθην* [root **χυ**, *cf.* Lat. *fundō*, pf. *fūdī*, *pour*, Eng. GUSH, GUT], *pour*), *pour in* (*sc.* *οἶνον*), *fill a cup*, esp. for a libation, iv. 3. 13.

ἐγώ, *ἐμοῦ* or *μοῦ*, pers. pron. [*cf.* Lat. *ego*, Eng. I, Lat. *mē*, Eng. ME], *I*, in the nom. used only when emphatic, i. 3. 3, 10, 6. 8, 7. 7, ii. 2. 3, iii. 1. 25, iv. 8. 12, v. 1. 7, vi. 1. 29, vii. 2. 25.

ἔγωγε [*ἐγώ* + *γέ*], *I for my part*, Lat. *equidem*, i. 4. 8, vi. 1. 32.

ἐδεδοίκεσαν, see *δείδω*.

ἔδει, see *δέω*, *lack*.

ἔδεισαν, see *δείδω*.

ἑδηδοκότες, see *ἐσθίω*.

ἔδραμον, see *τρέχω.*

ἔδωκα, see *δίδωμι.*

ἔζη, ἔζων, see *ζάω.*

ἐθελοντής, *οῦ* [*ἐθέλω*], *volunteer,* Lat. *uoluntārius,* in a military sense, iv. 1. 26, 2. 14; as adj., *οἱ ἐθελονταὶ φίλοι, friends of their own free will,* i. 6. 9.

ἐθελούσιος, *ᾱ, ον* [*ἐθέλω*], *voluntary, of one's own accord,* Lat. *suā sponte,* iv. 6. 19, vi. 5. 14.

ἐθέλω or **θέλω** (see below), *ἐθελήσω, ἠθέλησα, ἠθέληκα, wish, be willing, be ready, be glad* to do anything, *desire, volunteer,* with the inf., which may be understood, i. 2. 26, 3. 6, 9. 13, 14, ii. 3. 23, iii. 1. 25, 4. 41, iv. 1. 28, v. 4. 26, vi. 5. 21, 6. 20, vii. 4. 9; with acc. *τί,* iv. 4. 5; with acc. and inf., vi. 1. 32 (some read *συνεθελῆσαι*); the partic. is used as adj., vi. 2. 6. Forms from *θέλω* occur rarely and chiefly in the third pers., ii. 1. 14, 6. 18, iii. 2. 16, v. 7. 27, vi. 6. 18; *ἢν θεὸς θέλῃ, God willing,* vii. 3. 43; *cf.* 3. 31.

ἔθετο, ἔθηκε, see *τίθημι.*

ἔθνος, *ους, τό* [*cf.* Eng. *ethnic*], *company* of men, *people, nation, tribe,* Lat. *nātiō,* i. 8. 9, iii. 1. 2, iv. 5. 28; *κατὰ ἔθνη* or *ἔθνος, according to nations, by tribes,* i. 8. 9, v. 5. 5.

εἰ, conj., *if,* Lat. *sī,* used 1) with the indic. in simple conditions, whether present, past, or future, and in conditions contrary to fact, i. 3. 11, 16, ii. 1. 4, 5. 17, 41, iii. 1. 13, 2. 39, 4. 39, iv. 1. 11, 8. 11, v. 1. 10, 4. 6, 6. 34, vi. 1. 32, vii. 4. 20, 6. 30; 2) with the opt. in less vivid fut. or in past general conditions, i. 9. 28, ii. 3. 11, iii. 2. 35, iv. 8. 11, v. 1. 11, 6. 4, vii. 7. 30, in indir. disc., i. 2. 2, 4. 7, iv. 6. 1, vi. 1. 25; 3) used for *ὅτι* after an expression signifying discontent, iii. 2. 17; 4) after words of questioning or doubting, *whether,* ii. 1. 15, iii. 2. 22, iv. 1. 8, 25, v. 1. 12, vii. 2. 25, 3. 37; *εἰ . . . ἤ, whether . . . or,* ii. 3. 7, v. 6. 28; 5) joined with other words, *εἰ καί, although,* or *καὶ εἰ, even if,* iii. 2. 24, vi. 6. 27; *εἰ μή, if not,* iv. 2. 4, after a negative, *except, unless,* Lat. *nisi,* i. 4. 18, 5. 6, ii. 1. 12, iv. 7, 5; *εἰ δὲ μή, otherwise,* ii. 2. 1, iii. 2. 3, vii. 1. 8; *εἴ τις* and *εἴ τι, if anybody, whoever, whatever, many, some,* i. 5. 1, 6. 1, v. 3. 3, vi. 2. 12, vii. 3. 21, 6. 32.

εἶᾱ, εἴᾶσε, see *ἐάω.*

εἰδέναι, εἰδῆτε, see *οἶδα.*

εἶδον, 2 aor. (*ἰδ-*), used as aor. of *ὁράω* [R. **Fιδ**], *see, behold, look, observe, perceive, remark,* abs. or with acc., i. 2. 18, 22, 10. 15, ii. 1. 9, iii. 1. 11, 4. 24, iv. 2. 7, 3. 12, vi. 5. 10, vii. 3. 7; with acc. (which may be omitted) and partic., i. 8. 28, 10. 10, ii. 3. 18, iii. 1. 31, v. 7. 25, 8. 15, vi. 6. 17; rarely with *ὅτι* and a clause, iii. 2. 23; with a rel. clause, iv. 1. 20.

εἶδος, *ους, τό* [R. **Fιδ**], *look, shape,* ii. 3. 16.

εἰδότες, see *οἶδα.*

εἰκάζω (*εἰκαδ-*), *εἰκάσω, εἴκασα, εἴκασμαι, εἰκάσθην* [**ἔοικα**], *make like;* perf. pass., *resemble,* with dat., v. 3. 12, 4. 12; *compare and infer* something, *conjecture, fancy, suppose,* like the Yankee *guess,* Lat. *coniciō,* abs., with inf., or acc. and inf., i. 6. 1, 11, 10. 16, iv. 5. 15, vii. 1. 26.

εἰκός, *ότος,* neut. partic. of *ἔοικα, q.v., natural, reasonable, likely, probable,* with or without *ἐστί,* followed by inf. or acc. and inf., ii. 2. 19, iii. 1. 13, 2. 10, iv. 6. 9, v. 1. 12; *εἰκὸς καὶ δίκαιον,* Lat. *aequum et iūstum,* iii. 2. 26; *εἰκότα λέγειν, say what is reasonable,* ii. 3. 6. Phrases: *ὡς εἰκός* and *ὡς τὸ εἰκός, as is* (or *was*) *likely, reasonable, natural,* iii. 1. 21, 4. 24; *cf.* vii. 6. 13.

εἴκοσι, indecl. [**εἴκοσι**], *twenty,* Lat. *uīgintī,* i. 2. 5, iii. 4. 7, v. 3. 11.

εἰκότως, adv. [**ἔοικα**], *naturally, with good reason,* ii. 2. 3, vi. 4. 18.

εἴληφε, εἰλήφει, see *λαμβάνω.*

εἰλήχειν, see *λαγχάνω.*

εἵλκον, see ἕλκω.

εἱλόμην, εἷλον, see αἱρέω.

εἰμί (*ἐσ-*), ἔσομαι [R. **εσ**], *be*, in its widest sense, *be in existence, exist, take place, happen*, used both as the copula and as the substantive verb, i. 1. 4, 4. 4, 10. 15, ii. 2. 3, 21, 6. 15, iii. 1. 9, 5. 7, iv. 2. 1, 3. 8, v. 4. 25, 6. 9, vi. 2. 2, vii. 1. 25, 28, 3. 43. The predicate, when a substantive, may be nom., gen., or dat. The gen. is either partitive or possessive, or of measure or material, while the dat. is possessive. With the possessive gen. or dat. the verb is translated *belong, have, possess*, as τῶν νικώντων τὸ ἄρχειν ἐστί, *to the victors belongs the right to command*, ii. 1. 4, *cf.* i. 1. 6, ii. 1. 11, iii. 2. 39, iv. 3. 4, vii. 3. 19; ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα, *the city had the name of Mespila*, iii. 4. 10, *cf.* i. 5. 4, ii. 4. 13; λεγέτω τί ἔσται τοῖς στρατιώταις, *let him state what the soldiers are to have*, ii. 1. 10, *cf.* i. 7. 8, vii. 2. 25; τὸ δεῖπνον ἦν καθημένοις, *they had their dinner sitting*, vii. 3. 21. Examples of other gens. and dats. will be found in i. 2. 3, 4. 9, ii. 6. 20, 26, iii. 4. 7, 10, iv. 6. 14, vi. 2. 3. Joined with a partic. a periphrastic expression is formed, as ἦν δυναμένη for ἐδύνατο, ii. 2. 13, *cf.* v. 2. 23, 3. 8, vii. 6. 36. Used impers., ἔστι, *it is possible, one can*, with inf., i. 4. 4, ii. 3. 15, iii. 2. 13, iv. 7. 2, v. 6. 10, vi. 3. 17. In conjunction with relative words, as ἔστι ὅ ὅστις, *somebody*, i. 8. 20; ἔστιν ὅ τι σε ἠδίκησα, *have I done you any wrong?* i. 6. 7, *cf.* v. 7. 6; ἦν δὲ τῶν σταθμῶν οὓς μακροὺς ἤλαυνεν, *some of the marches he made were long*, i. 5. 7, *cf.* ii. 5. 18; ἔστιν οἳ and ἦσαν οἵ, *some*, v. 2. 14, vi. 2. 6; ἔσθ' ὅτε and ἦν ὁπότε, *sometimes*, ii. 6. 9, iv. 2. 27; οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible that he will not attack us*, ii. 4. 3, *cf.* v. 7. 7; οὐκ ἦν ὅπου οὐ, *everywhere*, iv. 5. 31, *cf.* vi. 2. 4. Other phrases: τὸ νῦν εἶναι, *for the present*, iii. 2. 37; τὰ ὄντα, *facts, possessions*, iv. 4. 15, vii. 8. 22; τῷ ὄντι, *in fact*, v. 4. 20; τὸ κατὰ τοῦτον εἶναι, *as far as this fellow is concerned*, i. 6. 9.

εἶμι (*ἰ-*), impf. ᾖειν or ᾔα [root **ι**, *cf.* Lat. *eō, īre, go*], *go* (but the pres. ind. always has a fut. sense, and so sometimes the inf. and partic. when in indir. disc., i. 3. 1, 6, 4. 12, ii. 2. 3, 6. 10), *come, proceed, march*, abs., or with the preps. εἰς, ἐπί, παρά, and πρός, i. 2. 11, 4. 8, ii. 1. 8, 5. 27, iii. 1. 22, 42, 2. 16, iv. 2. 1, 4. 14, v. 1. 8, 7. 19, vi. 5. 15, vii. 2. 17; for phrases with διά, iii. 2. 8, see διά; imv. ἴθι, *come now*, Lat. *age*, vii. 2. 26, 7. 27. Phrase: εἰς χεῖρας ἰέναι, *come to close quarters*, Lat. *pūgna in manūs uenit*, iv. 7. 15. Verbal ἰτέον, *q.v.*

εἶπας, εἴπατε, see εἶπον.

εἴπερ [εἰ], *if in fact, if really*, sometimes strengthened by γέ, i. 7. 9, ii. 4. 7, iv. 6. 16, vii. 3. 37, 6. 16; with causal force, *inasmuch as*, vi. 1. 26.

εἵπετο, see ἕπομαι.

εἶπον, 2 aor. (of the 1 aor. are ind. εἶπας, ii. 5. 23, v. 8. 10, and imv. εἴπατε, ii. 1. 21) [root **Fεπ**, *cf.* Lat. *uocō, call, uōx, voice*], *say, speak, talk, tell, allege, relate*, often of speeches in an assembly and of messages through an interpreter or other person, abs. or with acc., i. 3. 7, 14, 8. 15, ii. 1. 4, 5. 24, iii. 1. 38, 45, iv. 3. 10, v. 1. 8, 6. 27, vi. 1. 30, vii. 3. 25, 39; with a clause in dir. disc. with or without ὅτι, i. 4. 8, 16, ii. 1. 21, iii. 1. 45, iv. 6. 10, v. 4. 10, vi. 1. 32, vii. 3. 39; with a clause in indir. disc. with ὅτι or ὡς, i. 6. 2, 9. 13, ii. 1. 21, iii. 1. 9, iv. 4. 5, v. 5. 24, vi. 1. 30, vii. 6. 16; with a rel. or interr. clause, ii. 1. 15, 21, 2. 2, 10, v. 8. 2; with dat. of pers., either alone or with acc. or a clause, i. 6. 2, ii. 1. 15, 2. 2, iv. 5. 8, v. 6. 16, 19, 7. 14, vii. 1. 31, 3. 7; with acc. and εἰς with acc., v. 6. 37;

with *περί* and gen., ii. 1. 21; with advs., as *ὧδε*, *οὕτως*, *εὖ*, ii. 3. 24, vi. 1. 30, vii. 2. 32. Often the word may be rendered *reply*, *retort*, when *πρός* with acc. of the thing, with or without dat. of pers., is used, i. 6. 9, ii. 1. 11, vi. 6. 28. With inf., or acc. and inf., the word means *command*, *order*, *move* (in an assembly), *propose*, i. 3. 14, ii. 3. 2, iv. 5. 4.

εἴργω (*εἰργ-*), *εἴρξω*, *εἶρξα*, *εἴργμαι*, *εἴρχθην*, *shut out*, *keep off*, Lat. *exclūdō*, with *ἐκ* or *ἀπό* and gen. of thing, vi. 3. 8, 6. 16 (fut. mid. as pass.); *prevent*, *hinder*, Lat. *prohibeō*, with *ὥστε μή* and inf., iii. 3. 16; *shut in*, *hem in*, Lat. *inclūdō* (in this sense usually written with rough breathing, but not so in edd. of Anab.), iii. 1. 12.

εἴρηκα, **εἴρημαι**, see *εἴρω*.

εἰρήνη, *ης* [R. 1. **Fερ**], *agreement*, *result of an agreement*, *i.e. peace*, Lat. *pāx*, ii. 6. 2, iii. 1. 37, v. 7. 27, vii. 7. 33.

εἴρητο, see *εἴρω*.

εἴρω (*ἐρ-*), pres. only in Epic, the Attic forms being fut. *ἐρῶ*, pf. *εἴρηκα*, *εἴρημαι*, aor. *ἐρρήθην* [R. 1 **Fερ**], *say*, *mention*, *tell*, with acc. or a clause in indir. disc. with *ὡς* or *ὅτι*, i. 2. 5, 3. 5, ii. 5. 2, 12, iii. 2. 33, v. 1. 5, vi. 3. 1; *tell*, *order*, in pass. with dat. of pers. and inf., iii. 4. 3, 4. Phrase: *τὰ εἰρημένα*, *what has been said*, *the foregoing*, v. 5. 24, 7. 11.

εἰς, prep. with acc. [**ἐν**], *in*, *into*, *to*, used of place after verbs of motion, i. 2. 20, 22, 3. 14; often with a personal object, *among*, *against*, *into the country of*, i. 1. 11, iv. 5. 18, 7. 1, v. 3. 6; *cf.* v. 6. 27, 28, 37; with verbs of rest, but implying previous motion, where Eng. uses *in*, i. 1. 3, 2. 2, 3, ii. 5. 33, vii. 1. 11, 4. 6; of time, *up to*, *during*, *in*, *at*, i. 7. 1, ii. 3. 25, iii. 1. 3, iv. 1. 15, v. 3. 10, vii. 1. 35; *εἰς τὴν νύκτα ὑπολύεσθαι*, *take off one's shoes for the night*, iv. 5. 13; of measure and limit, with numerals, *up to*, *at most*, *to the number of*, i. 2. 3, 8. 5, ii. 2. 7, iv. 8. 15, v. 2. 4; *εἰς τρίς*, *even to three times*, vi. 4. 16, 19; *εἰς δύο*, *two abreast*, ii. 4. 26; *εἰς ὀκτώ*, *eight deep*, vii. 1. 23; of the end, object, object of reference, *in regard to*, *for*, *in respect to*, with verbs or adjectives, i. 1. 9, 10, 2. 27, 8. 1, 9. 14, 23, ii. 3. 23, 6. 6, 30, iii. 3. 19, vi. 5. 14. Phrases: *εἰς καλὸν ἥκειν*, *come in the nick of time*, iv. 7. 3; *εἰς πλάγιον*, *obliquely*, i. 8. 10; *εἰς ἀφθονίαν*, *in abundance*, vii. 1. 33. In composition *εἰς* signifies *into*, *on*, *in*.

εἷς, *μία*, *ἕν*, gen. *ἑνός*, *μιᾶς*, *ἑνός*, numeral adj., *one*, Lat. *ūnus*, i. 2. 6, ii. 1. 7, iii. 1. 10, iv. 1. 20, v. 2. 3, vi. 3. 16, vii. 2. 29; as pron. stronger than *τις*, i. 3. 14, but sometimes modified by it, ii. 1. 19, vi. 6. 20; *εἷς ἕκαστος*, *each individual*, Lat. *ūnusquisque*, vi. 6. 12; *ἕνα μή*, *not a single man*, stronger than *μηδένα*, v. 6. 12. Phrase: *δῶρα πλεῖστα εἷς γε ὢν ἀνὴρ ἐλάμβανε*, *he received*, *for one man*, *the very greatest number of presents*, *i.e. he received more than any other individual*, Lat. *ūnus omnium māximē*, i. 9. 22, *cf.* 12.

εἰσάγω [R. **αγ**], *lead into* or *in*, with *εἰς* and acc. of place or *πρός* and acc. of pers., i. 6. 11, vii. 3. 27, 5. 9; in theatrical sense, *bring on*, Lat. *indūcō*, vi. 1. 12.

εἰσακοντίζω [R. **ακ**], *throw in a javelin*, vii. 4. 15.

εἰσβαίνω [R. **βα**], *go on board*, *embark*, with *εἰς πλοῖον*, v. 7. 15.

εἰσβάλλω [**βάλλω**], *throw into*; intr., *throw oneself into*, *invade*, with *εἰς* and acc. of place, i. 2. 21, v. 4. 10; of rivers, *empty*, i. 7. 15.

εἰσβιβάζω (*βιβάζω*, *βιβαδ-*, *-βιβάσω* or *βιβῶ*, *-εβίβασα* [R. **βα**], *make go*), *make go on*, of persons, *put on board*, *embark*, Lat. *impōnō*, v. 3. 1.

εἰσβολή, *ῆς* [**βάλλω**], *inroad*, *invasion*, v. 6. 7; *place of entrance*, *pass*, i. 2. 21.

εἰσδύομαι [δύω], *go down into, sink into*, with εἰς and acc., iv. 5. 14.

εἴσειμι [εἶμι], *go in, enter*, of places, abs. or with εἰς and acc., vii. 1. 15, 39, 2. 30; of persons, *into the presence of*, with παρά and acc., i. 7. 8; of thoughts, *occur to*, with acc. of pers. and ὅπως ἄν with subjv., vi. 1. 17.

εἰσελαύνω [ἐλαύνω], *drive into;* intr., *march into*, i. 2. 26.

εἰσέρχομαι [ἔρχομαι], *come in, enter*, abs. or with εἰς, ἐπί, or πρός and acc., i. 2. 21, iv. 7. 4, v. 5. 20, vii. 1. 38, 3. 21; of an actor's entrance, vi. 1. 9.

εἴσεται, see οἶδα.

εἴσοδος, ἡ [ὁδός], *way into, entrance*, of a house, ravine, or stronghold, sometimes with εἰς and acc., iv. 2. 3, 5. 25, vi. 5. 1.

εἰσπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα [R. πεδ], *leap*), *spring into*, with εἰς and acc., i. 5. 8.

εἰσπίπτω [R. πετ], *tumble in, rush in* or *into*, abs. or with εἰς and acc., i. 10. 1, vii. 1. 17, 19.

εἰσπλέω [R. πλεF], *sail into;* εἰς τὸν Πόντον εἰσπλέοντι, *as one enters the Pontus*, vi. 4. 1.

εἰστήκει, see ἵστημι.

εἰστρέχω [τρέχω], *run in, rush in*, abs., iv. 7. 12, v. 2. 16.

εἰσφέρω [R. φερ], *carry into* or *in*, vii. 3. 21.

εἰσφορέω [R. φερ], *bring* or *carry into*, with εἰς and acc., iv. 6. 1.

εἴσω, adv. [ἐν], *inside, within, inside of, inwards*, Lat. *intus* and *intrā*, with verbs of rest or of motion, sometimes with gen. or εἰς and acc., i. 2. 21, 6. 5, ii. 4. 12, iii. 3. 7, v. 2. 18, 7. 7, vi. 2. 8, vii. 1. 18.

εἰσωθέω [ὠθέω], *thrust in;* mid., *force one's way in*, v. 2. 18.

εἶτα, adv., of time, *then, thereupon, afterwards, thereafter*, i. 5. 10, 12, vii. 8. 7; πρῶτον μὲν . . . εἶτα δέ, i. 2. 16, 3. 2, *cf.* 6. 10, ii. 4. 22; with a partic., which may be translated as a finite verb, i. 2. 25, iv. 7. 13.

εἴτε, disjunctive conj. [εἰ + τέ], doubled, *whether . . . or, if . . . or*, Lat. *sīue . . . sīue*, ii. 1. 14, iii. 1, 40, 2. 7, vi. 6. 20; in indir. questions, iv. 6. 8, vii. 7. 18.

εἶχε, see ἔχω.

εἴωθα, 2 pf. as pres., εἰώθειν, 2 plpf. as impf., of Epic ἔθω, *be accustomed* [*cf.* ἔθος, τό, *custom*, ἦθος, τό, *custom, character*, Eng. *ethic*], *be accustomed, be used*, with inf., vii. 8. 4.

εἴων, see ἐάω.

ἐκ, see ἐξ.

ἑκασταχόσε, adv. [ἕκαστος], *in every direction, all round*, iii. 5. 17.

ἕκαστος, η, ον [superlative form, *cf.* ἑκάτερος], *each, each one, every, every one*, used of more than two, Lat. *quisque*, i. 1. 6, 7. 7, iii. 1. 3, iv. 3. 29, 7. 10, v. 2. 16, vi. 4. 9, vii. 2. 17; when used with a subst. it is generally in the pred. position, i. 8. 9, iv. 8. 12, 15, vi. 3. 2, vii. 4. 14; the sing. is often used in appos. to a pl., i. 7. 15, iv. 2. 12, vi. 6. 12.

ἑκάστοτε, adv. [ἕκαστος], *every time, always*, ii. 4. 10.

ἑκάτερος, ᾱ, ον [comparative form, *cf.* ἕκαστος], *each* of two, Lat. *uterque*, when used with a subst. it is in the pred. position, i. 8. 27, vi. 1. 9, vii. 1. 23; pl., *both, both parties*, Lat. *utrīque*, iii. 2. 36, v. 5. 25. Phrase: τῆς ὁδοῦ καθ' ἑκάτερα, *on both sides of the road*, v. 6. 7.

ἑκατέρωθεν, adv. [ἑκάτερος], *from both directions, on both sides*, Lat. *utrimque*, i. 8. 13, 22, vi. 4. 3, 5. 25.

ἑκατέρωσε, adv. [ἑκάτερος], *in both directions* or *ways*, Lat. *in utramque partem*, i. 8. 14.

ἑκατόν, indecl. [ἑκατόν], *one hundred*, Lat. *centum*, i. 2. 25, ii 4. 12, iii. 1. 33, vi. 2. 3.

Ἑκατώνυμος, ὁ, *Hecatonymus*, a Sinopean envoy, v. 5. 7, 24, 6. 3.

ἐκβαίνω [R. **βα**], *step out*, esp. from a boat, *disembark*, Lat. *ēgredior*, v. 4. 11; *go forth, march out*, esp. from lower to higher ground, abs. or with *πρός*, *ἐπί*, or *εἰς* and acc., iv. 2. 1, 3, 3. 3, 23, vi. 3. 20.

ἐκβάλλω [**βάλλω**], *throw away*, Lat. *ēiciō*, ii. 1. 6; *cast out, expel, banish, drive out*, sometimes with *ἐκ* and gen., i. 1. 7, 2. 1; pass., *ἐκβαλλόμενοι εἰς τοὺς πολεμίους*, *thrust out among* or *abandoned to the foe*, vii. 1. 16; *ἐκ τῆς φιλίας ἐκβάλλεσθαι*, *be deprived of one's favour*, vii. 5. 6.

ἔκβασις, *εως*, ἡ [R. **βα**], *a going out*, esp. *place of going out, outlet, pass*, of mountains or ravines, sometimes with *εἰς* and acc., iv. 1. 20, 2. 1, 3. 20; *ἡ τοῦ ποταμοῦ ἄνω ἔκβασις*, *the up-country road from the river*, iv. 3. 21.

Ἐκβάτανα, *τά* [old Pers. *Hagmatâna*], *Ecbatana*, an ancient city and capital of Media, about 12 stadia from Mt. Orontes. It was greatly improved by the Persians and became the summer residence of the king, ii. 4. 25, iii. 5. 15. The city and palace were famous in antiquity for their magnificence. Only insignificant ruins remain, near the modern Hamadân.

ἐκβοηθέω [R. **βοF** + *θέω*], *come out to the rescue*, with *ἐκ* and gen., vii. 8. 15.

ἔκγονος, *ον* [R. **γεν**], *born of, descended from*; subst., *οἱ ἔκγονοι*, *descendants*, iii. 2. 14; of animals, *τὰ ἔκγονα*, *the young*, iv. 5. 25.

ἐκδέρω (*δέρω*, *δερῶ*, *ἔδειρα*, *δέδαρμαι*, *ἐδάρην* [R. **δαρ**], *flay*), *strip off the skin, flay*, with acc. of pers., i. 2. 8.

ἐκδίδωμι [R. **δο**], *give away* or *up, deliver up*, Lat. *dēdō*, vi. 6. 10, 18; *give away* from one's house, of marrying off a daughter, Lat. *nūptum dō*, in pass. with *παρά* and dat., iv. 1. 24,

ἐκδύω [*δύω*], *put off, strip off*; mid. and 2 aor. act., *strip oneself*, iv. 3. 12.

ἐκεῖ, adv., *there, in that place*, with verbs of rest, i. 3. 20, 8. 12, vi. 3. 16, vii. 2. 15; with verbs of motion, *thither*, iii. 1. 46, v. 6. 26.

ἐκεῖθεν, adv. [*ἐκεῖ*], *thence, from there*, Lat. *illinc*, v. 6. 24.

ἐκεῖνος, *η*, *ο*, dem. pron. [*ἐκεῖ*], *that, that man there*, Lat. *ille*, used prop. of a person or thing remote in thought or actual distance from the speaker or subject in hand, but sometimes refers to one near at hand or lately mentioned, and even to the subject itself; in agreement with a subst. it has the pred. position; it is often used as a strong form of the pers. pron., *he, she, it;* i. 1. 4, 2. 7, 15, 3. 1, 18, ii. 5. 38, 6. 8, 14, 19, iii. 1. 29, 2. 5, iv. 3. 20, v. 6. 31, vii. 3. 4. Phrase: *ἐκ τοῦ ἐπ' ἐκεῖνα*, see *ἐπέκεινα*.

ἐκεῖσε, adv. [*ἐκεῖ*], *to that place, thither*, Lat. *illūc*, vi. 1. 33, 6. 36.

ἐκέκτησο, see *κτάομαι*.

ἐκήρυξε, ἐκηρύχθη, see *κηρύττω*.

ἐκθλίβω (*θλίβω*, *θλιβ-*, *θλίψω*, *ἔθλῖψα*, *ἐθλίφθην*, *press*), *squeeze out, crowd out*, of soldiers crowded out of their ranks, iii. 4. 19, 20.

ἐκκαθαίρω [*καθαίρω*], *cleanse thoroughly*, of shields, *burnish*, i. 2. 16, an inferior reading for the following word.

ἐκκαλύπτω (*καλύπτω*, *καλυβ-*, *καλύψω*, *ἐκάλυψα*, *κεκάλυμμαι*, *ἐκαλύφθην*, *cover*), *uncover*, said of shields, when carried without the usual leathern case (*σάγμα*), i. 2. 16.

ἐκκλησίᾱ, *ᾱς* [R. **καλ**], *assembly*, the regular word for *town meeting*, the people being called out by proclamation of the herald; in Anab. *meeting* or *assembly* of soldiers, with *συνάγειν* or *ποιεῖν*, i. 3. 2, 4. 12.

ἐκκλησιάζω, *ἐκκλησιάσω*, *ἐξεκλησίασα* or *ἠκκλησίασα* [R. **καλ**], *hold an assembly*, abs., v. 6. 37.

ἐκκλίνω (κλίνω, κλιν-, κλινῶ, ἔκλινα, κέκλιμαι, ἐκλίθην or -εκλίνην [*cf.* ἀποκλίνω], *bend*), of soldiers, *bend out* of line of battle, *give ground*, Lat. *inclīnō*, abs., i. 8. 19.

ἐκκομίζω [κομίζω], *carry out, draw out*, as wagons from the mud, i. 5. 8; *bring off, lead off*, of soldiers, vi. 6. 36; mid., *carry off* for one's own use, v. 2. 19.

ἐκκόπτω [κόπτω], *cut away* from what surrounds, of trees from a wood, or of an entire wood, where we say *cut down* (*cf.* ἐκπίπτω), i. 4. 10, ii. 3. 10.

ἐκκυβιστάω (κυβιστάω, -εκυβίστησα [κύπτω, *stoop*], *tumble head foremost*), *turn heels over head, throw a somersault*, of a dancer, vi. 1. 9.

ἐκκυμαίνω (κυμαίνω, κυμαν- [κῦμα, *billow*, *cf.* Lat. *cumulus*, *heap*, *pile*], *surge*), *billow out, surge forward*, of part of a line of battle, i. 8. 18.

ἐκλέγω (-λέγω, -έλεξα, -είλοχα, -είλεγμαι, -ελέγην [R. **λεγ**], *gather*), *pick out*, Lat. *dēligō*, iii. 3. 19; mid., *select for oneself, choose*, ii. 3. 11, v. 6. 20.

ἐκλείπω [λείπω], *leave out, abandon*, of cities, houses, *etc.*, with acc., which may be understood, iii. 4. 8, iv. 1. 8, vii. 4. 2; τὴν πόλιν ἐκλιπεῖν εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη, *leave the city and flee to a fortress in the mountains*, i. 2. 24; intr., *give out*, of snow, *melt away*, iv. 5. 15.

ἐκμηρύομαι (μηρύομαι, ἐμηρῡσάμην, *draw*, intr., *wind*), intr., *wind out*, of an army, *defile*, vi. 5. 22.

ἐκπέμπω [πέμπω], *send off* or *away*, abs., iii. 2. 24; mid., *send from oneself, let go, dismiss*, v. 2. 21.

ἐκπεπληγμένος, ἐκπεπλῆχθαι, see ἐκπλήττω.

ἐκπεραίνω [R. **περ**], *bring to an end, fulfil, accomplish*, with ὥστε and inf., v. 1. 13.

ἐκπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα [R. **πεδ**], *leap*), *spring out*, vii. 4. 16.

ἐκπίμπλημι [R. **πλα**], *fill up*, iii. 4. 22.

ἐκπίνω [R. **πο**], *drink off* or *up*, i. 9. 25.

ἐκπίπτω [R. **πετ**], *fall out*, of trees from their place in a wood, where we say *fall down* (*cf.* ἐκκόπτω), ii. 3. 10; from one's house or country, *be driven out, be exiled*, with gen. or ἐκ and gen., v. 2. 1, vii. 2. 32; οἱ ἐκπεπτωκότες, *the exiles*, Lat. *exsulēs*, i. 1. 7; ἐκ τῆς ὁδοῦ ἐκπίπτειν, *drop out of the road*, v. 2. 31; used also abs., esp. of voyagers, *be shipwrecked*, vi. 4. 2, vii. 5. 12, and of hasty movement, *tumble out, hurry out*, v. 2. 17, 18.

ἐκπλαγείς, see ἐκπλήττω.

ἐκπλέω [R. **πλεϝ**], *sail off* or *away*, ii. 6. 2, iii. 1. 8, v. 6. 21, vi. 4. 8, vii. 6. 1.

ἔκπλεως, ων, gen. ω [R. **πλα**], *filled up, complete, full*, of a square of men, and also of pay, iii. 4. 22, vii. 5. 9.

ἐκπλήττω, aor. pass. ἐξεπλάγην [πλήττω], *strike out of*, esp. out of one's senses, *amaze;* pass., *be astounded, surprised, frightened out of one's wits*, sometimes with dat. of cause or ἐπί and dat., i. 5. 13, 8. 20, ii. 2. 18, v. 6. 36, vi. 1. 12, vii. 6. 42.

ἐκποδών, adv. [R. **πεδ**], *out of one's way*, of removing an obstacle, ii. 5. 29; ἐκποδὼν ποιεῖσθαι with acc., *put one out of the way*, i. 6. 9.

ἐκπορεύομαι [R. **περ**], *go out, march forth*, v. 1. 8, 6. 33, vi. 6. 37.

ἐκπορίζω [R. **περ**], *bring to light, provide, supply*, v. 6. 19, vi. 2. 4.

ἔκπωμα, ατος, τό [R. **πο**], *drinking cup, goblet*, iv. 3. 25, 4. 21, vii. 3. 18.

ἐκταθείς, see ἐκτείνω.

ἕκταῖος, ᾱ, ον [**ἕξ**], *on the sixth day*, vi. 6. 38.

ἐκτάττω [R. **τακ**], *draw out in line of battle;* mid., *form line of battle*, Lat. *explicō aciem*, v. 4. 12, vii. 1. 24.

ἐκτείνω [τείνω], *stretch out, stretch*, of legs, v. 8. 14; pass., of a man asleep, *stretched at full length*, v. 1. 2.

ἑκτοξεύω [R. ταϰ], *shoot arrows from* a place, vii. 8. 14.

ἑκτός, adv. [ἓξ], *outside of*, with gen., ii. 3. 3.

ἕκτος, η, ον [ἓξ], *sixth*, Lat. *sextus*, vi. 2. 12.

ἐκτρέπω [τρέπω], *turn out, divert;* pass. and 2 aor. mid. intrans., *turn aside* or *out of the way*, iv. 5. 15.

ἐκτρέφω [τρέφω], *bring up, rear*, of a child, Lat. *ēnūtrīō*, vii. 2. 32.

ἐκτρέχω [τρέχω], *rush out*, esp. to attack, *make a sally*, v. 2. 17, 4. 16.

ἐκτῶντο, see κτάομαι.

ἐκφαίνω [R. φα], *bring to light;* phrase: πόλεμον ἐκφαίνειν, *open hostilities*, with πρός and acc., iii. 1. 16.

ἐκφέρω [R. φερ], *carry out* a person as dead, Lat. *efferō*, vi. 1. 6; *bring to accomplishment*, in the phrase ἐκφέρειν πόλεμον πρός τινα, *open hostilities against one*, Lat. *bellum īnferre alicui*, iii. 2. 29; *carry forth* to people, *announce, report*, sometimes with εἰς and acc., i. 9. 11, v. 6. 17, 29.

ἐκφεύγω [R. φυγ], *flee out of, escape*, abs., with πρός, or with μή and inf., i. 3. 2, 10. 3, vii. 4. 6.

ἑκών, οὖσα, όν, *willing, of one's own choice*, in pred. position when with art., and then generally best translated as adv., *willingly, voluntarily*, i. 1. 9, ii. 4. 4, iii. 2. 26, v. 1. 14, vii. 1. 16.

ἔλαβον, see λαμβάνω.

ἐλάᾱ or **ἐλαΐᾱ**, ᾱς [*cf.* Eng. ***olive***], *olive tree*, Lat. *olīua*, vi. 4. 6; the fruit of the tree, *olive*, vii. 1. 37.

ἔλαιον, τό [*cf.* ἐλάᾱ, Eng. ***oil***], *olive oil, oil*, Lat. *oleum, olīuom*, used especially after the bath, iv. 4. 13, v. 4. 28, vi. 6. 1.

ἐλάττων, ον, gen. ονος [ἐλαχύς, *small, little*, root **λαχ**, *cf.* Lat. *leuis, light*, Eng. LIGHT, LONG], used as comp. of μικρός, of size, number, or amount, *smaller, less, fewer*, ii. 4. 13, iv. 2. 3, vi. 2. 5, vii. 2. 6. Phrase: ἔλαττόν ἐστι with inf., *it is easier*, vii. 7. 35.

ἐλαύνω (ἐλα-), ἐλῶ or ἐλάσω, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἠλάθην [*cf.* Eng. ***elastic***], *drive, set in motion*, of animals and men, iv. 7. 24, v. 8. 5, 15, vi. 1. 8, vii. 7. 55; but the obj. is generally omitted and the word used intrans., *ride* a horse, *drive* in a chariot, abs., with εἰς or πρός and acc., or διά and gen., i. 5. 15, ii. 5. 32, iii. 4. 4, iv. 8. 28, vi. 5. 13, vii. 3. 42, 44; in the phrase ἐλαύνων ἱδροῦντι τῷ ἵππῳ, i. 8. 1, the original obj. becomes dat.; in (τὰ ἅρματα) ἐλῶντα εἰς τὰς τάξεις, i. 8. 10, it becomes subj.; with στράτευμα omitted, *march*, abs., with cognate acc., with acc. of space, or εἰς or ἐπί and acc., i. 2. 23, 5. 7, 13, 7. 12, 8. 24.

ἐλάφειος, ον [ἔλαφος], *of* or *belonging to deer;* κρέα ἐλάφεια, *venison*, i. 5. 2.

ἔλαφος, ὁ, ἡ, *deer, stag, hind*, Lat. *ceruus*, v. 3. 10, 7. 24.

ἐλαφρός, ά, όν, *light* in weight or motion; esp. of light-armed soldiers, who were *active, nimble*, Lat. *expedītus*, iii. 3. 6, iv. 2. 27.

ἐλαφρῶς, adv. [ἐλαφρός], *lightly, nimbly, swiftly*, vi. 1. 12, vii. 3. 33.

ἐλάχιστος, η, ον [*cf.* ἐλάττων], used as sup. of μικρός, of number, distance, and space, *fewest, least, shortest, lowest*, iii. 2. 28, iv. 6. 10, vi. 3. 16, 4. 3; used adv., τοὐλάχιστον, *at the least*, v. 7. 8.

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην, *investigate, examine, cross-question*, with an interr. clause, iii. 5. 14, iv. 1. 23; *convict, confute*, in pass. with a partic., ii. 5. 27.

ἐλεεινός, ή, όν [ἔλεος, ὁ, *pity*, *cf.* Eng. *alms*, *eleemosynary*], *finding* or *moving pity, piteous*, Lat. *miser*, iv. 4. 11.

ἑλεῖν, see αἱρέω.

ἐλελίζω, ἠλέλιξα [ἐλελεῦ, a war cry], *cry* ἐλελεῦ, *raise the war-cry*, always with τῷ Ἐνυαλίῳ, i. 8. 18, v. 2. 14. This cry followed the singing of the paean and the sound of the trumpet, and was raised during the charge.

ἑλέσθαι, see αἱρέω.

ἐλευθερίᾱ, ᾱς [ἐλεύθερος], *liberty, freedom*, Lat. *lībertās*, i. 7. 3, iii. 2. 13, vii. 7. 32.

ἐλεύθερος, ᾱ, ον, *free, independent*, of persons or nations, Lat. *līber*, ii. 5. 32, iv. 3. 4, vii. 4. 24, 7. 29.

ἐλέχθησαν, see λέγω.

ἐλήφθην, see λαμβάνω.

ἐλθεῖν, see ἔρχομαι.

ἕλκω, ἕλξω, εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην, *drag, draw, pull up*, of persons and of the bowstring, iv. 2. 28, 5. 32, v. 2. 15.

Ἑλλάς, άδος, ἡ [*cf.* Ἕλλην], *Hellas*, in Homer a city in Phthiōtis in Thessaly, said to have been founded by Hellen, also the district in its neighbourhood, and even the whole tract between the Enīpeus and the Asōpus; later it denoted the mainland of Greece as distinguished from Peloponnēsus; in the historical period, it included the whole Greek world, Lat. *Graecia*, i. 2. 9, ii. 1. 17, iii. 1. 2, iv. 8. 6, v. 4. 5, vi. 1. 17, vii. 1. 30.

Ἑλλάς, άδος, ἡ, *Hellas*, the wife of Gongylus, hostess of Xenophon in Mysia, vii. 8. 8.

Ἕλλην, ηνος, ὁ [*cf.* Eng. ***Hellenic***], *an inhabitant of Greece, a Greek*, Lat. *Graecus*. According to the myth Hellen was the son of Deucalion and chieftain of the tribe from which the Greeks were descended. In the Anab. the word generally is applied to the Greek soldiers in the army of Cyrus, being sometimes used as an adj., i. 1. 2, 10. 7, ii. 1. 7, iii. 1. 30, iv. 2. 28, v. 4. 16, vi. 3. 7, vii. 6. 36.

ἑλληνίζω (ἑλληνιδ-), aor. pass. ἠλληνίσθην [Ἕλλην], *speak Greek, talk in Greek*, Lat. *Graecē loquor*, vii. 3. 25.

Ἑλληνικός, ή, όν [Ἕλλην], *Hellenic, Greek*, Lat. *Graecus*, i. 1. 6, iii. 4. 45, iv. 8. 7, v. 4. 34, vi. 3. 10, vii. 3. 41; τὸ Ἑλληνικόν, *the Greek army*, i. 2. 1, iii. 4. 34, iv. 1. 10.

ἑλληνικῶς, adv. [Ἑλληνικός], *in the Hellenic language, in Greek*, Lat. *Graecē*, i. 8. 1.

Ἑλλησίς, ίδος, ἡ [Ἕλλην], *Greek, Grecian*, fem adj. used with γῆ and πόλις, iv. 8. 22, v. 5. 16, vi. 6. 12, vii. 1. 29.

ἑλληνιστί, adv. [ἑλληνίζω], *in the language of Hellas, in Greek*, vii. 6. 8.

Ἑλλησποντιακός, ή, όν [Ἑλλήσποντος], *Hellespontine*, of cities, *lying on the Hellespont*, i. 1. 9.

Ἑλλήσποντος, ὁ [Ἕλλη + πόντος], *the Hellespont, i.e. Helle's sea*, named, according to the myth, from Helle, who was drowned in it while riding with her brother Phrixus on the ram with the golden fleece to escape their stepmother Ino. It is the strait (Dardanelles) separating Europe from Asia and connecting the Propontis with the Aegēan. The ancients called it 400 stadia long and 7 stadia wide at its narrowest part. Here Leander swam across to visit Hero, and here Xerxes built his famous bridge. The possession of this strait was of the utmost importance to Athens, as it was the key to the countries on which she depended for grain; hence it was the scene of several important naval battles. The name is also extended to the neighbouring coast, which was full of Greek cities, i. 1. 9, ii. 6. 3, vii. 2. 5.

ἐλπίζω (ἐλπιδ-), ἤλπισα, ἠλπίσθην [ἐλπίς], *hope, trust, expect*, Lat. *spērō*, with fut. inf., iv. 6. 18, vi. 5. 17, vii. 6. 34.

ἐλπίς, ίδος, ἡ [root Ϝελπ, *wish*, *cf.* Lat. *voluptās, satisfaction, pleasure*], *hope*, Lat. *spēs*, ii. 5. 10; with

gen., or aor. or fut. inf. of the thing hoped for, ii. 1. 19, iii. 2. 8, iv. 3. 8. Phrases: ἐλπίδας λέγων διῆγε, *he continually put them off with hope*, i. 2. 11; ἐν ἐλπίσι μεγάλαις εἶναι, *be full of confidence*, i. 4. 17; ἐξ ὧν ἔχω ἐλπίδας, *on what grounds I hope*, ii. 5. 12.

ἐμ-, by assimilation for ἐν- in composition before a labial mute.

ἔμαθεν, see *μανθάνω*.

ἐμαυτοῦ, ῆς, refl. pron. [pronominal stem με (see ἐγώ) + αὐτός], *of myself*, i. 3. 10, ii. 3. 29, iii. 1. 14, v. 8. 15, vii. 6. 35.

ἐμβαίνω [R. βα], *go into, enter*, abs. or with εἰς and acc., ii. 3. 11, iv. 3. 28; esp. *embark*, Lat. *cōnscendō*, abs. or with εἰς and acc., i. 3. 17, v. 7. 7, vii. 3. 3.

ἐμβάλλω [βάλλω], *cast in, put in, thrust in*, of a bar into its place in the doorposts, vii. 1. 12, 15; intrans., *throw oneself into*, of rivers, *empty*, and of soldiers and armies, *make an invasion, attack*, abs. or with εἰς and acc., i. 2. 8, 8. 24, iii. 4. 14, 5. 16, iv. 8. 2, vi. 2. 18. Phrases: πληγὰς ἐμβάλλειν, *inflict blows*, i. 5. 11; τοῖς ἵπποις ἐμβάλλειν τὸν χίλον, *throw in, i.e., give fodder to the horses*, i. 9. 27.

ἐμβιβάζω (βιβάζω, βιβαδ-, -βιβάσω or βιβῶ, -εβίβασα [R. βα], *make go*, causative to βαίνω), *make go in*, esp. *make embark, put on board*, Lat. *in nāuem impōnō*, abs. or with εἰς and acc., v. 3. 1, 7. 8.

ἐμβολή, ῆς [βάλλω], *invasion, inroad*, with εἰς and acc., iv. 1. 4.

ἐμβρόντητος, ον [βροντάω, *thunder*, cf. βροντή], *thunderstruck, stunned, terrified*, Lat. *attonitus*, iii. 4. 12.

ἔμεινε, see *μένω*.

ἐμέω, ἐμοῦμαι, ἤμεσα [root Fεμ, cf. Lat. *uomō, vomit*, Eng. *emetic*], *vomit, be sick*, iv. 8. 20.

ἐμέμνητο, see *μιμνήσκω*.

ἐμμένω [R. μα], *stay in, live in*, with ἐν and dat., iv. 7. 17.

ἐμός, ή, όν, possessive pron. [pronominal stem με (see ἐγώ), cf. Lat. *meus, my*, Eng. MINE, MY], *my, mine*, with or without the art., as ὁ ἐμὸς πατήρ, *my father*, i. 6. 6, cf. ii. 5. 22, but ἐμὸς ἀδελφός, *a brother of mine*, i. 7. 9; τὰ ἐμά, *my situation*, vii. 6. 33.

ἔμπαλιν, adv., in Anab. always with the art. and by crasis τοὔμπαλιν [πάλιν], *back, back again*, so also the phrase εἰς τοὔμπαλιν, i. 4. 15, iii. 5. 13, iv. 3. 21, v. 7. 6, vi. 6. 38.

ἐμπεδόω, impf. ἠμπέδουν, ἐμπεδώσω [R. πεδ], *make firm, hold fast, hold sacred*, of oaths, iii. 2. 10.

ἔμπειρος, ον [R. περ], *acquainted with, skilled in, experienced*, of countries and diseases, abs. or with gen., iv. 5. 8, v. 6. 1, vii. 3. 39.

ἐμπείρως, adv. [R. περ], *by experience; ἐμπείρως αὐτοῦ ἔχειν, be personally acquainted with him*, ii. 6. 1.

ἐμπίμπλημι [R. πλα], *fill full, satisfy*, pass. with gen., *be full of*, i. 7. 8, 10. 12; mid. with partic., ὑπισχνούμενος οὐκ ἐνεπίμπλασο, *you couldn't make promises enough to satisfy yourself*, vii. 7. 46. For the form ἐμπίπλημι (with loss of μ in the present stem), see ἐμπιπλάς in i. 7. 8. (See G. 795; H. 534, 7.)

ἐμπίμπρημι (πίμπρημι, πρα-, πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην, *burn*), *set on fire, burn*, the compound being used in prose for the poetic simple verb, iv. 4. 14, v. 2. 3, vii. 4. 15. In the Anab. the μ is never lost in the pres. stem of this word.

ἐμπίπτω [R. πετ], *fall upon, seize, occur to*, of panic, disease, or thought, abs. or with dat., ii. 2. 19, iii. 1. 13, v. 7. 26; of men, *tumble into, meet with, attack*, abs. or with εἰς and acc., iv. 8. 11, v. 7. 25, vi. 5. 9.

ἔμπλεως, ων, gen. ω [R. πλα], *full of, quite full of*, with gen., i. 2. 22.

ἐμποδίζω [R. πεδ], *put in bonds, hinder, be in the way of*, Lat. *impediō*, iv. 3. 29.

ἐμπόδιος, ον [R. **πεδ**], *in the way, hindering*, vii. 8. 4; τὸ ἐμπόδιον, *the hindrance*, vii. 8. 3.

ἐμποδών, adv. [R. **πεδ**], *before the feet, in the way;* ἐμποδὼν εἶναι, *be in the way, hinder*, with dat. of pers., v. 7. 10; with τὸ μή and inf. or μὴ οὐ and acc. and inf., *cf.* Lat. *quid impedit quōminus*, iii. 1. 13, iv. 8. 14.

ἐμποιέω [**ποιέω**], *make in, cause, impress upon*, with acc. and dat., or with dat. and a clause with ὡς, ii. 6. 8, 19, vi. 5. 17.

ἐμπολάω, ἐμπολήσω, ἐνεπόλησα, ἠμπόληκα, -ημπόλημαι, ἠμπολήθην [ἐμπολή, *traffic*], *get by traffic, earn, realize*, vii. 5. 4.

ἐμπόριον, τό [R. **περ**], *trading-place, mart, emporium*, where merchants (ἔμποροι) brought goods by sea to sell to retail dealers (κάπηλοι), i. 4. 6.

ἔμπορος, ὁ [R. **περ**], *passenger*, generally by sea, hence, *merchant, wholesale dealer*, Lat. *mercātor* and *negōtiātor*, engaged in export and import as well as in home trading, v. 6. 19, 21.

ἔμπροσθεν, adv. [πρόσθεν], of place, *before, in front of*, iv. 2. 12, v. 4. 12, vii. 7. 36; with gen., i. 8. 23, iv. 5. 9. Phrases: οἱ ἔμπροσθεν, *those in front, the van*, iii. 4. 48, iv. 3. 14, 5. 19; τὰ ἔμπροσθεν, of men, *foreparts*, as opp. to the back, v. 4. 32; of country, *what is ahead*, vi. 3. 14; ὁ ἔμπροσθεν λόγος, see λόγος. Of time, τὸν ἔμπροσθεν χρόνον, *hitherto*, vi. 1. 18; ἐν τῷ ἔμπροσθεν χρόνῳ, *in past days*, vi. 6. 31.

ἐμφάγοιεν, ἐμφαγόντας, see ἐνέφαγον.

ἐμφανής, ές [R. **φα**] *visible, manifest.* Phrase: ἐλθεῖν ἐν τῷ ἐμφανεῖ, *come publicly*, ii. 5. 25.

ἐμφανῶς, adv. [R. **φα**], *visibly, openly*, v. 4. 33.

ἐν, prep. [**ἐν**], with dat., *in*, like Lat. *in* with abl., used of place and time, and in other relations. Of place, *in, among, in one's presence, before, on, at, by*, i. 1. 6, 5. 1, 6. 1, 8. 22, ii. 2. 14, iv. 7. 9, 8. 22, v. 6. 22, 7. 10; ἐν ἐπιτηδείοις δαψιλέσι, *with provisions in abundance*, iv. 2. 22; ἐν ὅπλοις, *under arms*, iii. 2. 28. Of time, *in, during, within, at, in the course of*, often ἐν τούτῳ with χρόνῳ understood, *meanwhile*, i. 5. 15, iii. 1. 44, iv. 2. 17, 5. 22; so also ἐν ᾧ and ἐν αἷς (*sc.* ἡμέραις), *during this time, while*, i. 2. 10, 20, 10. 10, ii. 2. 15, iv. 2. 19. Often used with the art. and neut. adj. instead of an adv., as ἐν τῷ φανερῷ, *openly*, i. 3. 21, *cf.* ii. 5. 25. Phrases: ἐν πείρᾳ Κύρου γενέσθαι, *be intimately acquainted with Cyrus*, i. 9. 1; ἐν ὀφθαλμοῖς ἔχειν, *keep in sight*, iv. 5. 29; ᾄδοντες ἐν ῥυθμῷ, *singing in time*, v. 4. 14; εἴ τι ἐν τούτῳ εἴη, *if haply there were anything important in this*, vi. 4. 22. In composition ἐν- becomes ἐγ- before a palatal (κ, γ, χ) and ἐμ- before a labial (π, β, φ) or before μ, and signifies *in, at, on, upon, among.*

ἕν, see εἷς.

ἐναγκυλάω [R. **αγκ**], *fit* javelins *with a thong*, for the purpose of hurling them, iv. 2. 28.

ἐναντιόομαι, ἐναντιώσομαι, ἠναντίωμαι, ἠναντιώθην [**ἀντί**], *set oneself against, withstand, oppose*, with dat. and gen., vii. 6. 5.

ἐναντίος, ᾱ, ον [**ἀντί**], *opposite, in the opposite direction, before, in one's face*, Lat. *aduersus*, iv. 3. 28, 5. 3, vii. 3. 42; τἀναντία, *the opposite, the reverse*, v. 6. 4, 8. 24; *opposed to, hostile*, abs. or with dat., iii. 2. 10, vii. 6. 25; with ἤ, v. 8. 24; οἱ ἐναντίοι, *the enemy*, vi. 5. 10. Phrases: τἀναντία στρέψαντες, *having faced about*, iv. 3. 32; ἐκ τοῦ ἐναντίου, *on the opposite side*, iv. 7. 5, vi. 5. 7; τούτου ἐναντίον, *in this man's presence*, Lat. *cōram hōc*, vii. 6. 23.

ἐνάπτω [ἅπτω], *fasten to, kindle, set on fire*, Lat. *incendō*, abs. or with acc., v. 2. 24, 25, 26.

ἔνατος, η, ον [**ἐννέα**], *ninth*, Lat. *nōnus*, *ἐνάτην ἡμέρᾱν γεγαμημένην*, *married eight days before*, iv. 5. 24.

ἐναυλίζομαι [R. 2 **αϝ**], *pass the night in*, *bivouac*, *encamp*, vii. 7. 8.

ἔνδεια, ᾱς [R. **δε**], *want*, *need*, *scarcity* of provisions or money, *poverty*, i. 10. 18, vi. 4. 23, vii. 8. 6.

ἐνδείκνῡμι [R. 1 **δακ**], *show forth*, Lat. *indicō*; mid., *show what is one's own*, *express*, *declare*, vi. 1. 19.

ἑνδέκατος, η, ον [εἷς + **δέκα**], *eleventh*, Lat. *ūndecimus*, i. 7. 18.

ἐνδέω [R. **δε**], *lack*; impers., *there is need* or *want*, with dat. of pers., gen. of thing, and **ὥστε** with inf., vii. 1. 41; *ἐώρᾱ πλείονος ἐνδέον*, *he saw that more reasons were wanted*, vi. 1. 31.

ἔνδηλος, ον [δῆλος], *evident*, *obvious*, *plain*, *manifest*, generally with partic. like an adverb, *ἔνδηλος ἐγίγνετο ἐπιβουλεύων*, *he was clearly plotting*, ii. 6. 23, *cf.* 4. 2. Phrase: *ἔνδηλον αὖ καὶ τοῦτ' εἶχεν ὅτι*, *he made this also obvious that*, ii. 6. 18.

ἔνδημος, ον [R. **δα**], *dwelling in a place*, *native*, *at home*; *τὰ ἔνδημα*, *home* or *internal revenues* as contrasted with foreign, vii. 1. 27.

ἐνδίφριος, ον [**δύο** + R **φερ**], *on a δίφρος* with one, *on the same seat*, *sharing one's seat*, vii. 2. 33, 38.

ἔνδοθεν, adv. [**ἐν**], *from the inside*, *from within*, v. 2. 22, vii. 8. 14.

ἔνδον, adv. [**ἐν**], *inside*, *within*, of a house or other place, ii. 5. 32, iv. 5. 24, v. 2. 17, vii. 1. 17.

ἔνδοξος, ον [R. **δοκ**], *in renown*, *glorious*, *famous*; act. of a bird of omen, *betokening* or *presaging glory* or *fame*, vi. 1. 23.

ἐνδύω [δύω], *put on*, *clothe oneself in*, Lat. *induō*, i. 8. 3; pf. and plpf., *have put on*, *wear*, v. 4. 13.

ἐνέδρᾱ, ᾱς [R. **σεδ**], *a sitting in*, *ambush*, *ambuscade*, Lat. *īnsidiae*, iv. 7. 22, v. 2. 30.

ἐνεδρεύω, *ἐνεδρεύσομαι* (as pass.), *ἐνήδρευσα*, *ἐνηδρεύθην* [R. **σεδ**], *lie in ambush*, *set an ambush*, *waylay*, Lat. *īnsidior*, abs., i. 6. 2, iv. 1. 22, 6. 17.

ἐνεῖδον [R. **ϝιδ**], *see*, *remark*, *observe* something *in* any one or anything, with acc. and dat., vii. 7. 45.

ἔνειμι [R. **εσ**], *be in* or *on*, abs. or with *ἐν* and dat., i. 6. 3, ii. 4. 22, iv. 5. 26, v. 3. 8; *be there*, abs., i. 5. 1, 2, ii. 3. 14.

ἕνεκα or **ἕνεκεν** (see below), adv. and improper prep. with gen., *on account of*, *by reason of*, generally post-positive like the Lat. *causā*, i. 9. 21, ii. 3. 13, 5. 14, v. 6. 11; standing before a vowel, i. 5. 9, iii. 4. 35, iv. i. 22; preceding its subst., v. 4. 19; between the adj. and subst., i. 4. 5, 8; separated from the subst., i. 9. 21; *ἕνεκεν*, generally used before a vowel, ii. 3. 20, iii. 2. 28, v. 4. 16; before a consonant, v. 1. 12; preceding its substantive, v. 8. 13.

ἐνενήκοντα, indecl. [**ἐννέα** + **εἴκοσι**], *ninety*, Lat. *nōnāgintā*, i. 5. 5, 7. 12, ii. 2. 6.

ἐνεός, ά, όν, *speechless*, *dumb*, *deaf and dumb*, iv. 5. 33.

ἐνετός, ή, όν [*ἑτός*, verbal of **ἵημι**], *sent in*, *suborned*, *instigated*, with *ὑπό* and gen., vii. 6. 41.

ἐνέφαγον [*ἔφαγον*], *eat quickly* or *hastily*, iv. 2. 1, 5. 9.

ἐνεχείρισαν, see *ἐγχειρίζω*.

ἐνέχυρον, τό [R. **σεχ**], *pledge*, *pawn*, *security*, with **ὡς** and a clause, vii. 6. 23.

ἐνέχω [R. **σεχ**], *hold* or *catch fast in*, *entangle*, in pass. with dat., vii. 4. 17.

ἔνθα, adv. of place or time [**ἐν**]; of place, rel., *where*, *wherein*, iv. 5. 6, v. 1. 1, attached to a subst., i. 8. 1, iii. 4. 41, iv. 2. 20; with verbs of motion, *whither*, iv. 8. 14, vii. 6. 14; rarely as dem., *there*, v. 7. 6,

vii. 5. 12. Of time, *then, thereupon*, i. 5. 8, iv. 1. 17, 5. 6. Phrase: ἔνθα δή, see δή.

ἐνθάδε, adv. of place [ἐν], *here*, iii. 3. 2, v. 1. 10, vii. 3. 4, 5; with verbs of motion, *hither, here*, ii. 1. 4, 3. 21, iii. 2. 26, v. 7. 18.

ἔνθαπερ, adv. of place [ἐν], rel., *there where, just where*, iv. 8. 25, vi. 4. 9.

ἔνθεν, adv. of place [ἐν]; dem., *from there, thence*, in the phrases ἔνθεν μὲν . . . ἔνθεν δέ, Lat. *hinc . . . illinc, on this side . . . and on that*, ii. 4. 22, iii. 5. 7; ἔνθεν καὶ ἔνθεν, *on both sides*, Lat. *ab utrāque parte*, iv. 6. 12, 8. 13, with gen., iv. 3. 28; rel., *whence, from which*, i. 10. 1, ii. 3. 6.

ἐνθένδε, adv. of place [ἐν], *from hence, from this spot*, v. 6. 10, 7. 5, vi. 3. 16; of persons, in the phrase ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν, *we shall begin by doing justice on you* (for ἀφ' ὑμῶν), vii. 7. 17.

ἐνθῡμέομαι, ἐνθῡμήσομαι, ἐντεθύμημαι, ἐνεθῡμήθην [R. 1 θυ], *bear in mind, lay to heart, reflect, consider*, with acc., to which may be added a clause with ὅτι, or with a rel. clause, or with ὅτι and a clause, ii. 4. 5, 5. 15, iii. 1. 20, 2. 18, v. 8. 19, vi. 1. 21, vii. 1. 25; pf., *I have observed*, iii. 1. 43.

ἐνθύμημα, ατος, τό [R. 1 θυ], *thought, idea, fancy*, iii. 5. 12, vi. 1. 21.

ἐνθωρᾱκίζω [θωρᾱκίζω], *put on the breastplate;* ἐντεθωρᾱκισμένος, *equipped in mail*, vii. 4. 16.

ἔνι, for ἔνεστι, v. 3. 11.

ἑνί, see εἷς.

ἐνιαυτός, ὁ, *year*, Lat. *annus*, ii. 6. 29; κατ' ἐνιαυτόν, *annually*, Lat. *quotannīs*, iii. 2. 12, vii. 1. 27.

ἔνιοι, αι, α, *some*, i. 7. 5, v. 5. 11, vi. 4. 9, vii. 6. 19.

ἐνίοτε, adv. [*cf.* ἔνιοι], *sometimes*, Lat. *interdum*, i. 5. 2, ii. 6. 9, iii. 1. 20, vi. 1. 8.

ἐννέα, indecl. [ἐννέα], *nine*, Lat. *nouem*, i. 4. 19.

ἐννοέω [R. γνω], *have in one's mind, think, reflect, consider, devise, ponder*, abs., with acc., with ὅτι or εἰ and a clause, ii. 2. 10, 4. 5, 19, v. 1. 9, 12, vi. 1. 29; ἐννοῶ μή, *I fear that*, iv. 2. 13, vi. 1. 28; mid., *consider*, iii. 1. 2, 41; with μὴ οὐ, *fear that not*, iii. 5. 3.

ἔννοια, ᾱς [R. γνω], *thought, inspiration*, iii. 1. 13.

Ἐνοδίᾱς, see Εὐοδεύς.

ἐνοικέω [R. Fικ], *live in, inhabit*, Lat. *incolō*, v. 6. 25; οἱ ἐνοικοῦντες, *the inhabitants*, i. 2. 24, 5. 5, iii. 4. 12.

ἐνόπλιος, ον [R. σεπ], *in* or *with arms;* ἐνόπλιος ῥυθμός, *martial rhythm*, vi. 1. 11.

ἑνοράω [R. 2 Fερ], *see, remark, observe* something *in* anybody or anything. Phrase: πολλὰ ἑνορῶ δι' ἃ, *I see many reasons in* (the undertaking) *why*, i. 3. 15.

ἑνός, see εἷς.

ἐνοχλέω, ἐνοχλήσω, ἠνώχλησα, ἠνώχληκα, ἠνώχλημαι, ἠνωχλήθην [R. Fεχ], *trouble with numbers, crowd upon, harass, annoy*, with dat., ii. 5. 13, iii. 4. 21.

ἐνσκευάζω [R. σκυ], *get ready, dress up*, vi. 1. 12.

ἐντάττω [R. τακ], *enroll, register;* pass., ἐντεταγμένος σφενδονᾶν, *enrolled* or *posted among the slingers*, iii. 3. 18.

ἐνταῦθα, adv. of place and time [ἐν]; of place, *therein, there*, i. 4. 19, 5. 4, iv. 1. 18, 4. 18; with verbs of motion, *thither*, i. 2. 1, 10. 13, 17, iii. 4. 11; of time, *thereupon, then*, i. 10. 1, iii. 4. 45, iv. 3. 7, vi. 1. 30; μέχρι ἐνταῦθα, Lat. *hūc usque, thus far*, v. 5. 4.

ἐντείνω [τείνω], *stretch* or *strain tight*. Phrase: πληγὰς ἐντείνειν, with dat., Lat. *plāgās intendere, inflict blows on*, ii. 4. 11.

ἐντελής, ές [τέλος], *at the end, complete*, of pay, *in full*, i. 4. 13.

ἐντέλλομαι, ἐντελοῦμαι, ἐνετειλάμην, ἐντέταλμαι [R. ταλ], *enjoin upon, direct, command*, with dat and inf., v. 1. 13.

ἔντερον, *τό* [ἐν], *intestine, gut,* Lat. *intestīnum,* ii. 5. 33.

ἐντεῦθεν, adv. of place, time, and cause [ἐν]; of place, *thence, from there,* i. 2. 7, 10, v. 4. 26; of time, *then, thereafter, afterwards,* ii. 2. 7, iii. 1. 31, iv. 4. 15, vi. 6. 1; of cause, *therefore, in consequence,* vi. 4. 15, vii. 1. 25.

ἐντίθημι [R. θε], *put* or *place in;* of fear, *instil in, inspire in,* with acc. and dat., vii. 4. 1; mid., *put aboard ship,* i. 4. 7, v. 7. 15.

ἔντῑμος, *ον* [R. τι], *in honour, in credit, esteemed,* of persons, v. 6. 32, vi. 3. 18, vii. 7. 52.

ἐντίμως, adv. [R. τι]; ἐντίμως ἔχειν, *be held in honour,* ii. 1. 7.

ἐντοίχιος, *ον* [τοῖχος], *on the wall;* τὰ ἐντοίχια, *wall paintings,* vii. 8. 1.

ἐντόνως, adv. [ἔντονος, *eager, cf.* ἐντείνω], *urgently, earnestly,* vii. 5. 7.

ἐντός, adv. of place or time, with gen. [ἐν]; of place, *within, inside of,* i. 10. 3, ii. 1. 11, vi. 4. 3, 5. 7; of time, ἐντὸς ὀλίγων ἡμερῶν, *within a few days,* vii. 5. 9.

ἐντυγχάνω [R. τακ], *chance* or *light upon, fall in with, meet, find,* abs. or with dat., i. 2. 27, 8. 1, ii. 3. 10, iii. 2. 31, iv. 5. 19, vi. 5. 5.

Ἐνῠάλιος, *ὁ* [Ἐνῡώ, *Enyō,* goddess of war], *Enyalius,* a name applied to Ares as the furious god of war and companion of Ἐνυώ. After the singing of the paean the war cry was raised to him, i. 8. 18, v. 2. 14.

ἐνύπνιον, *τό* [ὕπνος], *vision in sleep, dream,* whether prophetic or not, whereas ὄνειρον is always a prophetic dream; τὰ ἐνύπνια, *dream-pictures,* vii. 8. 1 (where some read ἐντοίχια).

ἐνωμοτάρχης, *ου* [*cf.* ἐνωμοτῖᾱ + ἄρχω], *commander of an enomoty,* iii. 4. 21, iv. 3. 26.

ἐνωμοτῑᾱ, *ᾶς* [ἐνώμοτος, *bound by oath, cf.* ὄμνῡμι], any *sworn band,* esp. the *enomoty,* which formed a quarter of the λόχος and one half of the πεντηκοστύς, or division of fifty, and therefore consisted normally of twenty-five men, iii. 4. 22, iv. 3. 26.

ἐξ, or, before a consonant, **ἑκ,** by loss of *s,* prep. with gen. denoting separation or distance from a point [*cf.* Lat. *ex, ē*]. Used of place, *from, away from, out of,* i. 2. 1, 7, 7. 13, ii. 4. 28, iii. 4. 25, iv. 7. 17, vi. 1. 4; often Greek used the *terminus ex quō* where the English has the *terminus in quō,* as εἶχον ἐξ ἀριστερᾶς ποταμόν, *they kept the river on the left,* iv. 8. 2; *cf.* i. 2. 3, iv. 2. 19, v. 3. 9, 7. 15. Of time, *succeeding, after,* as ἐκ τοῦ ἀρίστου, *after breakfast,* iv. 6. 21; ἐκ τούτου, *after this, thereupon,* i. 2. 17, 6. 8, ii. 5. 34; ἐκ παίδων, *from boyhood,* Lat. *ā puerīs,* iv. 6. 14. Of source or origin, *from, as a result of, in consequence of,* as ἐκ βασιλέως δεδομέναι, *a present from the king,* i. 1. 6; *cf.* i. 9. 16, 19, 28, ii. 5. 5, iii. 1. 12, vii. 7. 43; τὸν ἐξ Ἑλλήνων φόβον, *the fear inspired by the Greeks,* i. 2. 18; ἐκ τούτου, *as a result of this, in consequence of this, therefore,* ii. 6. 4, iii. 3. 8; *cf.* i. 3. 11; vi. 6. 11; ἐκ τῶν παρόντων or ὑπαρχόντων, *in the present state of things,* iii. 2. 3, vi. 4. 9; ἐκ τῆς νῑκώσης (*sc.* γνώμης), *in conformity to a majority vote,* vi. 1. 18; ἐκ τῆς ψῡχῆς φίλος, *a friend in heart,* Lat. *ex animō,* vii. 7. 43. Adverbial phrases: ἐκ παντὸς τρόπου, *in every way,* iii. 1. 43; ἐξ ἴσου εἶναι, *be on an equality,* iii. 4. 47; ἐκ τῶν δυνατῶν, *as well as possible,* iv. 2. 23; ἐξ ἐπιβουλῆς, *by a stratagem, insidiously,* Lat. *ex insidiīs,* vi. 4. 7. In composition ἐξ signifies *from, away, out,* often implying resolution, strong intention, fulfilment, or completion.

ἕξ, indecl. [ἕξ], *six,* Lat. *sex,* i. 1. 10, ii. 4. 27, iii. 4. 21.

ἐξαγγέλλω [ἀγγέλλω], *tell out, report, make known, bring word,*

with acc., dat., and ὡς with a clause, with dat. with or without ὅτι and a clause, or with ὡς and a clause, i. 6. 5, 7. 8, ii. 4. 24, vii. 2. 14.

ἐξάγω [R. **αγ**], *lead out, bring out, march out*, esp. of generals, Lat. *ēdūcō*, abs. or with acc., and with *εἰς*, *ἐπί*, or *πρός* and acc., i. 6. 10, v. 1. 17, 2. 1, vi. 4. 9, 19, 6. 34, vii. 5. 2; pass., *οὐδ' ἐξήχθη διώκειν, he was not induced to pursue*, i. 8. 21.

ἐξαίρετος, *ον* [**αἱρέω**], *selected, picked, choice*, like Lat. *eximius*, *cf. eximō*, vii. 8. 23.

ἐξαιρέω [**αἱρέω**], *take out, remove*, with acc. and gen., ii. 1. 9, 3. 16, 5. 4; of a cargo, *unload, discharge*, v. 1. 16; of tithes, *take out, dedicate*, with dat. of the god, v. 3. 4; mid., *pick out, choose for oneself*, with acc. and *ἐκ* with gen., ii. 5. 20.

ἐξαιτέω [**αἰτέω**], *require of one, demand*, esp. the surrender of a person, vi. 6. 11; mid., *beg off, make intercession for* another for one's own sake, Lat. *exōrō*, i. 1. 3.

ἐξαίφνης, adv. [*ἄφνω*, adv., *of a sudden*], *suddenly, all of a sudden, unexpectedly*, Lat. *imprōvīsō*, v. 6. 19, 7. 21, vi. 2. 17, 3. 3. See *ἐξαπίνης*.

ἐξακισχίλιοι, *αι, α* [**ἕξ** + *χίλιοι*], *six thousand*, i. 7. 11, ii. 2. 6, vii. 7. 23.

ἐξακοντίζω [R. **ακ**], *dart* or *hurl forth the javelin, hurl*, with dat. *τοῖς παλτοῖς*, v. 4. 25.

ἐξακόσιοι, *αι, α* [**ἕξ** + **ἑκατόν**], *six hundred*, Lat. *sēscentī*, i. 8. 6, iv. 8. 15, v. 3. 3.

ἐξαλαπάζω (*ἀλαπάζω, ἀλαπαγ-, ἀλαπάξω, ἀλάπαξα*, Epic verb, *plunder*), *sack, pillage*, of a city, vii. 1. 29, used only here in Attic.

ἐξάλλομαι [*ἄλλομαι*], *jump out of the way, spring aside*, vii. 3. 33.

ἐξαμαρτάνω [*ἁμαρτάνω*], *go astray, err, do wrong*, with *περί* and acc. of the thing, v. 7. 33.

ἐξανίστημι [R. **στα**], *make stand up from* one's place; mid. and 2 aor. act., *stand up, rise from* one's seat, *start up*, iv. 5. 18, v. 2. 30, **vi.** 1. 10, 30.

ἐξαπατάω (*ἀπατάω, ἀπατήσω, etc.* [*ἀπάτη, deceit*], *deceive*), *deceive thoroughly, take in, cheat*, Lat. *dēcipiō*, abs., with acc., with acc. of the person and of the thing, or with acc. and *ὡς* with a clause, ii. 6. 22, iii. 1. 10, 2. 4, v. 7. 1, 6, 11, vii. 1. 25; fut. mid. as pass., vii. 3. 3.

ἐξαπάτη, *ης* [*ἀπάτη, deceit*], *gross deceit, imposition*, Lat. *fallācia*, vii. 1. 25.

ἐξάπηχυς or **ἑξπηχυς,** *υ* [**ἕξ** + *πῆχυς*], *of six cubits*, v. 4. 12.

ἐξαπίνης, adv., equal to *ἐξαίφνης*, *q.v.*, rare in Attic, *all of a sudden, unexpectedly*, iii. 3. 7, 5. 2, iv. 7. 25, v. 2. 24, vi. 4. 26.

ἐξάρχω [**ἄρχω**], *make a beginning of, begin*, with gen., vi. 6. 15; *lead off*, in singing, v. 4. 14.

ἐξαυλίζομαι [R. 2 **αF**], *leave one's quarters, break camp*, to go elsewhere, with *εἰς* and acc., vii. 8. 21.

ἔξειμι [R. **εσ**], used only impers., *it is allowed, it is possible* or *permitted, it is in one's power, one may*, Lat. *licet*, with inf. or acc. and inf., ii. 6. 12, 28, iii. 1. 13, iv. 3. 10, v. 7. 34, vi. 6. 2; with the dat. of the pers. and inf., when a predicate subst. or partic. may be in the dat. or acc., ii. 3. 26, 5. 18, iii. 2. 26, iv. 1. 20, 3. 10, v. 6. 3, vi. 1. 30, vii. 1. 21, 6. 16, 17; the partic. *ἐξόν* is often used abs., ii. 5. 22, iii. 1. 14, 2. 26, iv. 6. 13, v. 6. 3.

ἔξειμι [*εἶμι*], *go out, make one's exit*, Lat. *exeō*, esp. of soldiers, *march out*, abs., with *ἐκ* and gen. or with *ἔνθεν*, the purpose of going being expressed by *ἐπί* and acc., iii. 5. 13, v. 1. 8, 17, vi. 1. 6, 4. 19, 5. 3, vii. 1. 1, 3. 35.

ἐξελαύνω [*ἐλαύνω*], *drive out, expel* from a place, Lat. *expellō*, with acc. or with acc. and *ἐκ* with gen., i. 3. 4, vii. 7. 7, 11; intr. (see

ἐλαύνω), *march forth, out,* or *on, proceed,* with the acc. σταθμόν, often followed by the preps. εἰς, ἐπί, and διά with their cases, i. 2. 5, 6, 7, 14, 19, 4. 1, 4, 5. 5.

ἐξελέγχω [ἐλέγχω], *convict,* ii. 5. 27.

ἐξενεγκεῖν, see ἐκφέρω.

ἐξέρπω (ἕρπω, -ἕρψω, εἵρπυσα [*cf.* Lat. *serpō, creep*], *creep*), *creep out;* among the Dorians = ἐξέρχομαι, *move out,* of an army, vii. 1. 8.

ἐξέρχομαι [ἔρχομαι], *go* or *come out, get out, escape,* esp. of soldiers, *march out, take the field,* abs. or with ἐκ and gen., i. 3. 17, 6. 5, ii. 5. 37, iii. 1. 12, iv. 8. 2, v. 4. 18, vi. 4. 23, vii. 1. 10; of time, *run out, elapse,* vii. 5. 4.

ἐξέτασις, εως, ἡ [R. εσ], *examination, inspection,* esp. of an army, *review,* v. 3. 3, vii. 1. 11; ἐξέτασιν ποιεῖν or ποιεῖσθαι, *hold a review,* i. 2. 9, 14, 7. 1.

ἐξευπορίζω [R. περ], *supply* or *provide in plenty,* v. 6. 19.

ἐξηγέομαι [R. αγ], *lead out* or *forth,* with εἰς and acc., vi. 6. 34; *be leader,* in the phrase ἀγαθόν τι τῷ στρατεύματι ἐξηγήσασθαι, *give good guidance to the army,* iv. 5. 28.

ἑξήκοντα, indecl. [ἕξ + εἴκοσι], *sixty,* Lat. *sexāgintā,* ii. 2. 6, iii. 4. 34, iv. 6. 11, vii. 2. 17.

ἑξήκω [ἥκω], *have come out;* of time, *have run out, expired,* Lat. *exeō,* vi. 3. 26.

ἐξήνεγκε, see ἐκφέρω.

ἐξικνέομαι (ἱκνέομαι, ἱκ-, ἵξομαι, ἱκόμην, ἷγμαι [R. Fικ], *come*), *reach* a place *from* somewhere, *attain to,* esp. of missiles, *reach the mark, hit, do execution,* abs. or with gen., i. 8. 19, iii. 3. 7, 4. 4, iv. 3. 18; ἐπὶ βραχὺ ἐξικνεῖσθαι, *have short range,* iii. 3. 17; of the value of property, *amount to,* with εἰς and acc., vii. 7. 54.

ἐξίστημι [R. στα], *make stand out of;* mid., *stand aside, retire,* in the phrase ἐκ τοῦ μέσου ἐξίστασθαι, *get out of the way,* i. 5. 14.

ἔξοδος, ἡ [ὁδός], *way out, march out, departure,* Lat. *exitus,* v. 2. 26, vii. 4. 17; esp. of soldiers, *expedition, sally, march,* v. 2. 9, vi. 4. 9, vii. 1. 9.

ἔξομεν, see ἔχω.

ἐξοπλίζω [R. σεπ], *arm fully, accoutre;* mid., *arm oneself,* i. 8. 3, ii. 1. 2, iii. 1. 28, vi. 1. 11; pass., ἐξωπλισμένοι, *armed cap-à-pé,* iv. 3. 3.

ἐξοπλισίᾱ, ᾱς [R. σεπ], *state of being fully armed.* Phrase: ἐν τῇ ἐξοπλισίᾳ, *under arms,* Lat. *in prōcinctū,* i. 7. 10.

ἐξορμάω [ὁρμάω], *urge on, cheer on, incite,* iii. 1. 24; used also intr. in act., like mid., *set out, rush forth,* abs. or with ἐπί and acc., iii. 1. 25, v. 2. 4, 7. 17.

ἐξουσίᾱ, ᾱς [R. εσ], *possibility, power, licence,* Lat. *potestās,* with inf., v. 8. 22.

ἔξπηχυς, see ἐξάπηχυς.

ἔξω, adv. [ἐξ, *cf.* Eng. ***exoteric, exotic***], used with verbs of rest or of motion, Lat. *forēs* or *forās, out, outside, out of doors, out and away, abroad,* ii. 2. 4, 5. 32, 6. 3, v. 2. 16, 5. 19, vi. 6. 5, vii. 1. 12, 19, 4. 12; τὸ ἔξω, *the outer,* i. 4. 4. With the gen., Lat. *extrā, without, outside of, beyond, outflanking,* i. 4. 5, 8. 13, 23, iv. 7. 9, v. 1. 15, vi. 5. 7, vii. 1. 35; of a file of light-armed soldiers posted on the flank of heavy infantry to support it, iv. 8. 15; ἔξω βελῶν, *out of bowshot, out of range,* iii. 4. 15, v. 2. 26; ἔξω τοῦ δεινοῦ, *out of danger,* ii. 6. 12; ἔξω τούτων, *besides this,* Lat. *praetereā,* vii. 3. 10.

ἔξωθεν, adv. [ἐξ], *from outside;* with gen., like ἔξω, *outside of,* iii. 4. 21, v. 7. 21.

ἔοικα, pf. as pres., ἐφκειν, plpf. as impf. (from supposed pres. εἴκω, yielding in Attic the rare fut. εἴξω) [**ἔοικα**], *be like, look like, resemble,* with dat., to which may be added the acc. τι, ii. 1. 13, iv. 8. 20, v. 3. 12, vii. 3. 35; neut. partic. εἰκός, *q.v*

Phrases: οὐδενὶ καλῷ ἔοικε, *it doesn't look at all honourable*, vi. 5. 17; ὡς ἔοικε, used parenthetically, *as it appears, naturally, likely enough*, ii. 2. 18, vi. 1. 30, 4. 12, 6. 36.

ἐορᾱκότες, see ὁράω.

ἑορτή, ῆς, *festival, celebration*, v. 3. 9, 11.

ἐπ', by elision for ἐπί.

ἐπαγγέλλω [ἀγγέλλω], *give notice, proclaim;* mid., *declare oneself, propose* or *offer oneself, promise*, abs. or with inf., or with dat. of the pers. and inf., ii. 1. 4, iv. 7. 20, vii. 1. 33.

ἐπάγω [R. αγ], *bring on, urge on, bring forward*, of a vote or motion, in the phrase οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο περὶ φυγῆς, *no decree of exile had yet been proposed against him*, vii. 7. 57.

ἔπαθον, see πάσχω.

ἐπαινέω (αἰνέω, αἰνέσω, ᾔνεσα, -ᾔνεκα, -ᾔνημαι, -ᾐνέθην [αἶνος, *tale, praise*], *praise*), *praise*, Lat. *laudō, commend, approve, compliment on*, abs., with acc., with acc. and ἐπί with dat., or with ὅτι and a clause, i. 3. 7, 4. 16, ii. 6. 20, iii. 1. 45, v. 5. 8, 7. 33, vi. 6. 35, vii. 3. 41; as a polite formula in declining an offer, in the phrase τὴν μὲν σὴν πρόνοιαν ἐπαινῶ, *thank you very much indeed for your thoughtfulness*, vii. 7. 52.

ἔπαινος, ὁ [αἶνος, *tale, praise*], *praise, approval, commendation*, v. 7. 33, vi. 6. 16, vii. 6. 33.

ἐπαίρω [ἀείρω], *raise up, rouse up, excite, induce*, with acc. of pers. and a following inf., vi. 1. 21, vii. 7. 25.

ἐπαίτιος, ον [αἰτέω], *blamed for, blameworthy;* subst., ἐπαιτιόν τι, *a cause for blame*, with dat. of pers. blamed, and πρός and gen. of blamer, iii. 1. 5.

ἐπακολουθέω [R. κελ], *follow closely upon* or *up, pursue*, abs. or with dat., iii. 2. 35, iv. 1. 1.

ἐπακούω [R. κοϝ], *give ear to, overhear*, vii. 1. 14.

ἐπάν or **ἐπήν,** temporal conj. [ἐπεί + ἄν], *when, whenever*, with τάχιστα, *as soon as, the moment that*, Lat. *cum prīmum*, with the subjv., the aor. often being rendered by our fut. perf., i. 4. 13, ii. 4. 3, iv. 6. 9.

ἐπανατείνω [τείνω], *stretch out and hold up*, vii. 4. 9.

ἐπαναχωρέω [χωρέω], *move back, retreat, retire*, with πάλιν or εἰς τοὔμπαλιν, iii. 3. 10, 5. 13.

ἐπανέρχομαι [ἔρχομαι], *go back to, return*, with εἰς and acc., or ἔνθα and a clause, vi. 5. 32, vii. 3. 4, 5.

ἐπάνω, adv. [ἄνω], *above*. Phrase: ἐν τοῖς ἐπάνω εἴρηται, *it has been stated above*, Lat. *suprā dictum est*, vi. 3. 1.

ἐπαπειλέω [ἀπειλέω], *threaten in addition, add threats*, vi. 2. 7.

ἐπεγγελάω [γελάω], *laugh at, insult*, with dative, Lat. *inrīdeō*, ii. 4. 27.

ἐπεγείρω [ἐγείρω], *wake up, arouse*, iv. 3. 10.

ἐπεί, temporal and causal conj., Lat. *cum;* of time, *when, after*, with indic., i. 1. 1, iv. 7. 2, v. 8. 9, vi. 1. 30, vii. 3. 47; with opt. in indir. disc., vii. 2. 27, or in a supposition, i. 3. 1, 5. 2, 8. 20, v. 6. 30; with inf. by assimilation in indir. disc., v. 7. 18; ἐπεὶ τάχιστα, *as soon as*, Lat. *cum prīmum*, with indic., vi. 3. 21; of cause, *since, because, as*, with indic., i. 3. 5, 8. 23, ii. 1. 4, iii. 1. 31, vii. 3. 45; after a full stop, *for*, Lat. *nam*, vi. 1. 30, vii. 6. 22; ἐπεί γε, *since at any rate*, i. 3. 9.

ἐπειδάν, temporal conj. [ἐπειδή + ἄν], *when, after, as soon as, whenever*, in protases with subjv., esp. the aor., when it may often be rendered by the fut. perf., i. 4. 8, ii. 2. 4, 3. 29, v. 6. 19, vii. 1. 6, 2. 34, 5. 8; with τάχιστα, Lat. *cum prīmum*, iii. 1. 9.

ἐπειδή, temporal and causal conj. [ἐπεί + δή], of time, *when, after,*

with indic., i. 2. 17, 7. 16, 8. 28, 9. 29, iii. 1. 13, 4. 38, 5. 18, iv. 5. 8; with opt. in indir. disc., iii. 5. 18; of cause, *since*, *because*, with indic., vii. 7. 18; ἐπειδή γε, *since at least*, i. 9. 24.

ἐπείδον [R. Fιδ], *have one's eyes on*, *behold*, *see*, with acc. and partic., vii. 6. 31; *live to see*, *experience*, with acc., or acc. and partic., iii. 1. 13, vii. 1. 30.

ἔπειμι [R. εσ], *be over* or *on top of*, of a bridge or tower, abs. or with ἐπί and dat., i. 2. 5, ii. 4. 25, iv. 4. 2.

ἔπειμι [εἶμι], *go on*, *come up*, *make progress*, of persons or things, abs., i. 5. 15, v. 7. 12; esp. of soldiers, *advance*, *attack*, abs. or with dat., i. 2. 17, 7. 4, 10. 10, iii. 4. 33, iv. 3. 23, 5. 17, vi. 3. 7, 5. 16; of orators or actors, *come forward*, *enter*, Lat. *in scaenam prōdeō*, vi. 1. 11; of time, ἡ ἐπιοῦσα ἡμέρᾱ, *the next day*, *the following day*, so with νύξ and ἕως, i. 7. 1, iii. 4. 18, iv. 5. 30, v. 2. 23, vii. 4. 14.

ἐπείπερ, causal conj. [ἐπεί], with indic., *since in fact*, *seeing that*, ii. 2. 10, 5. 38, iv. 1. 8, vii. 4. 19.

ἔπεισα, **ἐπείσθησαν**, see πείθω.

ἔπειτα, adv. [εἶτα], *thereupon*, *then*, Lat. *deinde*, ii. 4. 5, 5. 20, iii. 1. 46, iv. 1. 7, 3. 11, v. 1. 3, vii. 1. 4; esp. in enumerating, *then*, *next*, *further*, *besides*, i. 3. 10, 9. 5, iv. 8. 11, v. 5. 8; often in narrative, πρῶτον μὲν . . . ἔπειτα δέ, v. 4. 20, 6. 8, *cf.* ii. 4. 13. Phrase: εἰς τὸν ἔπειτα χρόνον, *in after times*, ii. 1. 17.

ἐπέκεινα, adv., for ἐπ' ἐκεῖνα, *on the further side*, *beyond*, Lat. *ultrā*. Phrase: οἱ ἐκ τοῦ ἐπέκεινα, *those who dwelt beyond*, v. 4. 3.

ἐπεκθέω [θέω], *run out against*, *make a sally*, abs., v. 2. 22.

ἐπεξέρχομαι [ἔρχομαι], *come out against*, *make a sally*, v. 2. 7.

ἐπεξόδιος, ον [ὁδός], *belonging to a march out* or *expedition*; subst., τὰ ἐπεξόδια (*sc.* ἱερά) θύειν, *offer the sacrifice before marching*, vi. 5. 2.

ἐπέπᾶτο, see πάομαι.

ἐπεπράκει, see πιπράσκω.

ἐπέπρᾶκτο, see πράττω.

ἐπέρομαι, only in 2 aor. ἐπηρόμην [ἔρομαι], *ask again* or *besides*, *question about*, *inquire*, *ask*, with a clause in dir. disc. or with acc. of the pers. and a clause with εἰ, ὅτι, or an interr., iii. 1. 6, v. 8. 5, vii. 2. 25, 31, 3. 12.

ἐπέρχομαι [ἔρχομαι], *come upon*, *visit*, Lat. *obeō*, of a country, with acc., vii. 8. 25.

ἔπεσον, see πίπτω.

ἐπεύχομαι [εὔχομαι], *make a prayer to*. Phrase: ἐπευξάμενος εἶπε, *he spoke*, *calling the gods to witness*, v. 6. 3.

ἐπεφεύγεσαν, see φεύγω.

ἐπέχω [R. σεχ], *hold upon*, *hold in* or *back*, Lat. *inhibeō*; intr., *hold in*, *hold back*, *delay*, with gen., iii. 4. 36.

ἐπήκοος, ον [R. κοF], *giving ear to*; of a place, *where one can hear* or *be heard*; εἰς ἐπήκοον with verbs of rest or motion, or ἐν ἐπηκόῳ with verbs of rest, *within hearing distance*, *within earshot*, ii. 5. 38, iii. 3. 1, iv. 4. 5, vii. 6. 8.

ἐπῆκτο, see ἐπάγω.

ἐπήν, see ἐπάν.

ἐπῆρεν, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπί, prep. with gen., dat., or acc., before a vowel ἐπ' or ἐφ', *upon*.

With gen., of place, *on*, *upon*, i. 4. 3, 5. 10, 7. 20, iv. 3. 6, 5. 25, v. 2. 5, vii. 4. 11, ἐφ' ἵππων, *on horseback*, iii. 2. 19, ἐπὶ τοῦ ποταμοῦ, *on the river bank*, iv. 3. 28, *cf.* ii. 5. 18, ἐπὶ Θράκης, *on the coast of Thrace*, vii. 6. 25, ἐπὶ τοῦ εὐωνύμου, *on the left*, i. 8. 9, *cf.* iii. 2. 36, with verbs of motion, *towards*, *in the direction of*, ii. 1. 3, vi. 3. 24; of time, *in the time of*, *at*, i. 9. 12, iv. 7. 10, ἐπὶ τοῦ πρώτου (ἱερείου), *with the first victim*, iv. 3. 9, vi. 5. 2, 8; of manner, esp. denoting distribution, ἐπί

τεττάρων, *four deep*, i. 2. 15, *cf.* iv. 8. 11, vii. 8. 14, ἐφ' ἑνός, *in single file*, v. 2. 6, ἐφ' ἑαυτῶν, *by themselves*, ii. 4. 10, ἐπὶ φάλαγγος, *in the form of a phalanx, in battle array*, iv. 3. 26, 6. 6, vi. 5. 7, 25.

With dat., of place, *upon, on, at, by, near*, i. 2. 8, 4. 4, 8. 27, 9. 3, iv. 4. 2, v. 2. 16, vii. 3. 44, ἐπὶ θαλάττῃ, *on the sea*, i. 4. 1, *cf.* i. 3. 20, 7. 19, iv. 1. 20, v. 4. 2, ἐπὶ τῷ εὐωνύμῳ, *on the left*, i. 9. 31; of time, ἥλιος ἦν ἐπὶ δυσμαῖς, *the sun was just setting*, vii. 3. 34, ἐπὶ τῷ τρίτῳ, *at the third (signal)*, ii. 2. 4, ἐπὶ τούτῳ or τούτοις, *at* or *upon this, thereupon, next*, iii. 2. 4, vi. 1. 11, vii. 3. 14; of cause, aim, or reason, *for*, i. 3. 1, 6. 10, ii. 4. 5, 8, iii. 2. 4, v. 4. 11, 8. 18, vi. 4. 13, vii. 7. 39; of possession, *in the power of*, i. 1. 4, iii. 1. 13, v. 5. 20, *over, in command of*, i. 4. 2, τὸ ἐπὶ τούτῳ, *as far as in him lay*, vi. 6. 23; of condition, ἐφ' ᾧ or ᾧτε, *on condition that*, with inf., iv. 2. 19, 4. 6, vi. 6. 22.

With acc., of place, *to, on, upon*, i. 1. 3, 5. 13, iii. 4. 25, iv. 4. 4, 15, v. 2. 19, 22, vi. 2. 19, vii. 3. 23, ἐπὶ δόρυ (*g.v.*), *to the right*, iv. 3. 29, ἐπὶ δεξιά, *to the right*, vi. 4. 1, ἐπὶ πόδα, see ἀναχωρέω, v. 2. 32, ἀναβὰς ἐπὶ τὸν ἵππον, *mounting one's horse*, i. 8. 3, iii. 4. 35, in a hostile sense, *against*, i. 3. 1, ii. 1. 4, 3. 21, iv. 4. 20, v. 7. 24; of extent of space, *extending over, over, along*, i. 7. 15, iv. 6. 11, ἐπὶ πολύ, *for a great distance*, i. 8. 8, iv. 2. 13, *cf.* vii. 5. 12, ἐπὶ βραχύ, see ἐξικνέομαι, iii. 3. 17, ἐπὶ πᾶν ἐλθεῖν, *make every effort*, iii. 1. 18; of extent of time, *for, during*, vi. 6. 36, ὡς ἐπὶ τὸ πολύ, *generally, for the most part*, iii. 1. 42, 43; of the purpose or object of an act or motion, *to, for*, i. 2. 2, 6. 10, iii. 1. 22, iv. 3. 11, v. 1. 8, vii. 4. 3; rarely distributive, ἐπὶ πολλοὺς τεταγμένοι, *arranged many deep* (but some read gen.), iv. 8. 11.

In composition ἐπί signifies *over, in, upon, against, in addition*, but often gives merely intensity and force to the simple word without otherwise affecting its meaning.

ἐπιβάλλω [**βαλλω**], *throw on*, iii. 5. 10; pf. mid., ἐπιβεβλημένοι τοξόται, *archers with their arrows on the string*, with or without ἐπὶ ταῖς νευραῖς, iv. 3. 28, v. 2. 12.

ἐπιβοηθέω [R. **βοF** + θέω], *come to the rescue* or *aid of*, with dat., vi. 5. 9.

ἐπιβουλεύω [R. **βολ**], *plan* or *plot against, conspire* or *intrigue against, lay snares against*, with dat., i. 1. 3, ii. 5. 15, iii. 1. 35, v. 1. 9; with inf., *purpose, design, scheme*, v. 6. 29.

ἐπιβουλή, ῆς [R. **βολ**], *a planning against, plot, scheme, design, intrigue*, ii. 5. 1, 38, vii. 2. 16; with dat. or πρός and acc. of the pers., i. 1. 8, v. 6. 29; ἐξ ἐπιβουλῆς, *by artifice*, vi. 4. 7.

ἐπιγίγνομαι [R. **γεν**], *be upon, come upon*, esp. in a hostile sense, *fall upon, attack*, Lat. *superueniō*, abs. or with dat., iii. 4. 25, vi. 4. 26.

ἐπιγράφω [γράφω], *write upon, inscribe*, Lat. *inscrībō*, v. 3. 5.

ἐπιδείκνῡμι [R. 1 **δακ**], *show to, point out, display*, abs., with acc. and dat., or with dat. and a clause, i. 2. 14, iii. 2. 26, v. 4. 17; *show* in words or deeds, *make clear, disclose*, i. 3. 13, 16, 9. 7, v. 5. 24, vii. 4. 23; mid., *show oneself* or *for oneself, distinguish oneself, bring to light, show*, abs., with acc., or with a clause, i. 9. 10, 16, ii. 6. 27, iv. 6. 15, v. 4. 34.

ἐπιδιώκω [διώκω], *pursue after, follow up, chase*, of enemies, abs., i. 10. 11, iv. 1. 16, 3. 25.

ἐπιδόντας, see ἐπείδον.

ἐπιέζετο, see πιέζω.

ἐπιθαλάττιος, ᾱ, ον, or ος, ον [θάλαττα], *on the sea, lying on the sea*, Lat. *maritimus*, of places, v. 5. 23.

ἐπίθεσις, εως, ἡ [R. θε], *a setting on, attack*, Lat. *impetus*, vii. 4. 23; with dat., iv. 4. 22.

ἐπιθῡμέω, ἐπιθῡμήσω, ἐπεθύμησα [R. 1 θυ], *have one's heart on, desire, wish for, long for, covet*, Lat. *cupiō*, with inf., acc. with inf., or with gen., i. 9. 12, 21, ii. 5. 11, 6. 16, iii. 2. 39, v. 1. 2, vi. 1. 21; *lust after, be in love with*, iv. 1. 14.

ἐπιθῡμίᾱ, ᾱς [R. 1 θυ], *desire, longing*, Lat. *cupiditās*, ii. 6. 16.

ἐπικαίριος, ον [καιρός], *in season, suitable, appropriate*, Lat. *opportūnus*; οἱ ἐπικαίριοι, *the important* or *chief men*, vii. 1. 6.

ἐπικάμπτω (κάμπτω, καμπ-, κάμψω, ἔκαμψα, -κέκαμμαι, ἐκάμφθην, *bend*), *bend towards*, of an army, *wheel*, i. 8. 23.

ἐπικαταρρῑπτέω [ῥῑπτέω], *throw down after*, iv. 7. 13.

ἐπίκειμαι [κεῖμαι], *lie upon, press upon*, of an enemy, *attack*, Lat. *instō*, abs. or with dat., iv. 1. 16, 3. 7, v. 2. 5, vi. 5. 29, vii. 8. 17.

ἐπικίνδῡνος, ον [κίνδῡνος], *dangerous*, Lat. *perīculōsus*, with dat. of pers., i. 3. 19, ii. 5. 20, vii. 7. 54.

ἐπικουρέω, ἐπικουρήσω, ἐπεκούρησα [ἐπίκουρος, ὁ, *ally*], *be a helper, aid, assist*, with dat., v. 8. 21; also with dat. of pers. and acc. of thing, εἰ δέ τῳ χειμῶνα ἐπεκούρησα, *if I protected any one from the cold*, v. 8. 25.

ἐπικούρημα, ατος, τό [ἐπικουρέω], *help, protection, defence*, with gen. χιόνος and dat. ὀφθαλμοῖς, iv. 5. 13.

ἐπικράτεια, ᾱς [R. 1 κρα], *mastery, power, command*, Lat. *imperium*, vi. 4. 4; of a country, *realm, dominion*, vii. 6. 42.

ἐπικρύπτω [κρύπτω], *conceal thoroughly, hide*; mid., *conceal oneself* or *one's acts, do secretly*, i. 1. 6.

ἐπικύπτω (κύπτω, κῦφ-, -κύψω, ἔκῦψα, κέκῦφα, *stoop*), *stoop towards* or *over*, iv. 5. 32.

ἐπικῡρόω (κῦρόω, κῡρώσω, ἐκύρωσα, κεκύρωμαι, ἐκῡρώθην [κῦρος, τό, *might, power*], *make valid*), *confirm, ratify, vote*, iii. 2. 32.

ἐπικωλύω [κωλύω], *prevent, hinder*, with acc. of pers. and gen. of thing, iii. 3. 3.

ἐπιλαμβάνω [λαμβάνω], *take to oneself, fasten to, take in, include*, vi. 5. 5, 6; mid., *take hold of, catch*, abs. or with gen., iv. 7. 12, 13.

ἐπιλανθάνομαι [R. λαθ], *let escape one, forget*, Lat. *oblīuīscor*, with gen., iii. 2. 25.

ἐπιλέγω [R. λεγ], *say besides, add*, with dir. disc., i. 9. 26.

ἐπιλείπω [λείπω], *leave behind*, Lat. *relinquō*; in pass., τὸ ἐπιλειπόμενον, *the part* (of the army) *which was left behind*, i. 8. 18; of things, *fail, give out, fall short*, Lat. *dēficiō*, abs. or with acc. of pers., i. 5. 6, iv. 5. 14, v. 8. 3, vi. 4. 20.

ἐπίλεκτος, ον [R. λεγ], *selected, picked out*, Lat. *ēlēctī*; subst., οἱ ἐπίλεκτοι, *picked men*, a band of soldiers reserved for difficult or dangerous service, *the flower of the army*, iii. 4. 43, vii. 4. 11.

ἐπιμαρτύρομαι (μαρτύρομαι, ἐμαρτῡράμην [μάρτυς], *call to witness*), *appeal to, invoke*, Lat. *obtestor*, of gods, iv. 8. 7.

ἐπίμαχος, ον [R. μαχ,] *that may be easily attacked, assailable*, of a place, v. 4. 14.

ἐπιμέλεια, ᾱς [R. μελ], *care* for a person or thing, *solicitude, pains, attention*, i. 9. 24, 27.

ἐπιμελέομαι and **ἐπιμέλομαι** (iv. 2. 26, v. 7. 10), ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην [R. μελ], *take care of, look out for, watch out for*, Lat. *cūrō*, with gen. or περί and gen., with ὅτι and a clause, or a clause with ὡς or ὅπως, i. 1. 5, 8. 21, iii. 1. 14, 38, iv. 2. 26, v. 1. 7, 7. 10; *take charge of, attend to*, with gen. of pers. or thing, iii. 2. 37, iv. 8. 25, v. 3. 1.

ἐπιμελής, ές [R. μελ], *careful, anxious, watchful*, Lat. *dīligēns*, of persons, iii. 2. 30.

ἐπιμέλομαι, see *ἐπιμελέομαι.*

ἐπιμένω [R. **μα**], *stay by, stay on with,* with *ἐπί* and dat., vii. 2. 1; *stay on, wait for, wait,* with *ἕστε* and a clause, v. 5. 2.

ἐπιμίγνῡμι (*μίγνῡμι, μιγ-, μίξω, ἔμῐξα, μέμῐγμαι, ἐμίχθην* and *ἐμίγην* [R. **μιγ**], *mix*), *mix with;* mid. intr., *mix with others, have intercourse* or *dealings with,* Lat. *immisceō,* of races, iii. 5. 16.

ἐπινοέω [R. **γνω**], *have on one's mind, purpose, intend,* Lat. *in animō habeō,* ii. 2. 11, iii. 1. 6, vi. 4. 9.

ἐπιορκέω, *ἐπιορκήσω, ἐπιώρκησα, ἐπιώρκηκα* [*ἐπίορκος*], *swear falsely, commit perjury, be a perjurer,* Lat. *pēierō,* abs., ii. 5. 38, iii. 2. 10, vii. 6. 18; *τὸ ἐπιορκεῖν, perjury,* ii. 6. 22; *swear falsely by,* with *θεούς,* ii. 4. 7, iii. 1. 22.

ἐπιορκίᾱ, *ᾱς* [*ἐπίορκος*], *false swearing, perjury,* Lat. *periūrium,* abs. or with *πρὸς θεούς,* ii. 5. 21, iii. 2. 4, 8.

ἐπίορκος, *ον* [*ὅρκος*], *forsworn, perjured,* Lat. *periūrus,* ii. 6. 25.

ἐπιπάρειμι [R. **εσ**], *be there besides,* iii. 4. 23.

ἐπιπάρειμι [*εἶμι*], *march on beside* or *abreast of* another body, with *κατά* and acc., iii. 4. 30, vi. 3. 19; *march along up to* one's place, abs., iii. 4. 23.

ἐπιπίπτω [R. **πετ**], *fall upon,* esp. in a hostile sense, *attack, assail,* abs. or with dat., i. 8. 2, iv. 1. 10, v. 6. 20, vi. 3. 3, vii. 3. 43; of snow, *fall,* abs., iv. 4. 11.

ἐπίπονος, *ον* [R. **σπα**], *painful, toilsome, laborious,* Lat. *labōriōsus,* i. 3. 19; of a bird of omen, *portending suffering,* vi. 1. 23.

ἐπιρρῑπτέω [*ῥῑπτέω*], *throw at, cast at,* v. 2. 23.

ἐπίρρυτος, *ον* [*ῥέω*], *flowed upon, watered, well watered,* of a plain, Lat. *inriguus,* i. 2. 22.

ἐπισάττω (*σάττω, σακ-, ἔσαξα, σέσαγμαι, load*), *put a load on;* phrase, *ἐπισάξαι τὸν ἵππον, put the housings on one's horse,* Lat. *equum sternere* (the ancients having no saddles), iii. 4. 35.

Ἐπισθένης, *ους,* ὁ, *Episthenes,* of Amphipolis, captain of peltasts at Cunaxa, where he fought skilfully, i. 10. 7, iv. 6. 1, 3.

Ἐπισθένης, *ους,* ὁ, *Episthenes,* of Olynthus, a lover of boys, vii. 4. 7–10.

ἐπισῑτίζομαι (*σῑτίζομαι, σῑτιοῦμαι, -εσῖτισάμην* [*σῖτος*], *eat*), *furnish oneself with provisions, i.e.* food or provender, *collect* or *procure supplies, forage,* abs., or with *εἰς τὴν πορείᾱν,* i. 4. 19, ii. 5. 37, iii. 4. 18, iv. 7. 18, vii. 1. 7.

ἐπισῑτισμός, ὁ [*ἐπισῑτίζομαι*], *a supplying oneself with provisions, procuring supplies, foraging,* Lat. *frūmentātiō,* i. 5. 9; *food supplies,* vii. 1. 9.

ἐπισκέπτομαι [*σκέπτομαι*], *look to, see to, examine, inquire,* with indir. question, iii. 3. 18.

ἐπισκευάζω [R. **σκυ**], *fit out, make ready,* of a temple, *restore, repair,* Lat. *reficiō,* v. 3. 13.

ἐπισκοπέω [*σκοπέω*], *look to, see to,* of a general, *inspect, review,* Lat. *recēnseō,* ii. 3. 2.

ἐπισπάω [R. **σπα**], *draw* or *drag to* or *after;* mid., *drag to oneself, pull along,* iv. 7. 14.

ἐπίσποιτο, see *ἐφέπομαι.*

ἐπίσταμαι, *ἐπιστήσομαι, ἠπιστήθην, understand, know,* esp. of a knowledge got from practice or experience, *know how,* with inf., i. 3. 15, iii. 3. 16, vii. 3. 25; *understand, be sure of, be acquainted with, know,* abs., with acc., with *ὅτι* and a clause, or with acc. and partic., i. 3. 12, 4. 8, ii. 5. 9, iii. 1. 35, 3. 2, v. 1. 10, vi. 6. 17, vii. 6. 12.

ἐπίστασις, *εως,* ἡ [R. **στα**], *a stopping,* of troops, *halt,* ii. 4. 26.

ἐπιστατέω [R. **στα**], *be a commander, exercise command,* ii. 3. 11.

ἐπιστέλλω [*στέλλω*], *send to, send word, give notice* either by letter or message, with acc. of the

thing, dat. of pers., and ὡς with a clause in indir. disc., vii. 6. 44; *direct, command, enjoin*, with dat. of pers. and inf., v. 3. 6, vii. 2. 6.

ἐπιστήμων, *ον*, gen. *ονος* [*ἐπίσταμαι*], *acquainted with, expert in*, with gen., ii. 1. 7.

ἐπιστολή, *ῆς* [*ἐπιστέλλω*], *letter, missive*, either public or private, and therefore representing both *litterae* and *epistula* in Lat., i. 6. 3, iii. 1. 5, vii. 2. 8.

ἐπιστρατεία, *ας* [R. **στρα**], *march* or *campaign against*, ii. 4. 1.

ἐπιστρατεύω [R. **στρα**], *march* or *take the field against, make war on*, with dat., ii. 3. 19.

ἐπισφάττω [*σφάττω*], *slay upon*, properly of sacrifices at a grave; of one man upon another's body, i. 8. 29; mid., *slay oneself upon*, with *ἑαυτόν* or abs., i. 8. 29.

ἐπιτάττω [R. **τακ**], *draw up besides* or *behind, draw up as a reserve force*, with acc. and dat., vi. 5. 9; *lay orders on, command*, with dat. of pers. and inf., ii. 3. 6, vii. 6. 14.

ἐπιτελέω [**τέλος**], *bring to an end, fulfil, perform*, of oracles, dreams, *etc.*, iv. 3. 13.

ἐπιτήδειος, *α*, *ον* [*ἐπιτηδές*, adv., *of set purpose*], *made on purpose for* an end or object, *suited to, apt, fitted, proper, adapted to, convenient*, Lat. *idōneus*, abs. or with inf., or as pass. with acc. and inf., i. 3. 18, ii. 5. 18, v. 2. 12, vi. 6. 30, vii. 1. 39, 7. 13; *τὸν ἐπιτήδειον ἔπαισεν, he struck the man who deserved it* (*i.e.* to be struck), ii. 3. 11; *οἱ ἐπιτήδειοι, friends*, Lat. *necessārīi*, vii. 7. 57; very freq. is *τὰ ἐπιτήδεια, provisions*, Lat. *commeātus*, i. 3. 11, ii. 2. 3, iii. 1. 19, iv. 1. 8, v. 1. 6, vi. 1. 23, vii. 1. 13.

ἐπιτίθημι [R. **θε**], *set up, lay upon, put on*, vi. 4. 9; *δίκην ἐπιτιθέναι, inflict punishment* or *penalty, make pay for*, Lat. *supplicium sūmere*, abs., or with dat. of pers. and gen. of cause or crime, i. 3. 10, 20, iii. 2. 8, v. 6. 34; mid., *fall upon, attack, assault*, abs. or with dat., ii. 4. 3, 19, iii. 4. 29, iv. 1. 16, vii. 4. 14.

ἐπιτρέπω [*τρέπω*], *turn* anybody *towards*, with *ἐπὶ δεξιόν*, vi. 5. 11; *turn* anything *over to* another, *give over to, grant, entrust*, Lat. *concēdō*, with dat. of pers. and sometimes with inf. added, i. 2. 19, ii. 4. 27, vi. 1. 31; *allow, permit, leave free*, with dat. of pers. and inf., iii. 2. 31, 5. 12, vi. 2. 14, vii. 7. 3; *leave* a question *to* another, *refer to*, with dat. of pers. and an interr. clause, vii. 7. 18; mid., *give oneself up* for protection, of cities and persons, i. 9. 8.

ἐπιτρέχω [*τρέχω*], *run upon* or *at, assault* or *attack rapidly*, iv. 3. 31.

ἐπιτυγχάνω [R. **τακ**], *chance upon, come upon, meet with, find*, with dat., i. 9. 25, iii. 4. 18, vii. 2. 18.

ἐπιφαίνομαι [R. **φα**], *show oneself, come in sight, appear*, ii. 4. 24, iii. 3. 6, 4. 39.

ἐπιφέρω [R. **φερ**], *bring upon, lay upon;* mid., *bring oneself upon, rush upon, attack*, abs., i. 9. 6; of the sea, *rage, run high*, v. 8. 20.

ἐπιφθέγγομαι [*φθέγγομαι*], *sound besides* or *against;* of a trumpet, *sound the charge*, iv. 2. 7.

ἐπιφορέω [R. **φερ**], *put upon*, of earth, *cast loads of upon*, iii. 5. 10.

ἐπίχαρις, *ι*, gen. *ιτος* [R. **χαρ**], *pleasing, gracious, suave;* subst., *τὸ ἐπίχαρι, pleasantness of manner, suavity*, Lat. *suāuitās*, ii. 6. 12.

ἐπιχειρέω, *ἐπιχειρήσω*, *ἐπεχείρησα*, *ἐπικεχείρηκα*, *ἐπεχειρήθην* [R. **χερ**], *put one's hand to, set to work at, attempt, try*, Lat. *cōnor*, abs. or with inf., i. 9. 29, ii. 5. 10, iv. 3. 25, vi. 6. 6, vii. 7. 29.

ἐπιχέω (*χέω*, *χυ-*, *-χέω*, *ἔχεα*, *-κέχυκα*, *κέχυμαι*, *ἐχύθην* [*cf. ἐγχέω*], *pour*), *pour on* or *in*, Lat. *īnfundō*, iv. 5. 27.

ἐπιχωρέω [*χωρέω*], *move against, advance* as for attack, i. 2. 17.

ἐπιψηφίζω [ψηφίζω], *put to vote, put the question*, Lat. *in suffrāgium mittō*, abs. or with acc., v. 1. 14, 6. 35, vi. 1. 25, vii. 3. 14.

ἔπλευσαν, see πλέω.

ἐπλήγη, see πλήττω.

ἐποικοδομέω [R. Fικ + δέμω, *build*, *cf.* Lat. *domus, house*], *build on* or *upon*, with ἐπί and dat., iii. 4. 11.

ἕπομαι (σεπ-), ἕψομαι, ἐσπόμην, impf. εἱπόμην [R. σεπ], *follow, go with, attend, accompany*, Lat. *sequor*, abs., with dat., or with σύν and dat., i. 3. 6, 4. 11, ii. 2. 4, iii. 1. 25, iv. 1. 6, v. 4. 16, vi. 5. 1, vii. 1. 37; *follow* as an enemy, *pursue*, abs., i. 8. 19, iii. 4. 19, v. 4. 24.

ἐπόμνῡμι [ὄμνῡμι], *swear to* a thing; abs. in aor., εἶπεν ἐπομόσᾱς, *he said with an oath*, vii. 5. 5, 8. 2.

ἑπτά, indecl. [ἑπτά], *seven*, Lat. *septem*, i. 2. 5, ii. 4. 13, vii. 4. 19.

ἑπτακαίδεκα, indecl. [ἑπτά + δέκα], *seventeen*, Lat. *septemdecim*, ii. 2. 11, iv. 5. 24.

ἑπτακόσιοι, αι, α [ἑπτά + ἑκατόν], *seven hundred*, Lat. *septingentī*, i. 4. 3, vi. 2. 16.

Ἐπύαξα, ης, *Epyaxa*, the wife of king Syennesis of Cilicia; she visited Cyrus, i. 2. 12 *sqq.*, 25.

ἐπύθετο, see πυνθάνομαι.

ἔραμαι, ἐρασθήσομαι, ἠράσθην, *love*, of sexual passion, *fall in love with*, with gen., Lat. *amō*, iv. 6. 3. (Poetic, except in aorist.)

ἐράω, only pres. and impf. in Attic [ἔραμαι], *love, desire ardently, long for*, Lat. *amō*, as death, with gen., iii. 1. 29.

ἐργάζομαι, ἐργάσομαι, εἰργασάμην, εἴργασμαι, -ειργάσθην [R. Fεργ], *do work, labour*, esp. of farmers, with γῆν understood, Lat. *colō*, ii. 4. 22; *do, accomplish*, with acc., vi. 3. 17, vii. 3. 47; *do to any one, inflict on*, with two accs., v. 6. 11.

ἔργον, τό [R. Fεργ], *work, action, deed, result* of an action, *operation, execution*, ii. 6. 6, iii. 1. 24, 5. 12, v. 7. 32, vi. 3. 17, vii. 8. 17. Phrases: τὰ εἰς τὸν πόλεμον ἔργα, *military exercises*, i. 9. 5; ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, *he showed both in word and deed*, i. 9. 10, *cf.* iii. 2. 32; κράτιστοι ὑπηρέται παντὸς ἔργου, *the best supporters of every undertaking*, i. 9. 18.

ἐρεῖ, see εἴρω.

ἐρέσθαι, see ἔρομαι.

Ἐρετριεύς, έως, ὁ [Ἐρέτρια, *Eretria*], *a native of Eretria, an Eretrian*, vii. 8. 8. Eretria was an ancient city on the western coast of Euboea. It joined the Athenians against the Persians in 500 B.C., and was destroyed by the latter in 490 B.C., but was afterwards rebuilt in a new position.

ἐρημίᾱ, ᾱς [ἔρημος], *loneliness, solitude, privacy*, Lat. *sōlitūdō*, ii. 5. 9, v. 4. 34.

ἔρημος, η, ον, and ος, ον [*cf.* Eng. *hermit*], *lonely;* of places, things, and conditions, *deserted, without inhabitants, empty, unprotected, abandoned by, without*, abs. or with gen., i. 5. 4, ii. 1. 6, iii. 4. 10, iv. 2. 13, vii. 1. 24, 2. 18; σταθμοὶ ἔρημοι, *marches through desert*, i. 5. 1, iv. 5. 2; of men, *alone, without;* phrases: ὑμῶν ἔρημος, *without you*, i. 3. 6; ἱππεῖς ἔρημοι, *cavalry without infantry*, vii. 3. 47; ἔρημα καταλιπεῖν τὰ ὄπισθεν, *leave the rear exposed*, iii. 4. 40.

ἐρίζω (ἐριδ-), ἤρισα [ἔρις, *strife*], *strive, contend, rival, vie with*, abs. or with dat. of pers. and περί with gen., i. 2. 8, iv. 7. 12.

ἐρίφειος, ον [ἔριφος, ὁ, *kid*], *of a kid*, Lat. *haedīnus*, iv. 5. 31.

ἑρμηνεύς, έως, ὁ [Ἑρμῆς, *Hermes*, the messenger of Zeus], *interpreter* of foreign tongues, Lat. *interpres*, i. 2. 17, iv. 5. 10, 34, vii. 2. 19.

ἑρμηνεύω, ἡρμήνευσα [ἑρμηνεύς, *cf.* Eng. *hermeneutic*], *be an interpreter, interpret*, Lat. *interpretor*, v. 4. 4.

ἔρομαι, Attic only in fut. ἐρήσομαι and 2 aor. ἠρόμην [*cf.* ἐρωτάω], *ask* a question, *inquire*, Lat. *quaerō*, abs. or with acc., the question

following in dir. disc., or in indir. disc. introduced by an interr. word, i. 7. 9, 8. 15, 16, ii. 3. 20, iii. 1. 7, v. 8. 6, vi. 1. 13, vii. 2. 26, 3. 45.

ἐροῦντα, see εἴρω.

ἐρρωμένος, η, ον, properly pf. partic. of ῥώννῡμι, *q.v.*, *strong, stout, vigorous*, as comp., ἐρρωμενέστεροι, iii. 1. 42; as subst., ἐρρωμένον, τό, *resolution, vigour*, ii. 6. 11.

ἐρρωμένως, adv. [ἐρρωμένος], *vigorously, manfully*, vi. 3. 6.

ἐρύκω, ἤρῡξα [R. 2 Fερ], *hold back, keep off*, with acc. and ἀπό with gen. of pers., iii. 1. 25. (Poetic, except in Xen.)

ἕρυμα, ατος, τό [R. 2 Fερ], *safeguard, protection, wall*, i. 7. 16, iv. 5. 9.

ἐρυμνός, ή, όν [R. 2 Fερ], *defended, fortified, strong* by nature, of fortresses, i. 2. 8, v. 5. 2, vi. 4. 21; τὰ ἐρυμνά, *strong positions, strongholds*, iii. 2. 23.

ἔρχομαι (ἐρχ-, ἐλυθ-, ἐλθ-), ἐλεύσομαι, ἦλθον, ἐλήλυθα, *come, go, arrive*, Lat. *uenīō;* of the present stem only the indic. is used, the other moods of the pres. and the impf. being represented by forms of εἶμι; used abs., i. 1. 11, ii. 1. 3, iii. 1. 4, iv. 2. 17, v. 1. 4, vi. 2. 7, vii. 1. 39; with πρός, παρά, and ἐπί with acc. of the pers., i. 1. 10, 4. 3, ii. 5. 39, iii. 1. 24, iv. 1. 19, vii. 7. 19; with πρός, εἰς, and ἐπί with acc. of place, i. 2. 18, 7. 4, ii. 4. 23, iii. 1. 3, iv. 6. 27, 8. 6, v. 5. 24, vi. 3. 17, vii. 2. 12; with an adv. of place, ii. 1. 4, iii. 1. 7, v. 5. 16, vi. 1. 16, 33; with παρά and gen. of pers. or ἐκ and gen. of place, ii. 1. 8, iv. 8. 24, v. 5. 7, vii. 4. 14; with the fut. partic. to denote purpose, with or without ὡς, iii. 2. 11, vii. 1. 28, 7. 17; with cognate acc. ὁδόν, ii. 2. 6, iii. 1. 6, *cf.* μακροτάτην, vii. 8. 20; with the dat. of pers. in the sense of *for, to the aid of*, iii. 1. 14. Phrases: εἰς χεῖρας ἐλθεῖν with dat. of pers., *come into close relations with*, i. 2. 26; εἰς λόγους σοι ἐλθεῖν, *have an interview with you*, Lat. *in conloquium uenīre*, ii. 5. 4, *cf.* iii. 1. 29; ἐπὶ πᾶν ἐλθεῖν, *make every effort*, iii. 1. 18.

ἐρῶ, see εἴρω.

ἐρῶντες, see ἐράω.

ἔρως, ωτος, ὁ [ἔραμαι, *cf.* Eng. *erotic*], *love, desire, wish*, Lat. *amor*, with an inf. clause as obj. acc., ii. 5. 22.

ἐρωτάω, ἐρωτήσω, *etc.* [*cf.* ἔρομαι], *ask* a question, *inquire*, Lat. *quaerō*, abs., with or without an interr. clause in dir. or indir. disc., i. 6. 7, ii. 1. 15, iii. 4. 39, iv. 8. 5, vi. 6. 4, vii. 6. 4; with acc. of pers and a clause in dir. or indir. disc., i. 3. 18, 6. 8, ii. 4. 15, v. 5. 15, vii. 3. 25; with two accs. of pers. and thing, sometimes with a clause in indir. disc., i. 3. 20, iv. 4. 17.

ἐσέσω(σ)το, see σῴζω.

ἔσθ', by elision and euphony for ἐστί.

ἐσθής, ῆτος, ἡ [R. Fεσ], *dress, clothes, raiment*, collectively, Lat. *uestis*, iii. 1. 19, iv. 3. 25, vii. 4. 18.

ἐσθίω (ἐδ-, ἐδεσ-), ἔδομαι, ἐδήδοκα, -εδήδεσμαι, ἠδέσθην [root **εδ**, *cf.* Lat. *edō*, *eat*, Eng. EAT], *eat, have to eat, live on*, abs. or with acc., i. 5. 6, ii. 1. 6 (for 2 aor. ἔφαγον, see the word).

ἐσκεδασμένων, see σκεδάννῡμι.

ἐσκέψατο, see σκέπτομαι.

ἔσοιτο, see εἰμί.

ἐσπείσαντο, see σπένδω.

ἑσπέρᾱ, ᾱς [R. Fεσ], *evening*, Lat. *uesper* and *uespera*, iii. 1. 3, iv. 7. 27; with χώρᾱ understood, *the west*, Lat. *occidēns*, so πρὸς ἑσπέρᾱν, *westward, to the west*, iii. 5. 15, v. 7. 6. Phrase: εὐθὺς ἀφ' ἑσπέρᾱς, *directly after nightfall*, Lat. *primō uespere*, vi. 3. 23.

Ἑσπερῖται, ῶν, *the Hesperītae*, vii. 8. 25, a people in northwestern Armenia, about the head of the Acampsis river (*cf.* iv. 4. 4).

ἐσταλμένος, see στέλλω.

ἔστε, adv., *even to, all the way to*, Lat. *usque*, as in ἔστε ἐπὶ ὀάπεδον, *clear down to the ground*, iv. 5. 6; as temporal conj., *up to, until*, Lat. *dum*, with indic., ii. 5. 30, iii. 1. 28, 4. 49; with ἄν and subjv., ii. 3. 9, iv. 5. 28, v. 1. 4, 6. 26, vii. 1. 33; with opt., i. 9. 11, v. 5. 2; *while, as long as*, with indic., iii. 1. 19; with opt., iii. 3. 5.

ἑστηκώς, ἕστησαν, see ἵστημι.

ἐστιγμένους, see στίζω.

ἐστραμμένα, see στρέφω.

ἑστώς, see ἵστημι.

ἔσχατος, η, ον [ἐξ], *farthest, outermost, extreme*, Lat. *extrēmus;* of situation, πόλις ἐσχάτη, *frontier* or *border city*, i. 2. 10, 4. 1; metaphorically, *extreme, uttermost, worst*, of punishments, in phrases: ἐσχάτη δίκη, *capital punishment*, Lat. *ūltimum supplicium*, vi. 6. 15; τὰ ἔσχατα παθεῖν, *suffer death*, ii. 5. 24; τὰ ἔσχατα αἰκισάμενος, *torturing most cruelly*, Lat. *ūltimīs cruciātibus adficere*, iii. 1. 18.

ἐσχάτως, adv. [ἔσχατος], *in the highest degree, extremely*, ii. 6. 1.

ἔσχε, see ἔχω.

ἔσωθεν, adv. [ἐν], *from inside;* τὸ ἔσωθεν, *the inner*, i. 4. 4.

ἑταίρᾱ, ᾱς [*cf.* ἑταῖρος], *female companion, courtesan*, Lat. *paelex*, iv. 3. 19, v. 4. 33.

ἑταῖρος, ὁ [*cf.* ἑταίρᾱ], *companion, friend, comrade, chum*, Lat. *comes*, iv. 3. 30, 7. 11, vii. 3. 30.

ἐτάχθησαν, see τάττω.

Ἐτεόνῑκος, ὁ, *Eteonīcus*, a Spartan officer under Anaxibius in Byzantium, vii. 1. 12, 15, 20.

ἕτερος, ᾱ, ον [*cf.* Eng. *hetero-dox, hetero-geneous*], *the other, one of two, the one*, Lat. *alter*, with art., iii. 4. 25, iv. 1. 23, vi. 1. 5, 6, so without art., *other ships*, of a second fleet, i. 4. 2; without art. and loosely, like ἄλλος, Lat. *alius, another, a second, others*, i. 2. 20, ii. 5. 23, iv. 8. 27, so τούτων ἕτεροι, *others besides, others still*, vi. 4. 8. Phrase: ἐκ τοῦ ἐπὶ θάτερα (for τὰ ἕτερα), *over on the other side*, v. 4. 10.

ἐτετίμητο, see τῑμάω.

ἐτέτρωτο, see τιτρώσκω.

ἔτι, adv. of time and degree. Of time, present, past, or future, *yet, as yet, still, longer, any more, afterwards, again*, Lat. *adhūc*, i. 5. 12, 6. 8, ii. 1. 4, 2. 14, iii. 1. 3, iv. 3. 33, v. 2. 26, vi. 2. 15; with negs., *no longer, no more, not in future, not at all*, i. 1. 4, 6. 8, 7. 18, iii. 1. 2; ἔτι δέ, πρὸς δ' ἔτι, and ἔτι τοίνυν, *besides*, Lat. *praetereā*, iii. 1. 23, 2. 2, v. 1. 9. Of degree, with comps., *still, even*, i. 9. 10, iii. 2. 17, iv. 3. 32, vi. 6. 35; so ἔτι ἄνω, *yet higher, still further inland*, vii. 5. 9.

ἕτοιμος, η, ον, or ος, ον [R. εσ], *real, ready, prepared*, Lat. *parātus*, with dat. of pers. or with inf., i. 6. 3, iv. 6. 17, vi. 1. 2, vii. 1. 33; of the future, *sure to come* or *to be realised, certain*, vii. 8. 11.

ἑτοίμως, adv. [R. εσ], *readily, at once, willingly*, Lat. *prōmptē*, ii. 5. 2, v. 7. 4.

ἔτος, ους, τό [*cf.* Lat. *uetus, old*, Eng. WETHER], *year*, Lat. *annus*, ii. 6. 15, v. 3. 1, vi. 4. 25; οἱ τριάκοντα ἔτη γεγονότες, *men of thirty*, ii. 3. 12; ἦν ἐτῶν τριάκοντα, *he was thirty years old*, ii. 6. 20; ἑκάστου ἔτους, *annually*, Lat. *quotannīs*, v. 3. 13.

ἑτράπετο, see τρέπω.

ἑτράφητε, see τρέφω.

ἔτυχον, see τυγχάνω.

εὖ, adv. [R. εσ], *well*, in its widest sense, Lat. *bene, fortunately, prosperously, easily, luckily*, i. 4. 8, 7. 5, ii. 3. 21, iii. 1. 36, v. 6. 4, vii. 1. 22; esp. with the verbs πράττειν, ποιεῖν, εἰδέναι, and πάσχειν, *q.v.;* with an adv., εὖ μάλα, *repeatedly, thoroughly*, vi. 1. 1.

εὐδαιμονίᾱ, ᾱς [εὐδαίμων], *fortunate circumstances, prosperity*, ii. 5. 13.

εὐδαιμονίζω, εὐδαιμονιῶ, ηὐδαιμόνισα [εὐδαίμων], *count happy*, ii. 5. 7; *congratulate*, with acc. of pers and gen. of cause, i. 7. 3.

εὐδαιμόνως, adv. [*εὐδαίμων*], *happily, prosperously,* in comp., iii. 1. 43.

εὐδαίμων, *ον* [*δαίμων, divinity, cf.* Eng. *demon*], *with a good genius,* hence, *happy* in its widest sense, *fortunate, prosperous, wealthy, flourishing,* of men and very freq. of cities and countries, i. 2. 6, 5. 7, 9. 15, ii. 4. 28, iv. 7. 19, v. 4. 32, 6. 25.

εὔδηλος, *ον* [*δῆλος*], *quite clear,* in neut. with *ὅτι* and a clause, iii. 1. 2, v. 6. 13.

εὐδία, *ᾱς, fair weather,* a *calm,* v. 8. 19.

εὐειδής, *ές* [R. **Fιδ**], *good looking, well shaped, handsome,* in sup., ii. 3. 3.

εὔελπις, *ι,* gen. *ιδος* [*ἐλπίς*], *full of good hope, hopeful,* ii. 1. 18.

εὐεπίθετος, *ον* [R. **θε**], *easily assailable;* phrase: *εὐεπίθετον ἦν τοῖς πολεμίοις, it was easy for the enemy to attack,* iii. 4. 20.

εὐεργεσία, *ᾱς* [R. **Fεργ**], *well doing, good conduct, kindness,* ii. 5. 22, 6. 27, vii. 7. 47.

εὐεργετέω, *εὐεργετήσω, εὐεργέτησα* or *εὐηργέτησα, εὐεργέτηκα* or *εὐηργέτηκα, εὐεργέτημαι* or *εὐηργέτημαι, εὐεργετήθην* [R. **Fεργ**], *do well, do good, do a kindness,* Lat. *bene faciō,* ii. 6. 17.

εὐεργέτης, *ου* [R. **Fεργ**], *well doer, benefactor,* ii. 5. 10, vii. 7. 11.

εὔζωνος, *ον* [*ζώνη*], *well-girdled,* an epithet of women, because the girdle just above the hips (not to be confused with the girdle worn just under the breast) made the garment set well. See *s.v. ζώνη.* Sometimes the garment was drawn up over the girdle, so that the limbs might be free to move, as in pictures of Artemis. Men on journeys and in war followed this fashion, hence the word means *with clothes tucked up,* and therefore *active, agile,* of soldiers, applied to barbarians, iii. 3. 6, iv. 2. 7, v. 4. 23, to Greek light-armed troops, vi. 3. 15, to Greek heavy-armed troops, iv. 3. 20, vii. 3. 46. The word does

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not mean *light-armed,* but is applied to any sort of troops capable of active movement. The hoplites mentioned in vii. 3. 46 as *εὔζωνοι* were under thirty years of age.

εὐήθεια, *ᾱς* [*εὐήθης*], *guilelessness, simplicity, silliness,* i. 3. 16.

εὐήθης, *ες* [*cf. εἴωθα*], *simple-minded, silly, foolish,* i. 3. 16.

εὐθῡμέομαι, *εὐθῡμήσομαι* [R. 1 **θυ**], *be cheerful, enjoy oneself,* iv. 5. 30.

εὔθῡμος, *ον* [R. 1 **θυ**], *of good heart, cheerful,* in comp., iii. 1. 41.

εὐθύς, adv. of time, *straightway, immediately, at once, directly,* Lat. *statim,* i. 5. 8, 8. 1, ii. 2. 15, iii. 1. 9, iv. 3. 9, 7. 2, v. 4. 14, vi. 1. 28, vii. 3. 14. Phrases: *εὐθὺς παῖδες ὄντες, even from childhood,* Lat. *ā puerīs,* i. 9. 4, *cf.* ii. 6. 11; *εὐθὺς ἐκ παίδων, even from boyhood,* Lat. *ā puerīs,* iv. 6. 14; *εὐθὺς ἐπειδάν, as soon as,* iii. 1. 13, iv. 7. 7; *πρῶτον μὲν οἶδα εὐθύς, in the first place to state the facts at once, etc.,* v. 6. 7; *εὐθὺς ἀφ' ἑσπέρᾱς, directly after nightfall,* vi. 3. 23.

εὐθύωρος, *ον* [*εὐθύς*], *in a straight direction;* only in neut. as adv., *straight on,* ii. 2. 16.

εὔκλεια, *ᾱς* [*κλέος, τό, fame, cf.* Lat. *cluēō, be spoken of,* and *laus, praise,* Eng. LOUD], *fair fame, glory,* vii. 6. 32, 33.

Εὐκλείδης, ου, *Euclides*, a Phliasian soothsayer, friend of Xenophon, vii. 8. 1 ff.

εὐκλεῶς, adv. [εὐκλεής, *famous*, *cf.* εὔκλεια], *gloriously*, vi. 3. 17.

εὐμενής, ές [R. μα], *well disposed*, of gods and men; of places, actions, *etc.*, *favourable*, *kindly*, *comfortable*, iv. 6. 12.

εὐμεταχείριστος, ον [R. χερ], *easy to handle* or *deal with*, of a person, ii. 6. 20.

εὔνοια, ᾱς [R. γνω], *good will*, *kindness*, *affection*, i. 8. 29, ii. 6. 13, vii. 7. 46; with objective gen., iv. 7. 20.

εὐνοϊκῶς, adv. [R. γνω], *with good will* or *affection;* with ἔχειν, *be well disposed*, with dat. of pers., i. 1. 5.

εὔνοος, ον, contr. εὔνους, ουν [R. γνω], *well* or *kindly disposed*, *attached*, of persons, abs. or with dat. of pers., i. 9. 20, ii. 6. 20, v. 6. 2, vii. 7. 30.

εὔξασθαι, see εὔχομαι.

εὔξεινος, ον [ξένος], *kind to strangers*, *hospitable;* ὁ Εὔξεινος Πόντος, *the Black Sea*, *the Euxine*, iv. 8. 22, which was at first called by Ionic sailors in old times Ἄξεινος, *inhospitable*, because of its stormy character. The name was changed by euphemism (*cf. Cape of Good Hope*, originally *Stormy Cape*) after the colonization of its shores by the Milesians in the seventh century B.C.

Εὐοδεύς, έως, or **Ενοδίᾱς,** ου, ὁ, either a proper name of a Greek captain, *Euodeus*, or a corrupted gentile adj., vii. 4. 18.

εὔοδος, ον [ὁδός], *easy to travel*, *practicable*, *passable* for men or animals, abs. or with dat., iv. 2. 9, 8. 10, 12.

εὔοπλος, ον [R. σεπ], *well armed* or *equipped*, in sup., ii. 3. 3.

εὐπετῶς, adv. [R. πετ], *easily*, *with little difficulty*, ii. 5. 23, iv. 3. 21.

εὐπορίᾱ, ᾱς [R. περ], *easy means* or *facility of obtaining* what one can use, *means* in the sense of money, v. 1. 6; πολλὴ ὑμῖν εὐπορίᾱ φαίνεται, *you appear to have excellent prospects*, vii. 6. 37.

εὔπορος, ον [R. περ], *easy to travel through* or *pass*, iii. 5. 17, vi. 5. 18; of a road, ii. 5. 9, v. 1. 14.

εὐπρᾱκτος, ον [πρᾱκτός, verbal of πράττω], *easy to be done*, *practicable*, in comp., ii. 3. 20.

εὐπρεπής, ές [πρέπω], *good looking*, *handsome*, of persons, iv. 1. 14.

εὐπρόσοδος, ον [ὁδός], *easy to approach*, *accessible*, in sup., v. 4. 30.

εὕρημα, ατος, τό [εὑρίσκω], *what is found*, esp. unexpectedly, *a find*, *windfall*, vii. 3. 13; εὕρημα ἐποιησάμην, *I thought it a piece of good luck*, ii. 3. 18.

εὑρίσκω (εὑρ-), εὑρήσω, ηὗρον, ηὕρηκα, ηὕρημαι, ηὑρέθην, *find*, *discover*, Lat. *reperiō*, i. 2. 25, iii. 2. 12, iv. 8. 10, v. 4. 27, vii. 5. 14; *find out*, *discover*, *devise*, iii. 3. 18, with acc. of pers., and inf. or partic., i. 9. 29, vi. 1. 29; mid., *find for oneself*, *procure*, *obtain*, ii. 1. 8, with παρά and gen. of pers., vii. 1. 31. (The late forms εὗρον, εὕρηκα, *etc.*, are printed in some editt. of the Anab.)

εὖρος, ους, τό [εὐρύς], *breadth*, *width*, Lat. *lātitūdō*, used with or without the art., and generally in acc. of specification, i. 2. 5, 23, 7. 15, ii. 4. 12, iii. 4. 7, iv. 3. 1, v. 6. 9, vi. 4. 3, vii. 8. 13; with gen. of measure, i. 2. 8, ii. 4. 25, iii. 4. 9; with adj. πλεθριαῖος, i. 5. 4, iv. 6. 4.

Εὐρύλοχος, ὁ, *Eurylochus*, a hoplite from Lusi in Arcadia, well known for his bravery, iv. 2. 21, 7. 11, 12, vii. 1. 32, 6. 40.

Εὐρύμαχος, ὁ, *Eurymachus*, of Dardanus; he aided in thwarting Xenophon's plan to found a city on the Pontus, v. 6. 21.

εὐρύς, εῖα, ύ, *broad*, *wide*, Lat *lātus*, iv. 5. 25, v. 2. 5.

Εὐρώπη, ης, *Europe*, the northwest division of the Old World, vii. 1. 27, 6. 32.

εὔτακτος, ον [R. **τακ**], *well arranged*, of soldiers, *orderly*, *well disciplined*, ii. 6. 14, iii. 2. 30.

εὐτάκτως, adv. [R. **τακ**], *in a disciplined manner*, *with good discipline*, vi. 6. 35.

εὐταξία, ας [R. **τακ**], *good arrangement*, esp. in a military sense, *discipline*, *subordination*, Lat. *disciplīna*, i. 5. 8, iii. 1. 38.

εὔτολμος, ον [R. **ταλ**], *of brave spirit*, *courageous*, i. 7. 4.

εὐτυχέω, εὐτυχήσω, *etc.* [R. **τακ**], *be well off*, *fortunate*, or *successful*, abs. or with cognate acc., i. 4. 17, vi. 3. 6.

εὐτύχημα, ατος, τό [R. **τακ**], *piece of good fortune*, *success*; τοῦτο τὸ εὐτύχημα εὐτυχεῖν, *gain this advantage*, vi. 3. 6.

Εὐφράτης, ου, *the Euphrātes*, the great river of Western Asia, i. 3. 20, 4. 11, ii. 4. 6, iv. 1. 3. It rises in Armenia, where it consists of two branches, the modern West Phrat or Turkish Kara Su (Black River), and the East Phrat or Murad Su. The latter was crossed by the Greeks, iv. 5. 2, and the main river at the usual ford at Thapsacus, i. 4. 17. It flowed through Mesopotamia and Babylon to its junction with the Tigris, thence to the Persian gulf.

εὐχή, ῆς [εὔχομαι], *prayer*, i. 9. 11.

εὔχομαι, εὔξομαι, εὐξάμην or ηὐξάμην, *pray*, *offer prayers*, *wish for*, abs. or with inf. or with acc. and inf., i. 4. 7, 17, 9. 11, iv. 8. 16, vii. 1. 30, 7. 27; *pray* or *pay one's vows* to the gods, *offer vows*, Lat. *uōta faciō* or *suscipiō*, with acc. of the thing vowed, iv. 8. 25; abs. with dat. of the god, iii. 1. 6, to which may be added the inf. expressing what one will do or what the god is asked to do, iii. 2. 9, iv. 3. 13, vi. 1. 26.

εὐώδης, ες [ὄζω, *smell*, *cf.* Lat. *odor*, *smell*], *sweet-smelling*, *fragrant*, Lat. *odōrātus*, of plants and wine, i. 5. 1, iv. 4. 9, v. 4. 29.

εὐώνυμος, ον [R. **γνω**], *of good name* or *omen*; euphemistic for ἀριστερός, *left*, in order to avoid the mention of this word, which was considered unlucky from its use in soothsaying; as a military phrase, τὸ εὐώνυμον, with or without κέρας, *the left wing* of an army, *the left*, i. 2. 15, 8. 4, 10. 6, iv. 8. 14, v. 4. 22, vi. 5. 11.

εὐωχέω, εὐωχήσομαι, εὐώχημαι, εὐωχήθην [R. **σεχ**], *entertain*; mid. and pass., *fare sumptuously*, *feast*, *have one's fill*, of men and animals, iv. 5. 30, v. 3. 11.

εὐωχία, ας [R. **σεχ**], *feast*, *banquet*, vi. 1. 4.

ἐφ', by elision and euphony for ἐπί.

ἔφαγον (φαγ-), 2 aor. with no pres. in use, inf. φαγεῖν [*cf.* Eng. *oeso-phagus*], *eat*, *taste of*, abs., with acc., or gen., ii. 3. 16, iv. 8. 20, vii. 3. 23. (See ἐσθίω.)

ἐφάνη, see φαίνω.

ἔφασαν, ἔφατε, see φημί.

ἕφεδρος, ον [R. **σεδ**], *seated by*; subst., ὁ ἔφεδρος, a contestant in the games who has drawn a bye and therefore waits for the second round in the contest, Lat. *suppositīcius*, hence, *fresh opponent*, *reserve force*, ii. 5. 10.

ἐφέπομαι [R. **σεπ**], *follow after*, *follow*, *pursue*, esp. of an enemy, abs. or with dat., ii. 2. 12, iii. 4. 3, v. 8. 8, vi. 5. 17, vii. 6. 29; 2 aor. opt. ἐπίσποιτο, iv. 1. 6.

Ἐφέσιος, ᾱ, ον [Ἔφεσος], *of Ephesus*, *Ephesian*, v. 3. 4, 6.

Ἔφεσος, ἡ, *Ephesus*, the oldest of the twelve ancient cities of Ionia, settled by colonists of the Attic deme Euonomeus, i. 4. 2, ii. 2. 6. It lay on the Selīnus, v. 3. 8, near the mouth of the Cayster, in the Asian Plain, from which the chief highways led into the interior.

This plain is believed by many to have given its name to the continent. Ephesus was the most convenient landing place for Greeks and Romans coming to Asia, and from here Xenophon started to join Cyrus, vi. 1. 23. It was not, however, of great commercial importance before the time of Alexander, nor did it take a prominent part in wars. It was renowned as a sacred city, containing the famous temple of the Ephesian Artemis, the largest of Greek temples and one of the wonders of the world, v. 3. 12. This, however, was the second temple, the first having been burned on the very night, it was said, when Alexander was born. The present ruins at Ajasluk are those of the suburb of the city, for Ephesus itself lay on the hill Prion or Pyon. The remains of the temple lie between Ajasluk and this hill.

ἔφη, ἔφησθα, see *φημί*.

ἐφθός, *ή, όν* [*cf. ἕψω*], *boiled*, v. 4. 32.

ἐφίημι [ἵημι], *send* or *let go to*; mid., *leave to* or *allow* one to do a thing, with dat. of pers. and inf., vi. 6. 31.

ἐφίστημι [R. στα], *set beside* or *on*, *make stop at*, *make halt*, *bring to a stop*, i. 8. 15 (*sc. τὸν ἵππον*), ii. 4. 25; *set over*, *set in command*, Lat. *praeficiō*, abs. or with dat., iii. 3. 20, 4. 21, v. 1. 15; intr. in mid. and 2 aor., pf. and plpf. act., *be set on*, *stop*, *halt*, sometimes with *ἐπί* and dat., i. 4. 4, 5. 7, ii. 4. 26, v. 4. 34; *be set in command of*, *command*, with dat., vi. 5. 11.

ἐφόδιον, *τό* [ὁδός], *provision for a journey*, *travelling expenses*, Lat. *uiāticum*, vii. 3. 20, 8. 2.

ἔφοδος, *ἡ* [ὁδός], *way to*, *approach*, with *ἐπί* and acc., iii. 4. 41, iv. 2. 6; of an army, *advance*, *attack*, ii. 2. 18, 3. 1.

ἐφοράω [R. 2 Fερ], *have one's eyes on*, *keep in sight*, vi. 3. 14.

ἐφορμέω [ὁρμέω], *lie at anchor opposite* or *against*, *blockade*, abs., vii. 6. 25.

ἔφορος, ὁ [R. 2 Fερ], *overseer*; esp. a Spartan *officer*, *ephor*. The board of ephors at Sparta numbered five, elected annually from all of the citizens. They possessed authority not only over the commonwealth in general, but also over the kings. Two of them regularly accompanied the kings on their campaigns. But at the end of their year of office, they were liable to be called to account by their successors. The year was dated by the name of the first ephor, as at Athens by that of the first archon. ii. 6. 2, 3.

ἔφυγε, see *φεύγω*.

ἔχθρᾱ, *ᾱs* [*ἔχθος, τό, hate*], *enmity*, *ill will*, Lat. *inimīcitia*, ii. 4. 11.

ἐχθρός, *ά, όν* [*ἔχθος, τό, hate*], *hated* or *hating*, *hostile*, Lat. *inimīcus*, i. 3. 20; subst., *enemy*, Lat. *hostis*, i. 3. 6, ii. 5. 39, vii. 6. 7; sup., *οἱ ἐκείνου ἔχθιστοι*, *his bitterest foes*, iii. 2. 5.

ἐχυρός, *ά, όν* [R. σεχ], *tenable*, *firm*, *strong*, with *χωρίον*, ii. 5. 7, vii. 4. 12.

ἔχω (*σεχ-*), *ἕξω* and *σχήσω*, *ἔσχον*, *ἔσχηκα*, *-έσχημαι* [R. σεχ], *have*, in its widest sense, Lat. *habeō*, *hold*, *possess*, *occupy*, *keep with one*, *include*, i. 1. 6, 2. 11, 8. 10, 21, iii. 1. 19, 5. 1, v. 4. 15, vi. 1. 17, *οἱ ἔχοντες*, *the rich*, vii. 3. 28; *have to wife*, iii. 4. 13; *obtain*, *receive*, i. 3. 11, ii. 4. 22, iii. 2. 20; *keep*, *hold fast*, *carry*, *wear*, i. 5. 8, 9. 6, ii. 3. 11, iii. 2. 28, iv. 4. 16, vi. 1. 9; pass., *be held*, *captured*, iv. 6. 22, vii. 3. 47, *ἐν ἀνάγκῃ ἔχεσθαι*, see *ἀνάγκη*, ii. 5. 21; *ἔχων*, *having*, is generally best rendered by *with*, i. 1. 2, iii. 3. 6, iv. 5. 13, vii. 3. 47; with inf., *be able*, *can*, ii. 2. 11, iii. 2. 12, vii. 6. 39; *hold off*, *keep off*, with acc. or with acc. and gen., iii. 5. 11, vii. 1. 20; used intr. and

generally with adv., when the phrase is best rendered like εἶναι with an adj., as εὐνοϊκῶς ἔχειν, *be well disposed*, i. 1. 5, εἶχεν οὕτως, *it was so*, iii. 1. 31, so with κακῶς, καλῶς, ἐντίμως, ᾧπερ, ἄλλως, ὅπῃ, *etc.*, i. 5. 16, 8. 13, ii. 1. 7, 2. 21, iii. 2. 37, vi. 1. 21; without an adv., κῶμαι ὑπὸ τὸ πόλισμα ἔχουσαι, *villages extending along under the citadel*, vii. 8. 21, with ἀμφί and acc., *be busy at* or *about*, v. 2. 26, vi. 6. 1, vii. 2. 16. Mid., *hold on to, come next to, be next*, abs. or with gen., i. 8. 4, 9; *cling to, strive for*, vi. 3. 17. Phrases: μεῖον ἔχειν, *have the worst of it*, i. 10. 8, iii. 4. 18; εἰρήνην ἔχειν, *live in peace*, ii. 6. 6; ἔνδηλον τοῦτο εἶχεν, *he made this clear*, ii. 6. 18; ἡσυχίαν ἔχειν, *keep still*, iv. 5. 13; with a partic. ἔχω retains its own force, as ἔχομεν ἀνηρπακότες, *we have carried off and we keep*, i. 3. 14, *cf.* iv. 7. 1, vii. 7. 27.

ἑψητός, ή, όν (verbal of ἕψω), *boiled, made by boiling*, with ἀπό and gen. of source, ii. 3. 14.

ἕψομαι, see ἕπομαι.

ἕψω, ἑψήσω, ἥψησα, *boil*, ii. 1. 6, v. 4. 29.

ἕωθεν, adv. [ἕως], *from dawn, at daybreak*, Lat. *prīmā lūce*, iv. 4. 8, vi. 3. 23.

ἐῴκεσαν, see ἔοικα.

ἑῶντες, see ἐάω.

ἑῴρᾱ, ἑῴρᾱκα, ἑῴρων, see ὁράω.

ἕως, ἕω, ἡ [*cf.* Lat. *aurōra*, Eng. EAST], *the rosy light of dawn*, Lat. *aurōra, dawn, daybreak*, Lat. *dīlūculum*, i. 7. 1, ii. 4. 24, iv. 3. 9; πρὸς ἕω, *to the east, eastward*, Lat. *ad orientem* or *ad sōlis ortum*, iii. 5. 15, v. 7. 6.

ἕως, temporal conj., *as long as, while*, Lat. *dum*, with indic., i. 3. 11, ii. 6. 2, iii. 4. 49; with ἄν and subjv., i. 4. 8, iii. 1. 43, vi. 3. 14; *up to, until*, Lat. *dum* or *dōnec*, with indic., iv. 8. 8; with ἄν and subjv., v. 1. 11; with opt., ii. 1. 2, vi. 5. 25.

Z.

Ζάβατος, see Ζαπάτᾱς.

Ζαπάτᾱς, ου, or **Ζάβατος,** ὁ, *the Zapatas* river, in Syrian called *Zaba, Wolf*, and hence by later Greeks Λύκος. It emptied into the Tigris just below Nineveh, ii. 5. 1, iii. 3. 6. (Great Zab.)

ζάω, ζήσω, *live, be alive*, abs. or with acc. of time, i. 6. 2, 9. 11, ii. 6. 29, iii. 1. 43, v. 8. 10; the means by which one lives may be expressed by partic. or by ἀπό and gen., i. 5. 5, vi. 1. 1, vii. 2. 33.

ζειά, ᾶς, used only in pl., *spelt*, Lat. *fār*, a sort of wheat-like grain used for cattle and by the poor for food (*trīticum spelta*), v. 4. 27.

ζειρά, ᾶς, *mantle* or *cloak* reaching to the feet, worn by Thracian horsemen, vii. 4. 4.

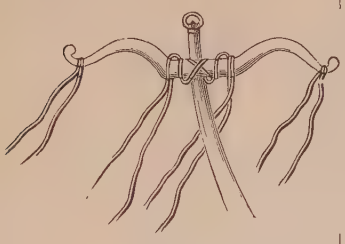
ζευγηλατέω [R. **ζυγ** + ἐλαύνω], *drive a yoke* of oxen, abs., vi. 1. 8.

ζευγηλάτης, ου [R. **ζυγ** + ἐλαύνω], *one who drives a yoke* of oxen, *teamster*, vi. 1. 8.

ζεύγνῡμι (ζυγ-), ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην, or ἐζύγην [R. **ζυγ**], *yoke, attach, bind, join, fasten*, Lat. *iungō*, with πρός or παρά and acc., iii. 5. 10, vi. 1. 8; esp. of bridges, γέφῡρα ἐζευγμένη πλοίοις, *bridge made of boats*, i. 2. 5, ii. 4. 24; διῶρυξ ἐζευγμένη πλοίοις, *canal with a pontoon bridge*, ii. 4. 13.

ζεῦγος, ους, τό [R. **ζυγ**], *a yoke* or *pair* of oxen, horses, or mules, Lat. *iugum*, pl., *cattle*, iii. 2. 27, vi. 1. 8, vii. 5. 2, 8. 23. The name arose from the use of the yoke, ζυγόν, in harnessing horses, mules, or cattle to the chariot, wagon, or plough, instead of the modern collar with its attached traces. The yoke was commonly curved where it rested on the neck of the animal. Straps were fastened to it at the

middle and ends, and tied under the animal's neck across the breast.



No. 21.

By means of other straps the yoke was securely lashed to the pole.

Ζεύς, Διός, ὁ, *Zeus*, son of Cronus and Rhea, king and father of gods and men, god of the heavens and director of the powers of nature, esp. thunder and lightning, iii. 1. 12, 4. 12. The destiny of all mankind was believed to lie in his hands, and from him came both good and evil. Justice and the laws were under his protection. He was worshipped everywhere, but at Olympia stood his most splendid temple, with the famous statue by Phidias, v. 3. 11. Of the many titles applied to him, the Anab. contains the following: ξένιος, as *defender of strangers* and upholder of the laws of hospitality, iii. 2. 4; σωτήρ, as *preserver* from troubles and dangers, i. 8. 16, iii. 2. 9, vi. 5. 25; βασιλεύς, as *king* of gods and men, iii. 1. 12, vi. 1. 22, vii. 6. 44; μειλίχιος, the *gracious, merciful*, whose favour was to be won by propitiatory sacrifices, vii. 8. 4. His name occurs freq. in oaths, i. 7. 9, v. 8. 6, vii. 6. 11.

ζῆν, see ζάω.

Ζήλαρχος, ὁ, *Zelarchus*, market-master or commissary in the Greek army; attacked by the soldiers, but escapes, v. 7. 24, 29.

¬ζηλωτός, ή, όν [verbal of ζηλόω, *emulate, envy*, ζῆλος, ὁ, *emulation, envy*, *cf.* Eng. ***zeal, jealous***], *to be deemed happy, envied;* τοῖς οἴκοι ζηλωτόν, *an object of envy to his neighbours*, i. 7. 4.

ζημιόω, ζημιώσω, *etc.* [ζημία, *loss*], *cause one loss, fine, punish*, with dat. of the penalty, vi. 4. 11.

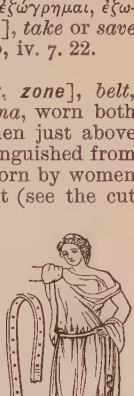
ζητέω, ζητήσω, *etc.*, *seek for, ask for* a person, ii. 3. 2, 4. 16; *seek* to do a thing, *desire*, with inf., v. 4. 33.

ζῡμίτης, ου [ζύμη, *leaven*, *cf.* Eng. ***zymotic***], in the phrase ἄρτοι ζυμῖται, *leavened bread*, Lat. *pānis fermentātus*, vii. 3. 21.

ζωγρέω, ἐζώγρησα, ἐζώγρημαι, ἐζωγρήθην [ζωός + R. **αγ**], *take* or *save alive, give quarter to*, iv. 7. 22.

ζῶν, see ζάω.

ζώνη, ης [*cf.* Eng. ***zone***], *belt, girdle, zone*, Lat. *zōna*, worn both by men and by women just above the hips, to be distinguished from the second girdle worn by women just under the breast (see the cut *s.v.* εὔζωνος). The ζώνη kept the χιτών (*q.v.*), which was a loose garment, in place, and furnished the means for regulating its length, since it could be drawn up under the girdle so as to leave the feet unimpeded. The girdles of women were often simple cords, but they might be elaborate and handsomely ornamented. See *s.v.* φιάλη. The soldier's girdle, iv. 7. 16 (in Homer commonly called ζωστήρ), was a substantial belt of metal, or of



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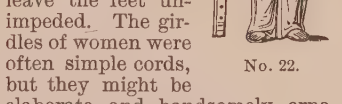


No. 23.

leather plated with metal, worn about the loins to secure the lower part of the cuirass and fastened by hooks. See *s.v.* κνημίς. Phrases: ἔλαβον τῆς ζώνης τὸν Ὀρόντᾱν, *grasped Orontas by the girdle*, the sign among the Persians that one had been condemned to death, i. 6. 10; εἰς ζώνην δεδομέναι, *given for girdle money* (as we should say, *pin money*), of Persian queens who had cities given them for their small expenses, i. 4. 9.

ζωός, ή, όν [ζάω, *cf.* Eng. ***zodiac, zoo-logy***], *living, alive*, iii. 4. 5.

H.

ἤ, disjunctive conj., *or*, used like both Lat. *uel* and *aut*, i. 4. 16, 8. 12, iv. 7. 5, 10, v. 2. 4, 6. 9; ἢ . . . ἤ, *either . . . or*, i. 3. 5, vii. 6. 40, 7. 14; in indir. double questions, the first member introduced by πότερον, πότερα, or εἰ, *whether . . . or*, Lat. *utrum . . . an*, i. 4. 13, 10. 5, 17, ii. 1. 10, 21, 5. 17; in a dir. question, having no first member expressed, ii. 4. 3.

ἤ, comp. conj., *than*, Lat. *quam*, used after a comp., i. 1. 4, 2. 4, 11, iii. 1. 2, iv. 7. 9; with a following inf., vi. 2. 13; after words of comp. meaning, as ἀντίος, ἐναντίος, ἄλλως, οὐδὲν ἄλλο, διαφέρειν, ii. 2. 13, iii. 1. 20, v. 8. 24, vi. 6. 34; ἄλλο τι ἤ, see ἄλλος; omitted after μεῖον with a numeral, vi. 4. 24..

ἦ, prepositive intensive particle, *really, truly, certainly*, Lat. *uērō*, i. 6. 8; esp. in an oath, ἦ μήν, *in very truth, upon my sacred honour*, ii. 3. 26, vi. 1. 31, 6. 17, vii. 7. 35, 8. 2.

ἦ, interr. particle, implying nothing as to the answer expected, Lat. *-ne*, v. 8. 6, vii. 4. 9, 6. 4, 27.

ᾖ, see ὁ.

ᾗ, dat. sing. fem. of rel. ὅς, used adv. (*sc.* ὁδῷ), of place, *in what place, where, by the way in which*, Lat. *quā* (*sc. uiā*), i. 10. 6, iii. 4. 37, 5. 1, iv. 2. 8, 5. 34, 8. 12, v. 3. 11, 6. 7, vi. 5. 22; of manner, *in what way, how, as*, Lat. *quā* (*sc. ratiōne*), esp. with sup. of adv., ᾗ ἐδύνατο τάχιστα, *as quickly as possible*, i. 2. 4, vi. 3. 21, so ᾗ τάχιστα, vi. 5. 13; ᾗ δυνατὸν μάλιστα, *with all one's power*, i. 3. 15.

ᾗ, see εἰμί.

ἠβάσκω [ἥβη, *youth*], *begin to be in the flower of youth*, Lat. *pūbēscō*, iv. 6. 1, vii. 4. 7.

ἤγαγον, see ἄγω.

ἠγάσθη, see ἄγαμαι.

ἤγγειλα, see ἀγγέλλω.

ἠγγυᾶτο, see ἐγγυάω.

ἡγεμονίᾱ, ᾱς [R. **αγ**], *leadership, chief command, precedence*, iv. 7. 8.

ἡγεμόσυνα, τά (*sc.* ἱερά) [R. **αγ**], *offerings for safe-conduct*, esp. to Heracles ἡγεμών, iv. 8. 25.

ἡγεμών, όνος, ὁ [R. **αγ**], *one who leads*, a *guide* on a journey, Lat. *dux*, i. 3. 14, ii. 3. 6, iii. 2. 23, iv. 1. 22, v. 2. 1, vi. 3. 11, vii. 3. 40; with τῆς ὁδοῦ, iii. 1. 2; *leader, commander*, esp. of large bodies of troops, *field marshal*, i. 6. 2, 7. 12, vi. 6. 35; of the state standing at the head of Greece, said to hold the hegemony, vi. 1. 27; as a title applied to Heracles as protector of wanderers and warriors, vi. 2. 15, 5. 24, 25 (*cf.* ἡγεμόσυνα).

ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἥγημαι, -ηγήθην [R. **αγ**], *go before, lead the way, guide, conduct*, Lat. *dūcō*, abs. or with dat. of pers., ii. 3. 10, iii. 2. 20, iv. 6. 2, v. 4. 20, vi. 3. 15, vii. 3. 8; with ἐπί, πρός, or εἰς and acc., ii. 3. 9, iv. 2. 2, vi. 5. 1, vii. 1. 33; with ἐκ and gen., i. 4. 2; with ὁδόν, iv. 1. 24, v. 4. 10; καλῶς ἡγεῖσθαι, *be a good guide*, iv. 6. 1; τὸ ἡγούμενον or οἱ ἡγούμενοι, *the van*, Lat. *prīmum āgmen*, ii. 2. 4, vi. 5. 12, vii. 3. 6; *lead, take command of, command, be general*, abs., or with gen. or dat., i. 7. 1, 8. 22, ii. 2. 8, iii. 1. 25, 2. 36, iv. 1. 27, v. 2. 6, vi. 6. 32,

vii. 1. 40; *think*, *believe*, *consider*, after a survey of the facts, like Lat. *dūcō*, with inf., acc. and inf., or with two accs., i. 2. 4, ii. 1. 11, vi. 1. 18, vii. 7. 27.

Ἡγήσανδρος, ὁ, *Hegesander*, a Greek captain, chosen as one of their generals by the Arcadians and Achaeans, vi. 3. 5.

ᾔδει, ᾔδεσαν, see *οἶδα*.

ἡδέως, adv. [R. **ἁδ**], *with pleasure*, *gladly*, *contentedly*, Lat. *libenter*, i. 2. 2, iv. 3. 2; comp. *ἥδιον*, i. 4. 9; sup. *ἥδιστα*, ii. 5. 15.

ἤδη, adv., referring to time just past or just about to come, sometimes of present time, Lat. *iam*, *already*, *by this time*, *ere now*, *now*, *at once*, *straightway*, i. 2. 1, 3. 11, 4. 16, ii. 1. 3, 6. 4, iii. 1. 46, iv. 3. 24, v. 5. 22, vi. 5. 29, vii. 1. 4, 7. 24.

ἥδομαι, *ἡσθήσομαι*, *ἥσθην* [R. **ἁδ**], *be glad*, *take pleasure in*, *delight in*, *enjoy*, abs., with partic., or with dat., i. 2. 18, 4. 16, 9. 26, ii. 5. 16, iv. 3. 9, v. 1. 4, vii. 8. 6.

ἡδονή, *ῆς* [R. **ἁδ**], *pleasure*, *delight*, Lat. *uoluptās*, ii. 6. 6, iv. 4. 14; of fruit, *flavour*, *taste*, Lat. *sapor*, ii. 3. 16.

ἡδύοινος, *ον* [R. **ἁδ** + *οἶνος*], *producing sweet wine*, of a vine, vi. 4. 6.

ἡδύς, *εῖα*, *ύ* [R. **ἁδ**], *sweet* to the taste or the feelings, Lat. *suāuis*, *dulcis*; of food and drink, *sweet*, *delicious*, ii. 3. 15, v. 4. 29, vi. 4. 4; comp. *ἡδίων*, i. 9. 25; of a brave action, *pleasant*, *fine*, vi. 5. 24; sup. *ἥδιστος*, i. 5. 3.

ἦθελε, see *ἐθέλω*.

ἦκαν, see *ἵημι*.

ἥκιστα, see *ἧττων*.

ἥκω, *ἥξω*, in pres. indic. with meaning of the pf., *be come*, *have come*, *be present* or *there*, *have arrived*, Lat. *uenīō* or *adsum* (the other moods of the pres., and the impf., having generally an aor. force, but the impf. sometimes serves as plpf. and the fut. as fut. perf); used abs., i. 2. 1, 5. 12, 6. 3, 7. 2, ii. 1. 15, iii. 1. 13, iv. 5. 5, v. 2. 11, vi. 5. 1, 6. 36, with *εἰς* or *ἐπί* and acc. of place, i. 4. 13, ii. 5. 34, iv. 2. 18, vi. 2. 13, with *ἐπί*, *παρά*, or *πρός* and acc. of pers., iv. 5. 19, vii. 3. 24, 36, with *παρά* or *διά* and gen., ii. 3. 17, iii. 5. 15; with *πάλιν* iv. 3. 12, vi. 4. 8; with pres. partic., as *ἧκεν ἐλαύνων*, *he came riding*, i. 5. 15, *cf.* i. 2. 6, iv. 4. 16, v. 1. 10, or with aor. partic., ii. 3. 29, vi. 5. 10, vii. 1. 39; of things, as presents, or a story, v. 5. 2, vi. 6. 13.

ἤλασε, see *ἐλαύνω*.

ἤλεγχον, see *ἐλέγχω*.

Ἦλεῖος, *ᾱ*, *ον* [Ἦλις, *Elis*], *a dweller in Elis*, *an Elēan*, ii. 2. 20, vi. 4. 10, vii. 8. 10. Elis was the name of a state in the western part of Peloponnēsus, bounded by Achaea, Arcadia, Messenia, and the sea. Its western shore was low and sandy, through its middle ran the large river Alphēus, and the mountains on the eastern border were comparatively low. Its independence was, therefore, not due to natural causes, but to the fact that it contained Olympia (*q.v.*), and therefore generally enjoyed exemption from war. It produced flax and timber, and was noted for its horses.

ἤλεκτρον, *τό* [*cf.* Eng. *electric*], *lustre*, *radiance*, a name applied to *amber* and to a compound of $\frac{4}{5}$ gold and $\frac{1}{5}$ silver, used in coinage. In the Anab., ii. 3. 15, the color of certain dates is compared to that of *ἤλεκτρον*, which probably means the compound *electrum*, as the same dates are called by Galen *χρῦσοβάλανοι*, *gold-dates*.

ἦλθον, see *ἔρχομαι*.

ἠλίβατος, *ον*, Ionic and poetic adj., *high*, *steep*, *precipitous*, of rocks, i. 4. 4.

ἠλίθιος, *ᾱ*, *ον*, *idle*, *foolish*, *silly*, Lat. *ineptus*, ii. 5. 21, v. 7. 10; subst., *τὸ ἠλίθιον*, *folly*, ii. 6. 22.

ἡλικίᾱ, ᾱς [*ἡλίκος, as old as*], *age, time of life,* Lat. *aetās*, esp. the *prime of life, man's estate, manhood*, from 18 to 45 years, *cf.* Lat. *iuuentūs*, i. 9. 6, iii. 1. 14, 25.

ἡλικιώτης, ου [*ἡλικίᾱ*], an *equal in age, comrade, contemporary*, Lat. *aequālis*, i. 9. 5.

ἥλιος, ὁ [*cf.* Eng. ***heliacal, heliotrope, peri-helion***], *the sun*, Lat. *sōl*, generally without art.; of its rising the verbs *ἀνίσχειν* and *ἀνατέλλειν* are used, of its setting *δύνειν* or *δύεσθαι*, i. 10. 15, ii. 2. 3, 13, 3. 1, iii. 4. 8, v. 7. 6, vii. 3. 34.

Ἥλιος, ὁ [*cf.* *ἥλιος*], *Helios*, the sun-god, son of Hyperīon and Theia, rising out of the ocean in the morning in his chariot, and sinking into it again in the evening. Among the Greeks he was extensively worshipped, but more particularly by eastern nations, esp. Persia. Horses were raised in Persia and in Armenia to be sacrificed to him, iv. 5. 35.

ἡλωκότα, see *ἁλίσκομαι*.

ἡμεῖς, *etc.*, see *ἐγώ*.

ἡμελημένως, adv. from pf. pass. partic. of *ἀμελέω* [R. **μελ**], *carelessly, heedlessly*, i. 7. 19.

ἦμεν, impf. from *εἰμί*.

ἡμέρᾱ, ᾱς [*cf.* Eng. *ep-hemeral*], *day*, as opposed to night and also as including the whole 24 hours, Lat. *diēs*, generally without the art., i. 2. 6, 25, 5. 16, 7. 14, 18, ii. 1. 6, iii. 2. 1, 4. 31, iv. 6. 9, 8. 22, v. 6. 1, vi. 1. 14, vii. 3. 12, 4. 14. Phrases: *τῇ αὐτῇ ἡμέρᾳ, on the same day*, i. 5. 12; *τῇ ἐπιούσῃ ἡμέρᾳ, next day*, Lat. *postrīdiē*, i. 7. 2, *cf.* iii. 4. 18; *μέσον ἡμέρᾱς, noon*, Lat. *meridiēs*, i. 8. 8, *cf.* vi. 5. 7; *δέκα ἡμερῶν, within ten days*, i. 7. 18, *cf.* iv. 7. 20; *ἅμα τῇ ἡμέρᾳ* or *ἄμα ἡμέρᾳ, at daybreak*, Lat. *prīmā lūce*, ii. 1. 2, iv. 1. 5, vi. 3. 6; *τῇ πρόσθεν ἡμέρᾳ, on the day before*, Lat. *prīdiē*, ii. 3. 1; *τὴν ἡμέρᾱν* and *ἡμέρᾱν, during the day, by day*, as opp. to night, Lat. *lūce*, v. 8. 24, vii. 2. 21, 6. 9, so *ἡμέρᾱς*, gen., ii. 6. 7, vi. 1. 18; *τῆς ἡμέρᾱς, a day*, as we say *per diem* (but it is not Latin), iv. 6. 4; *τῆς ἡμέρᾱς ὅλης, in a whole day*, iii. 3. 11; *ὅλην τὴν ἡμέρᾱν, all day long*, iv. 1. 10; *ἑκάστης ἡμέρᾱς, every day*, vi. 6. 1; *ἡμέρᾳ γίγνεται, day breaks, it is day*, Lat. *lūcēscit*, iv. 6. 23, *cf.* vii. 3. 41; *πρὸς ἡμέρᾱν, near* or *about daybreak*, iv. 5. 21; *μεθ' ἡμέρᾱν, after daybreak, by day*, iv. 6. 12; *πρὸ ἡμέρᾱς, before daybreak*, Lat. *ante lūcem*, vii. 3. 1.

ἥμερος, ον, *tame, tamed*, Lat. *mānsuētus;* of trees and plants, *cultivated*, as opp. to wild, Lat. *satīuus*, v. 3. 12.

ἡμέτερος, ᾱ, ον [*ἡμεῖς*], *our, belonging to us*, Lat. *noster*, ii. 5. 41, v. 5. 10, vii. 3. 35; subst., *τὰ ἡμέτερα, our affairs, circumstances, relations*, i. 3. 9.

ἡμι-, found only in composition [*cf.* Lat. *sēmi-*, *half-*, Eng. ***hemi-***], *half.*

ἡμίβρωτος, ον [*βρωτός*], *half-eaten*, Lat. *sēmēsus*, i. 9. 26.

ἡμιδᾱρεικόν, τό [*δᾱρεικός*], *half a daric*, i. 3. 21, see *δᾱρεικός*.

ἡμιδεής, ές [R. **δε**], *wanting a half, half full*, i. 9. 25.

ἡμιοβόλιον, see *ἡμιωβόλιον*.

ἡμιόλιος, ᾱ, ον [*ὅλος*], *containing the whole and half, half as much again*, of pay, with gen. of comparison, i. 3. 21.

ἡμιονικός, ή, όν [*ἡμίονος*], *belonging to mules*, with *ζεῦγος*, *mule team, pair of mules*, vii. 5. 2.

ἡμίονος, ὁ [*ὄνος*], *half-ass, i.e. mule*, Lat. *mūlus*, v. 8. 5.

ἡμίπλεθρον, τό [R. **πλα**], *half a plethron, i.e.* 50 Greek feet, iv. 7. 6; see *πλέθρον*.

ἥμισυς, εια, υ [*ἡμι-*], *half*, i. 8. 22; subst., *ἥμισυ* or *ἡμίσεα*, with or without art., *the half, half*, Lat. *dīmidium*, with gen., i. 9. 26, iv. 3. 15, vi. 2. 10; often assimilated to gender and number of the dependent subst., sometimes even when

the subst. is omitted, iv. 2. 9, vi. 5. 17, vii. 8. 18.

ἡμιωβόλιον or **ἡμιοβόλιον,** *τό* [ὀβολός], *half an obol*, i. 5. 6, see ὀβολός.

ἤμουν, see ἐμέω.

ἡμφεγνόουν, see ἀμφιγνοέω.

ἦν, contr. for ἐάν, *q.v.*

ἦν, impf. of εἰμί.

ἤνπερ, see ὅσπερ.

ἠνέχθη, see φέρω.

ἡνίκα, temporal conj., *at which time, when*, with indic., i. 8. 1, iii. 4. 24, 5. 4, vii. 3. 40; with ἄν and subjv., and with opt., iii. 5. 18; ἡνίκα τῆς ὥρᾶς, *at whatever time*, iii. 5. 18.

ἡνίοχος, ὁ [ἡνία, τά, *reins* + R. σεχ], *one who holds the reins, driver, charioteer*, Lat. *aurīga*, i. 8. 20.

ἦξειν, see ἥκω.

ἧπερ, dat. fem. of ὅσπερ, as adv., *in the manner in which*, Lat. *quā* (*sc. ratiōne*), ἧπερ εἶχον, *just as they were*, ii. 2. 21; *in the place in which, where, just where*, Lat. *quā* (*sc. uiā*), iv. 2. 9, 4. 18.

ἠπιστάμεθα, see ἐπίσταμαι.

Ἡράκλεια, ᾶς [Ἡρακλῆς], *Heraclēa*, a Greek city in Bithynia on the Pontus, in the country of the Mariandȳni, colonized by the Megarians, v. 6. 10, vi. 2. 1, 4. 2.

Ἡρακλείδης, ου [Ἡρακλῆς], *Heraclīdes*, of Maronēa in Thrace, in the service of Seuthes, vii. 3. 16, 29, 5. 6, 6. 7, 42.

Ἡρακλεώτης, ου [Ἡράκλεια], *an inhabitant of Heraclēa, a Heraclēan*, v. 6. 19, vi. 4. 23.

Ἡρακλεῶτις, ιδος, ἡ (*sc.* γῆ) [Ἡράκλεια], *the district of Heraclēa*, vi. 2. 19.

Ἡρακλῆς, έους, ὁ, *Heracles*, called by the Romans Hercules, son of Zeus and Alcmēne of Thebes, the greatest hero of antiquity and after his death received among the gods. In the service of Eurystheus, king of Argos, he performed his twelve celebrated labours, the last and greatest of which was the bringing of Cerberus from Hades. According to one legend he descended through a chasm in the peninsula called Acherusia, near Heraclēa in Bithynia, vi. 2. 2. In the Anab. he figures in his character of guide to travellers and warriors, vi. 2. 15, 5. 24, 25, and as such offerings were made to him, iv. 8. 25.

ἠράσθη, see ἔραμαι.

ἠρέθησαν, ἤρηντο, see αἱρέω.

ἠρόμην, see ἔρομαι.

ἧσθη, see ἥδομαι.

ἡσυχάζω (ἡσυχαδ-), ἡσυχάσω, ἡσύχασα [ἥσυχος], *be at rest, keep quiet*, v. 4. 16.

ἡσυχῇ, adv. [ἥσυχος], *stilly, quietly, in silence*, i. 8. 11.

ἡσυχίᾱ, ᾱς [ἥσυχος], *stillness, quiet, rest, repose*, Lat. *quiēs*, in the phrases, καθ' ἡσυχίᾱν, *at one's ease* (*i.e.* without being attacked), Lat. *sine molestiā*, ii. 3. 8; ἡσυχίᾱν ἄγειν, *take one's ease, repose*, Lat. *ōtium agere* or *quiētem capere*, iii. 1. 14; ἡσυχίᾱν ἔχειν, *keep still, stand still*, iv. 5. 13, v. 8. 15.

ἥσυχος, ον, *still, quiet*, Lat. *quiētus; without speaking, in silence*, Lat. *silentiō*, vi. 5. 11.

ἠτησάμεθα, see αἰτέω.

ἦτρον, τό, *the part below the navel, belly, abdomen*, iv. 7. 15.

ἡττάομαι, ἡττήσομαι, *etc.* [ἧττων], *be less* or *inferior, be surpassed*, with partic., as ἡττᾶσθαι εὐεργετῶν, *be surpassed in well-doing*, ii. 6. 17, *cf.* ii. 3. 23, where gen. of comparison τούτου occurs; *be worsted, beaten*, in battle, abs. or with dat., i. 2. 9, ii. 5. 19, iii. 1. 2, iv. 6. 26.

ἧττων, ον, gen. ονος, *inferior, meaner, weaker*, used as comp. of κακός, abs. or with gen., v. 6. 13, 32, vii. 3. 5; neut. as adv., ἧττον, *less*, ii. 4. 2, v. 4. 20, 5. 2, vi. 1. 18; οὐδὲν ἧττον, *not a whit less, not less effectively*, vii. 5. 9; sup. ἥκιστα, *least of all, by no means*, i. 9. 19, vii. 3. 38.

ηὔχοντο, see *εὔχομαι.*
ηὗρε, see *εὑρίσκω.*
ηὐτύχησαν, see *εὐτυχέω.*
ἦχθησαν, see *ἄγω.*

Θ.

θ', by elision and euphony for *τέ.*
θάλαττα, *ης, sea,* Lat. *mare,* i. 2. 22, iv. 7. 24, v. 1. 2, vi. 2. 18, vii. 5. 12; *θάλαττα μεγάλη, a heavy sea,* v. 8. 20. Phrase: *καὶ κατὰ γῆν καὶ κατὰ θάλατταν, by land and sea,* Lat. *terrā marīque,* i. 1. 7, v. 6. 1.
θάλπος, *ους, τό* [*θάλπω, soften by heat*], *warmth, heat,* esp. of summer, in pl., Lat. *calōrēs,* iii. 1. 23.
θαμινά, adv. [*θαμά, often*], *frequently, often,* Lat. *saepe,* iv. 1. 16.
θάνατος, *ὁ* [*θνήσκω*], *death, form* or *kind of death,* Lat. *mors,* i. 6. 10, ii. 6. 29, iii. 1. 43, vi. 4. 11. Phrases: *ἐπὶ θάνατον ἄγεσθαι, be led to execution,* i. 6. 10; *ἐπὶ θανάτῳ ἄγεσθαι, be prosecuted on a capital charge,* v. 7. 34.
θανατόω, *θανατώσω, ἐθανάτωσα, ἐθανατώθην* [*θάνατος*], *condemn to death,* Lat. *damnō capitis,* ii. 6. 4.
θάπτω (*ταφ-* for *θαφ-*), *θάψω, ἔθαψα, τέθαμμαι, ἐτάφην, perform the funeral rites* for a dead body, either by burning or burying, like Lat. *sepeliō;* but in Anab. burial is always meant, hence, *bury,* abs. or with acc., iv. 1. 19, v. 7. 20, 30, vi. 4. 9.
θαρραλέος, *ᾱ, ον* [**θρασύς**], *full of confidence, bold,* Lat. *fortis,* in sup., abs. or with *πρός* and acc., iii. 2. 16, iv. 6. 9.
θαρραλέως, adv. [**θρασύς**], *with confidence, boldly,* Lat. *fortiter,* abs. or with *πρός* and acc. of pers., i. 9. 19, ii. 6. 14, vii. 3. 29.
θαρρέω, *θαρρήσω, ἐθάρρησα, τεθάρρηκα* (older Attic *θαρσέω, etc.,* not in Anab.) [**θρασύς**], *be of confidence, be of good cheer* or *courage, be without fear,* abs. or with acc., i. 3. 8, iii. 2. 20, v. 8. 19, vi. 3. 12, 5. 30; partic. as adv., *confidently, with courage,* iii. 4. 3, v. 7. 33.
θάρρος, *ους, τό* [**θρασύς**], *confidence, courage,* vi. 5. 17.
θαρρύνω [**θρασύς**], *make confident, cheer, encourage,* i. 7. 2.
Θαρύπᾱς, *ου, Tharypas,* Menon's favourite, ii. 6. 28.
θᾶττον, see *ταχύς.*
θαῦμα, *ατος, τό* [**θέᾱ**], *a wonder, marvel, cause of wonder,* with an interr. clause, vi. 3. 23.
θαυμάζω (*θαυμαδ-*), *θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην* [**θέᾱ**], *wonder at, admire, be surprised* or *amazed,* abs. or with acc., Lat. *mīror,* i. 2. 18, 3. 2, ii. 3. 16, iii. 2. 35, iv. 8. 20, vii. 6. 19; with a clause with *ὅτι* or *εἰ,* i. 3. 3, v. 8. 25, vi. 5. 19; *wonder,* in the sense of desiring to know, with interr. clause, i. 8. 16, iii. 5. 13, v. 7. 13.
θαυμάσιος, *ᾱ, ον* [**θέᾱ**], *wondrous, marvellous, remarkable,* Lat. *mīrābilis* or *singulāris,* abs. or with gen. of cause, ii. 3. 15, iii. 1. 27.
θαυμαστός, *ή, όν* [**θέᾱ**], *wondrous, wonderful, remarkable, strange,* Lat. *mīrābilis,* i. 9. 24, ii. 5. 15, iv. 8. 11, vii. 7. 10.
Θαψακηνοί, *οἱ* [*Θάψακος*], *inhabitants of Thapsacus, Thapsacenes,* i. 4. 18.
Θάψακος, *ἡ, Thapsacus,* a flourishing commercial city in Syria on the west bank of the Euphrātes, i. 4. 11, the usual place for fording the river, which is here only about a metre deep. The statement of the Thapsacenes to Cyrus, i. 4. 18, was therefore mere flattery. Here Darīus crossed before and after Issus. Thapsacus was the Jewish *Tiphsah,* the eastern boundary of Solomon's kingdom, 1 Kings 4, 24. Its ruins are near the modern Rakka.
θέᾱ, *ᾶς* [**θεά**], *sight, spectacle, show,* Lat. *spectāculum,* iv. 8. 27.
θεά, *ᾶς* [**θεός**], *goddess,* Lat. *dea,* in pl., vi. 6. 17.

θέᾱμα, ατος, τό [θέᾱ], *sight*, iv. 7. 13.

θεάομαι, *θεάσομαι, etc.* [θέᾱ], *gaze at, look on, watch, see, behold*, Lat. *intueor*, abs., with acc., or with a rel. clause, i. 5. 8, iii. 5. 13, iv. 7. 11, v. 7. 26, vi. 5. 16.

θεῖος, ᾱ, ον [θεός], *divine*, Lat. *dīuīnus*; subst., θεῖον, τό, *divine intervention, portent*, Lat. *prōdigium*, i. 4. 18.

θέλω, see ἐθέλω.

-θεν, suffix denoting the place *whence*.

Θεογένης, ους, ὁ, *Theogenes*, a Greek captain from Locris, vii. 4. 18.

Θεόπομπος, ὁ, *Theopompus*, an Athenian, ii. 1. 12 (believed by some to be a pseudonym for Xenophon).

θεός, ὁ, ἡ [θεός], *divinity, god, goddess*, Lat. *deus*, i. 4. 8, ii. 1. 17, iii. 1. 21, iv. 3. 13, v. 2. 24, vi. 1. 22, 31, vii. 6. 18; with the sing. the art. is used only when a particular divinity is meant, iii. 1. 5, 2. 12, v. 3. 7, vi. 1. 22, vii. 8. 23. Phrases: πρὸς θεῶν, *in the presence of, before*, or *by the gods*, ii. 5. 20, v. 7. 5; σὺν τοῖς θεοῖς, or σὺν θεοῖς, *with the aid of the gods, under Providence*, ii. 3. 23, iii. 1. 42, vi. 5. 23; ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις, *in processions to the temples*, vi. 1. 11.

θεοσέβεια, ᾱς [θεός + σέβομαι, *worship, cf.* ἀσεβής], *reverence for the gods, religion, piety*, ii. 6. 26.

θεραπεύω, θεραπεύσω, *etc.* [θεράπων, *cf.* Eng. *therapeutic*], *serve, attend to, wait upon, pay attention to*, Lat. *seruiō*, i. 9. 20, ii. 6. 27, vii. 2. 6.

θεράπων, οντος, ὁ, *servant, attendant, follower*, of freeborn persons, i. 8. 28, iii. 1. 19, 3. 2.

θερίζω (θεριδ-), ἐθέρισα, τεθέρισμαι, ἐθερίσθην [θέρος, τό, *summer, cf.* θέρω, *heat*, Lat. *furnus, oven*], *do summer work*; intr., *pass the summer*, iii. 5. 15.

θερμασίᾱ, ᾱς [θερμός, *hot, cf.* θερμός, Eng. *thermal, thermo-meter*], *warmth, warming*, v. 8. 15.

Θερμώδων, οντος, ὁ, *the Thermōdon*, a river in Cappadocia emptying into the Pontus, v. 6. 9, vi. 2. 1. About it lived the Amazons. (Termeh Tchai.)

θέσθαι, see τίθημι.

Θετταλίᾱ, ᾱς [Θετταλός], *Thessaly*, the most northern state of Greece, i. 1. 10, consisting originally of the valley of the Penēus, with the district of Thessaliōtis on the west and that of Pelasgiōtis on the east. In these were the most important cities comprising the Thessalian state. To these were added, by constant conquests, Hestiaeōtis and Phthiōtis on the north and south. Magnesia and some other outlying districts were not part of Thessaly before the Macedonian period. On the northern boundary of Thessaly was Mt. Olympus, the fabled home of the gods, with the vale of Tempe below it. The plain of Thessaly was very fertile, producing much grain and supporting cattle and horses, the Thessalian cavalry being noted for its efficiency. The government was oligarchical, and the country was divided into the four political divisions mentioned above, all being nominally under a chief magistrate called τᾰ́γός.

Θετταλός, ὁ, *a Thessalian*, i. 1. 10, ii. 5. 31, v. 8. 23.

θέω (θυ-), θεύσομαι, *run, race, charge*, abs. or with δρόμῳ, i. 8. 18, iii. 4. 4, iv. 6. 25, 8. 28, vii. 1. 18; with εἰς, ἐπί, or πρός and acc., ii. 2. 14, iv. 3. 20, vii. 1. 15.

θεωρέω, θεωρήσω, ἐθεώρησα, τεθεώρηκα [θέᾱ], *gaze, view, look on, be a spectator*, Lat. *spectō*, i. 2. 10, ii. 4. 25, v. 3. 7, vi. 2. 1; of troops, *review*, i. 2. 16.

Θηβαῖος, ὁ [Θῆβαι, *Thebes*], *a Theban, inhabitant of Thebes*, ii. 1. 10, vii. 1. 33, the oldest and most powerful city of Boeotia, on the

Ismēnus. Thebes was said to have been built by Cadmus and enlarged by Amphīon. It was preeminent in the mythical age among all the cities of Greece, among its most important legends being those connected with Heracles, Dionȳsus, and the family of Oedipus. In the historical period, Thebes was always the bitter enemy of Athens, supporting Xerxes and later the Spartans. After the Peloponnesian war, she took sides against Sparta from jealousy, and under Epaminondas rose to be the head of Greece. Having resisted the Macedonians, the city was destroyed by Alexander in 335 B.C. Twenty years later it was rebuilt, but never regained its former standing.

Θήβη, *ης*, *Thebe*, a city and district in either Mysia or the Troad, vii. 8. 7, at the foot of Mt. Placus, and hence called Ὑποπλακίη. Here Achilles took captive Chrysēis, having sacked the city.

θήρᾱ, *ᾱς* [*θήρ*, *wild beast*, *cf.* Lat. *ferus*, *wild*, Eng. DEER], *a hunting*, *chase*, *hunt*, Lat. *uēnātiō*, of wild animals, v. 3. 8, 10.

θηράω, *θηράσω*, *ἐθήρασα*, *τεθήρᾱκα*, *ἐθηράθην* [*θήρᾱ*], *hunt*, *chase*, *pursue*, Lat. *uēnor*, of animals or men, abs. or with acc., i. 5. 2, iv. 5. 24, v. 1. 9.

θηρεύω, *θηρεύσω*, *etc.* [*θήρᾱ*], *hunt*, *chase*, *catch*, Lat. *uēnor*, i. 2. 7, 13, v. 3. 9.

θηρίον, *τό* [*θήρᾱ*], *beast*, *animal*, esp. of beasts of the chase, Lat. *fera*, i. 2. 7, 9. 6, v. 3. 8.

θησαυρός, *ὁ* [R. **θε**], *something put away*, *treasure*, v. 4. 27; *storehouse*, *treasury*, like those established by different states at Delphi and Olympia, to contain their public offerings to the gods, v. 3. 5.

Θήχης, *ου*, *Theches*, the mountain in Pontus, south of Trapezus, from which the retreating Greeks first beheld the sea, iv. 7. 21. Its identity cannot be certainly established.

-θι, a suffix denoting the place *where*.

Θίβρων, *ωνος*, *ὁ*, *Thibron*, a general sent out by the Spartans against Tissaphernes in 400 B.C. He took the Greeks into his pay, vii. 6. 1, 43, 7. 57, 8. 24, and met with some success, but was superseded for allowing his troops to plunder allied nations.

θνῄσκω (*θαν-*, *θνα-*), *θανοῦμαι*, *ἔθανον*, *τέθνηκα*, *die*; in Anab. always in composition, except in pf., *be dead*, *be slain*, *have fallen* in battle, the following forms occurring: *τέθνηκε*, ii. 1. 3, *τέθνατον*, iv. 1. 19, *τεθνᾶσι*, iv. 2. 17, *τεθνάναι*, iv. 1. 20, *τεθνηκότος*, iii. 1. 17, *τεθνηκότα*, i. 6. 11, *τεθνεῶτας*, vii. 4. 19.

θνητός, *ή*, *όν* [verbal of *θνῄσκω*], *subject to death*, *mortal*, Lat. *mortālis*, iii. 1. 23.

Θόανα, *τά*, *Tyana*, see **Δάνα**.

θόρυβος, *ὁ* [*θρόος*, *ὁ*, *noise*, *cf.* *ἀθρόος*], *turmoil*, *disturbance*, *noise*, *confusion*, of the noise a crowd makes, Lat. *turba*, i. 8. 16, ii. 2. 19, iii. 4. 35, vii. 2. 18.

Θούριος, *ὁ*, *a Thurian*, *inhabitant of Thurii*, v. 1. 2, a city in Lucania in Magna Graecia, on the gulf of Tarentum. It was colonized by Athenians sent out by Pericles, among them Herodotus and Lysias. Its ruins are near Terra Nuova.

Θρᾴκη, *ης* [Θρᾷξ], *Thrace*, either 1) in Europe, a country formed by the southeastern part of the Balkan peninsula, without definite borders on the west, but reaching as far north as the Danube, now Roumelia, v. 1. 15, vii. 1. 14; or 2) in Asia, called also Bithynian Thrace, the coast extending from the mouth of the Pontus to Heraclēa, vi. 2. 17, 4. 1.

Θρᾴκιον, *τό* [*Θρᾴκιος*], *the Thracium*, a public square in Byzantium, vii. 1. 24.

Θρᾴκιος, *ᾱ*, *ον* [Θρᾷξ], *Thracian*, *belonging to Thrace*, vii. 1. 13, 2. 23.

Θρᾷξ, *κός*, *ὁ*, *a Thracian, native of Thrace*, whether in Europe or in Asia, i. 1. 9, ii. 2. 7, vi. 1. 5, 3. 4, vii. 1. 5, 4. 4; the latter were called also Bithynian Thracians, vi. 4. 2.

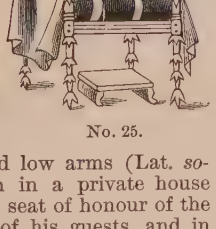
θρασέως, adv. [**θρασύς**], *with confidence, boldly*, iv. 3. 30.

θρασύς, *εῖα*, *ύ* [**θρασύς**], *confident, bold, daring*, Lat. *audāx*, in comp., v. 4. 18, 8. 19, vii. 8. 16.

θρεψόμεθα, see *τρέφω*.

θρόνος, *ὁ* [*cf.* Eng. ***throne***], *seat, chair, chair of state, throne*. The word would suggest to a Greek the large chair with straight back

No. 24.



No. 25.

and legs and low arms (Lat. *solium*), which in a private house would be the seat of honour of the master and of his guests, and in temples the throne of the god. The former were commonly made of heavy wood, although sometimes in part of metal, the latter were wrought in marble. The *θρόνος* might be provided with a cushion and coverings; and, since the seat was lofty, a footstool might be added. Of the *throne* of the king of Persia, *θρόνος ὁ βασίλειος*, ii. 1. 4.

θυγάτηρ, *τρός*, *ἡ* [*cf.* Eng. DAUGHTER], *daughter*, Lat. *fīlia*, ii. 4. 8, iv. 1. 24, vii. 2. 38.

θύλακος, *ὁ*, *bag, sack*, generally of leather, vi. 4. 23.

θῦμα, *ατος*, *τό* [R. 2 **θυ**], *that which is offered, victim, sacrifice, animal for sacrifice*, Lat. *hostia*, vi. 4. 20, vii. 8. 19.

Θύμβριον, *τό*, *Thymbrium*, a city in the southern part of Phrygia, i. 2. 13. Its site cannot be exactly determined.

θῡμοειδής, *ές* [R. 1 **θυ** + R. **ϝιδ**], *high-spirited*, Lat. *animōsus*, of horses, in comp., iv. 5. 36.

θῡμόομαι, *θῡμώσομαι*, *etc.* [R. 1 **θυ**], *be angry, incensed*, with dat. of pers., ii. 5. 13.

θῡμός, *ὁ* [R. 1 **θυ**], *the animating principle* in man, both of physical and mental feelings, Lat. *anima* and *animus*, used in a wide sense, like English *heart;* as the seat of passion, *anger, wrath*, vii. 1. 25.

Θῦνοί, *οἱ*, *the Thyni*, a tribe of Thracian stock, which originally lived on the Black Sea in the neighbourhood of Salmydessus, but afterwards crossed into Asia and lived in the Bithynian coast district, vii. 2. 22, 4. 2, 14, 18.

θύρᾱ, *ᾱς* [*cf.* Lat. *foris*, *door*, Eng. DOOR], *door*, of a room or building, generally pl., as the doors were usually double, Lat. *forēs*, ii. 5. 31, vii. 3. 16, 4. 15. Phrases: *ἐπὶ ταῖς Ἑλλάδος θύραις*, *at the door*, or as we might say, *on the very threshold of Greece*, vi. 5. 23; so *ἐπὶ ταῖς βασιλέως θύραις* may denote neighbourhood, *at the very gates of the king*, ii. 4. 4, iii. 1. 2, but it also denotes his residence, as we say, *at the king's court*, Lat. *in aulā*, i. 9. 3, ii 1. 8; so *θύραι* denotes a general's residence, *headquarters*, i. 2. 11, ii. 5. 31.

θύρετρα, *τά* [*θύρᾱ*], *door, gate*, of a town, Lat. *porta*, v. 2. 17.

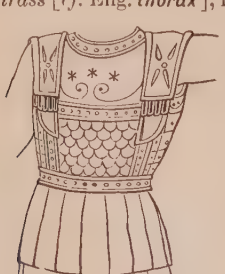
θυσίᾱ, *ᾱς* [R. 2 **θυ**], *offering to the gods, sacrifice*, Lat. *sacrificium*, iv. 8. 25, 26, v. 3. 9, vi. 4. 15.

θύω, *θύσω*, *ἔθῡσα*, *τέθυκα*, *τέθυμαι*, *ἐτύθην* [R. 2 **θυ**], *sacrifice, offer sacrifice*, Lat. *sacrificō*, abs. or with acc. of the victim offered, iii. 2. 12, iv. 6. 27, vi. 1. 4, vii. 8. 4; with dat. of the god, iii. 1. 6, v. 5. 5; mid., *have a sacrifice offered for oneself*, esp. with the idea of learning something about the future,

have a victim offered, make an offering, offer sacrifice, abs., i. 7. 18, ii. 1. 9, iv. 3. 9, vi. 1. 24, vii. 8. 10; with the dat. when a priest offers for a person, v. 6. 18, vii. 8. 4; with dat. of the god, vi. 1. 22; with *ἐπί* and dat. of the end for which the sacrifice is offered, iii. 5. 18, v. 6. 22, vi. 4. 9, 6. 35; with *περί* and gen., v. 6. 28, vi. 4. 17; with *ὑπέρ* and gen., in the sense of *for, in the interest of*, v. 6. 27, 28; with *ἐπί* and acc. of the pers. *against whom* the gods are consulted, vii. 8. 21; in inquiries by sacrifice, with an interr. clause with *εἰ* or *πότερα*, vi. 1. 31, vii. 6. 44. Phrases: *τὰ Λύκαια ἔθῡσε, he celebrated the Lycaea with sacrifices*, i. 2. 10; *θῡσειν σωτήρια, offer sacrifices for preservation*, iii. 2. 9; *τὰ θῡόμενα, the victims*, v. 3. 9.

θωρᾱκίζω (*θωρᾱκιδ-*), *ἐθωράκισα, τεθωράκισμαι, ἐθωρᾱκίσθην* [*θώρᾱξ*], *arm with a breastplate;* mid., *put on one's breastplate* or *corselet*, ii. 2. 14; pass., *τεθωρᾱκισμένοι* and *θωρᾱκισθεῖς, armed with the breastplate*, ii. 5. 35, iii. 4. 35, vii. 3. 40.

θώρᾱξ, *ᾱκος*, ὁ, *breastplate, corselet, cuirass* [*cf.* Eng. *thorax*], i. 8. 3,



No. 26.

26, iv. 2. 28, worn not only by the heavy-armed footsoldier (*ὁπλίτης, q.v.*), but also by the cavalryman (*ἱππεύς, q.v.*), iii. 4. 48, *cf.* i. 8. 6, iii. 3. 20. The *θώρᾱξ* consisted of two metal plates, made to fit the person (see cut *s.v.* *ὅπλον*), of which one protected the breast and abdomen, the other the back. These were hinged on one side and buckled on the other. They were further kept in place by leathern straps passing over the shoulders from behind and fastened in front, and by the belt (see *s.v.* *ζώνη* and *s.v.* *ἀσπίς*, No. 10). About the lower part of the cuirass was a series of flaps (*πτέρυγες, q.v.*) of leather or felt, covered with metal, which protected the hips and groin of the wearer, while not in the least interfering with his freedom of movement. A lighter and less expensive cuirass was introduced at an early period, and was called *σπολάς, q.v.* The Chalybes, further, wore corselets of linen, iv. 7. 15. See also *s.v.* λευκοθώρᾱξ. For additional representations of the cuirass, see *s.v.* *ἅρμα* (No. 8, the original of the accompanying cut), *κνημῖς, ξίφος, ὁπλίτης*, and *σάλπιγξ*.

Θώρᾱξ, *ᾱκος*, ὁ, *Thorax*, a Boeotian; opposed Xenophon's plan of founding a city in Pontus, v. 6. 19, 21, 25, 35.

I.

ἰάομαι, *ἰάσομαι, ἰᾱσάμην, ἰάθην, heal, cure*, of a wound, i. 8. 26.

Ἰᾱσονίᾱ ἀκτή, *ἡ, Jason's Cape*, a promontory in Pontus between Cotyōra and Sinōpe where, acc. to the myth, the Argonauts landed, vi. 2. 1. (Yasûn Burun.)

ἰᾱτρός, ὁ [*ἰάομαι*], *one who heals, surgeon, physician*, i. 8. 26, iii. 4. 30, v. 8. 18.

ἰδέ, *ἰδεῖν*, see *εἶδον*.

Ἴδη, *ης, Ida*, a high and precipitous range of mountains beginning in Phrygia and extending through the Troad and Mysia, the modern Kas Dagh, vii. 8. 7. Its highest peak

was Gargarus (Kara Dagh), over 5000 feet above the sea. Its slopes formed the plain of Troy. Ida was the scene of the judgment of Paris.

ἴδιος, ᾱ, ον [*cf.* Eng. *idiom, idiosyncrasy*], *one's own, belonging to an individual, personal, private*, Lat. *proprius, pecūliāris*, subst. in the phrase **εἰς τὸ ἴδιον**, *for one's personal use*, i. 3. 3, vii. 7. 39; adv., **ἰδίᾳ**, *in a private capacity, privately*, Lat. *proprīē*, v. 6. 27, 7. 31, vi. 2. 13. Phrase: **ἐκεῖνον ἰδίᾳ πεπλούτικεν**, *he has enriched him personally*, vii. 6. 9.

ἰδιότης, ητος, ἡ [ἴδιος], *peculiar nature, peculiarity*, ii. 3. 16.

ἰδιώτης, ου [ἴδιος, *cf.* Eng. *idiot*], *one in a private station*, as opp. to an officeholder, Lat. *prīuātus;* hence, as opp. to a king, *subject, private citizen*, vii. 7. 28; as opp. to a general, *private soldier, private*, i. 3. 11, iii. 2. 32, v. 7. 28; as opp. to one of special knowledge in any subject or profession, *layman, amateur*, vi. 1. 31.

ἰδιωτικός, ή, όν [ἰδιώτης], *pertaining to one in private station, ordinary, common*, vi. 1. 23.

ἴδοι, ἰδοῦσα, see **εἶδον**.

ἱδρόω, ἵδρωσα [*cf.* ἱδρώς, *sweat*, Lat. *sūdor, sweat*, Eng. SWEAT], *sweat, reek with sweat*, Lat. *sūdō*, of a horse, i. 8. 1.

ἰδών, see **εἶδον**.

ἕεντο, see **ἵημι**.

ἱερεῖον, τό [ἱερός], *animal for sacrifice, victim*, Lat. *hostia*, vi. 5. 2 (*cf.* iv. 3. 9); pl., *cattle*, as a part of every animal slain was offered to a god, iv. 4. 9, v. 7. 13, vi. 1. 4, 4. 25.

Ἱερὸν ὄρος, τό, *the Sacred Mount*, in Thrace, on the northern coast of the Propontis, near Ganus, vii. 1. 14, 3. 3. (Tekir Dagh.)

ἱερός, ά, όν [*cf.* Eng. *hier-archy, hiero-glyphic*], *holy, consecrated to a god, sacred*, Lat. *sacer*, v. 3. 9, vii. 1. 14, with gen. of the god, iv. 5. 35, v. 3. 13; as subst., **τὸ ἱερόν**, *temple*, Lat. *sacrum*, v. 3. 11; pl., **τὰ ἱερά**, *sacred rites, sacrifices, sacred things*, esp. *the vitals* of the victim, or *the omens* from inspecting the vitals (see **σφάγια**), ii. 1. 9, iv. 3. 9, v. 2. 9, 6. 29, vi. 1. 31, vii. 8. 22. Phrases: **τὰ ἱερὰ καλά ἐστι** or **γίγνεται**, *the omens are favourable* or *result favourably*, i. 8. 15, ii. 2. 3, iv. 3. 9, vi. 4. 9; **ἡ ἱερὰ συμβουλὴ λεγομένη εἶναι**, *the advice termed holy* (with allusion to the proverb **ἱερὸν ἡ συμβουλή**), v. 6. 4.

Ἱερώνυμος, ὁ, *Hieronymus*, a Greek captain, from Elis, iii. 1. 34, vi. 4. 10, vii. 1. 32, 4. 18.

ἵημι (ἑ-), **ἥσω, ἧκα, -εἶκα, -εἷμαι, -εἵθην**, *make go, send, throw, hurl*, with **ἄνω** or with dat. of thing thrown, i. 5. 12, iii. 4. 17; **ἧκαν ἑαυτοὺς εἰς τὴν νάπην**, *they threw themselves into the ravine*, Lat. *sē dēmīsērunt in uallem*, iv. 5. 18; mid., *send oneself, rush, charge*, abs., with **ἄνω** or **κατά** with gen., or **ἐπί** with acc. of place or pers., i. 5. 8, 8. 26, iii. 4. 41, iv. 2. 8, 20, v. 7. 24.

ἴθι, see **εἶμι**.

ἱκανός, ή, όν [R. ΙΚ], *sufficient*, whether in number, size, strength, or character, of persons and things, Lat. *idōneus;* in number or size, *enough, adequate, in plenty*, abs. or with inf., i. 2. 1, 7. 7, iii. 3. 18, iv. 1. 15, v. 6. 1, vi. 4. 3, vii. 4. 24; in strength or character, *sufficient, able, fit, capable, competent*, abs. or with inf., i. 1. 5, 3. 6, 9. 20, ii. 3. 4, iii. 1. 23, 2. 10, v. 1. 6, 4. 10, vii. 3. 17.

ἱκανῶς, adv. [R. ΙΚ], *sufficiently, well enough*, Lat. *satis bene*, iv. 3. 31.

ἱκετεύω, ἱκετεύσω, ἱκέτευσα [R. ΙΚ], *implore, beg, beseech*, Lat. *supplicō*, with inf., vii. 4. 7, 10, 22.

ἱκέτης, ου [R. ΙΚ], *petitioner, suppliant*, Lat. *supplex*, with inf., vii. 2. 33.

Ἰκόνιον, τό, *Iconium*, an old, but in antiquity an unimportant city, placed by Xenophon on the southeastern border of Phrygia, i. 2. 19. It was afterwards in Lycaonia. (Konia.)

ἵλεως, ων, gen. ω, *gracious, propitious*, Lat. *secundus*, of gods, vi. 6. 32, vii. 6. 36.

ἴλη, ης [εἴλω, *press, hem in*], *crowd, band;* of soldiers, esp. cavalry, *troop*, Lat. *turma*, i. 2. 16.

ἱμάς, άντος, ὁ, *thong, strap* of leather, esp. in pl. of the shoe or sandal straps, Lat. *āmentum*, iv. 5. 14. See *s.v.* καρβάτιναι.

ἱμάτιον, τό [R. Fεσ], *outer garment* resembling the mantle, *himation*, corresponding in use to the Roman *toga;* pl., *clothes*, iv. 3. 11, 12. The himation was worn both by men and by women, vii. 3. 27, 5. 5, and its shape was the same for both sexes. It was a rectangular piece of drapery, one end of which was gathered about the left arm and shoulder, and there held in place by the left hand. The other end was then carried across the back to the right, brought either under or over the right shoulder, and thrown across the front of the body over the left shoulder. But in the house it was either thrown off altogether, or else it dropped loosely about the person. See the illustrations *s.v.* κλίνη and τρίπους, which also show that in the case of men the χιτών (*q.v.*), or undergarment, was sometimes entirely lacking. The himation was a part of the dress even of boys at Athens. See the illustration *s.v.* αὐλός. The garment frequently had a border, and might be otherwise ornamented. See the two figures at the left *s.v.* φιάλη. The prevailing colour of the himation was white, but it is a mistake to suppose that other colours, brown, saffron, red, were not common. The ordinary material of the garment was wool, the weight varying according to the season of the year.

No. 27.

No. 28.

ἵνα, final particle, *that, in order that*, with subjv. after a primary or secondary tense, i. 3. 15, 4. 18, ii. 2. 12, 5. 36, iii. 2. 27, vii. 3. 28; with opt. after a secondary tense, i. 3. 4, ii. 3. 13, 21, vi. 6. 28.

ἵπταρχος, ὁ [R. ακ + ἄρχω], *cavalry commander*, *hipparch*, iii. 3. 20.

ἱππασία, ᾱς [R. ακ], *a riding*, *riding about*, ii. 5. 33.

ἱππεία, ᾱς [R. ακ], *cavalry*, Lat. *equitātus*, v. 6. 8.

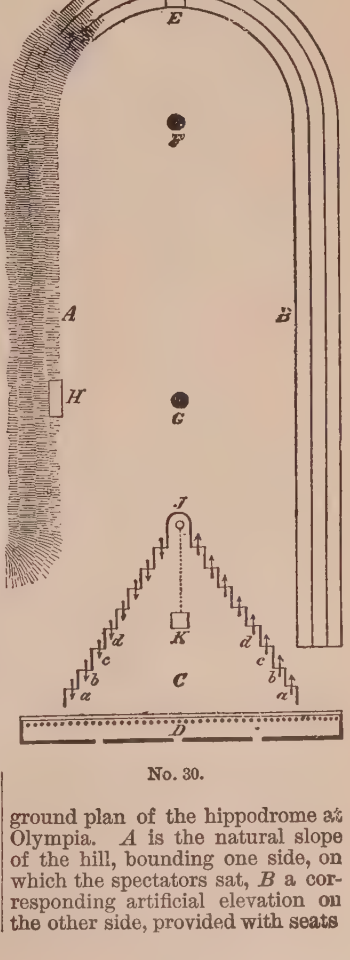
ἱππεύς, έως, ὁ [R. ακ], *horseman*, *rider*, *cavalryman*, Lat. *eques*, generally in pl., *cavalry*. The Greek cavalryman was protected by a metal helmet, and a metal cuirass which was heavy (iii. 4. 48), and wore cavalry-boots. He carried no shield, since his left arm controlled his horse. His offensive armour

No. 29.

was the spear and the straight two-edged sword. Persian horsemen wore also thigh-pieces (see *s.v.* παραμηρίδια), and their horses were protected by frontlet and breast-plate, see *s.v.* προμετωπίδιον and προστερνίδιον. For the bridle of the horse, see further *s.v.* χαλῑνόω. The rider had no saddle, but at most a blanket confined by a girth. i. 2. 4, 5. 13, ii. 4. 6, 5. 17, iii. 1. 2, 3. 20, iv. 3. 3, v. 6. 9, vi. 3. 7, vii. 3. 40.

ἱππικός, ή, όν [R. ακ], *of* or *belonging to a horse* or *to cavalry*, Lat. *equester*, i. 3. 12, iii. 4. 48; subst., τὸ ἱππικόν, *cavalry*, i. 9. 31, vi. 2. 16, 5. 29, vii. 3. 37.

ἱππόδρομος, ὁ [R. ακ + δρόμος], *race-course*, *hippodrome*, Lat. *circus*. By this name the Greeks designated the place for races, both of chariots, i. 8. 20, and of single horses, which formed a part of their national games. The accompanying cut represents the supposed



No. 30.

ground plan of the hippodrome at Olympia. *A* is the natural slope of the hill, bounding one side, on which the spectators sat, *B* a corresponding artificial elevation on the other side, provided with seats

E is an entrance. *F* is the goal farthest from the starting-point, *G* the 'finish.' Over against *G* at *H* is the judges' stand. *D* is a portico facing the course, *C* is a triangular space bounded on two sides by the stations, *a*, *b*, *c*, *etc.*, from which the chariots started, on the right, and to which they might return, on the left, in case they did not leave the hippodrome altogether. *K* is an altar, *J* the 'scratch.' On the former was a bronze eagle with extended wings, at the latter a dolphin. The elevation of the eagle and the fall of the dolphin, managed by some sort of machinery, marked the beginning of the race. The chariot at *a* was the first to be sent off, the chariot at *b* started when the first came in line, and so for the others. They were all in line at *J*, but those on the outside had the advantage of a 'flying-start' over those placed nearer the 'pole,' and thus the conditions of the race were equalised. The distance between the goals was probably two stadia (1200 Greek feet). The race varied in length according to the number of times the complete circuit was covered. Single horses were also run at the

No. 31.

national games, and precisely the same arrangements were made for the start. See the description of the race in the improvised δρόμος in iv. 8. 28.

ἵππος, ὁ [R. ακ], *horse*, *steed*, Lat. *equus*, i. 2. 27, 5. 2, 8. 1, iii. 2. 18, iv. 4. 4, v. 3. 11, vii. 2. 2; pl., οἱ ἵπποι, *cavalry*, *the horse*, vii. 3. 39, 41, 43. Phrases: ἐφ' ἵππου ὀχεῖ, *you ride on horseback*, iii. 4. 47, *cf.* 4. 49, vii. 4. 4; ἐθήρευεν ἀπὸ ἵππου, *he used to hunt on horseback*, i. 2. 7.

Ἶρις, acc. Ἶριν, ὁ, *the Iris*, a river in Pontus, between the Halys and Thermōdon, now called in the interior Tosanlu, but at the mouth Jeschil Irmak, *i.e. Green River*, v. 6. 9.

ἴσθι, see οἶδα.

ἰσθμός, ὁ [*cf.* Eng. *isthmus*], *narrow passage*, *isthmus*, esp. Ἰσθμός as a proper name, the *Isthmus of Corinth* by which Peloponnēsus and the mainland were connected, ii. 6. 3.

ἴσμεν, see οἶδα.

ἰσόπλευρος, ον [ἴσος + πλευρά], *with equal sides*, *equilateral*, of a square, iii. 4. 19.

ἴσος, η, ον [*cf.* Eng. *iso-sceles*, *iso-thermal*], *equal* in number, size, quality, strength, rank, *etc.*, Lat. *aequus*. Phrases: ἐν ἴσῳ (*sc.* βήματι), *in equal step*, *in step*, i. 8. 11; οὐκ ἐξ ἴσου ἐσμέν, *we are not on an equality*, Lat. *nōn aequālī condiciōne ūtimur*, iii. 4. 47; ἡμῖν εἰς τὸ ἴσον, *to the same level with us*, iv. 6. 18; ἴσους τὸ μῆκος καὶ τὸ πλάτος, *as thick as long*, v. 4. 32. Adv **ἴσον**, *equally*, *alike*, Lat. *aequē*, *pariter*, ii. 5. 7.

ἰσοχειλής, ές [ἴσος + χεῖλος, τό, *lip*], *level with the lips*, *up to the brim*, iv. 5. 26.

Ἰσσοί, οἱ, *Issus*, a large city near the southeastern border of Cilicia, on the Pinarus, and not

far from the head of the gulf of Issus, i. 2. 24, 4. 1. Near it occurred the famous battle between Alexander and Darīus, 333 B.C.

ἴστε, see *οἶδα*.

ἵστημι (*στα-*), *στήσω*, *ἔστησα*, *ἔστην*, *ἕστηκα*, *-ἕσταμαι*, *ἐστάθην*, 2 pf. inf. *ἑστάναι* [R. **στα**], *make stand*, *stop*, *make halt*, *station*, *place*, Lat. *sistō*, i. 2. 17, 10. 14, iv. 6. 27, vi. 5. 32; intr. in mid. (except 1 aor.), and in 2 aor., both pfs., and both plpfs. act., *take one's stand*, *stand*, *stop*, *halt*, *be stationed*, Lat. *stō*, i. 3. 2, 5. 8, 8. 5, 10. 1, ii. 5. 38, iv. 2. 20, 7. 9, v. 3. 13, vi. 5. 8, vii. 1. 12.

ἱστίον, *τό* [R. **στα**], *web*, *cloth*, *sail*, Lat. *uēlum*, i. 5. 3. For illustrations, see *s.v. ναῦς*, *πεντηκόντορος*, and *τριήρης*.

ἰσχῡρός, *ά*, *όν* [*ἰσχύς*], *strong*, *powerful*, *mighty*, Lat. *ualidus*, of persons and places, i. 5. 9, ii. 5. 22, iv. 5. 20, 6. 11, v. 2. 7, 16; of cold, *severe*, v. 8. 14.

ἰσχῡρῶς, adv. [*ἰσχῡρός*], *strongly*, *firmly*, *strictly*, *harshly*, *violently*, *zealously*, *extremely*, i. 2. 21, 5. 11, ii. 5. 30, 6. 9, iii. 2. 19, iv. 1. 16, 2. 26, vi. 3. 11.

ἰσχύς, *ύος*, *ἡ* [root **Fι**, *cf.* Lat. *uīs*, *strength*], *strength*, *might*, *force*, iii. 1. 42; esp. of an army, *a force*, i. 8. 22, v. 7. 30.

ἴσχω, collateral form of *ἔχω*, only in pres. and impf. [R. **σεχ**], *hold*, *hold fast*, *hinder*. Phrases: *ἐν τούτῳ ἴσχετο*, *in this particular there was a hitch*, vi. 3. 9; *τὸ ἴσχον*, *the hindrance*, with acc., vi. 5. 13.

ἴσως, adv. [*ἴσος*], *equally*, *in like manner*, *perhaps*, *probably*, often used where the speaker has no doubt, but desires to soften the assertion, *possibly*, *I suppose*, ii. 2. 12, 4. 4, 5. 23, iii. 1. 37, v. 1. 11, vi. 3. 18, vii. 3. 19.

Ἰταμένης, *ου*, *Itamenes*, a Persian officer, vii. 8. 15.

ἰτέον [verbal of *εἶμι*], *one must go*, Lat. *eundum est*, iii. 1. 7, vi. 5. 30.

ἴτυς, *υος*, *ἡ*, *outer edge*, *rim*, of something round, esp. of a shield, iv. 7. 12. See *s.v. ἀσπίς*.

ἰχθύς, *ύος*, *ὁ* [*cf.* Eng. *ichthyology*], *fish*, Lat. *piscis*, i. 4. 9, v. 3. 8.

ἴχνος, *ους*, *τό*, *trace*, *track*, *footstep*, Lat. *uestīgium*, of men or animals, i. 6. 1, 7. 17, vii. 3. 42.

Ἰωνία, *ᾱς* [*Ἴων*, *Ion*], *Ionia*, the coast district and islands of Asia Minor between Aeolis and Caria, or Phocaea and Milētus, i. 2. 21, 4. 13, ii. 1. 3, iii. 5. 15. Here lived the ancestors of the Ionic, esp. of the Attic race, and on these shores Greek literature was born.

Ἰωνικός, *ή*, *όν* [*cf.* *Ἰωνία*], *belonging to Ionia*, *Ionian*, i. 1. 6.

K.

κᾆγαθά, for *καὶ ἀγαθά*.

κᾄγώ, for *καὶ ἐγώ*.

καθ', by elision and euphony for *κατά*.

καθά, adv. for *καθ' ἅ*, *according as*, *just as*, *exactly as*, vii. 8. 4.

καθαίρω (*καθαρ-*), *καθαρῶ*, *ἐκάθηρα*, *κεκάθαρμαι*, *ἐκαθάρθην* [*καθαρός*, *pure*, *cf.* Lat. *castus*, *chaste*, Eng. *cathartic*], *make pure* or *clean*, *purify* by a religious rite, Lat. *lūstrō*, v. 7. 35.

καθάπερ, adv. for *καθ' ἅπερ*, *just as*, *exactly as*, v. 4. 28, 6. 26.

καθαρμός, *ὁ* [*καθαίρω*], *a cleansing* from guilt, *purification*, *purificatory rites*, Lat. *lūstrātiō*, v. 7. 35.

καθέζομαι (*ἕζομαι*, *ἑδ-*, *sit*, rare), *καθεδοῦμαι*, impf. *ἐκαθεζόμην* [R. **σεδ**], *sit down*, *take one's seat*, Lat. *cōnsīdō*, iii. 1. 33, v. 8. 14, vii. 2. 33; of a general, *make a halt*, *encamp*, i. 5. 9.

καθέλκω [ἕλκω], *draw down*, esp. of ships, *launch*, Lat. *dēdūcō*, vii. 1. 19.

καθέντας, see *καθίημι*.

καθεύδω (*εὕδω*, *εὐδήσω*, *sleep*), impf. *ἐκάθευδον*, *lie down to sleep*, *sleep*, *lie* or *be asleep*, *lie idle* or *lazy*, Lat. *dormiō*, i. 3. 11, iii. 1. 3, iv. 3. 10, vi. 3. 21.

καθηγέομαι [R. **αγ**], *lead* or *show the way*, with *ταῦτα*, *direct this enterprise*, vii. 8. 9.

καθηδυπαθέω (*ἡδυπαθέω*, *-ηδυπάθησα* [R. **άδ** + R. **σπα**], *be luxurious*), *waste in luxury* or *in riotous living*, i. 3. 3.

καθήκω [*ἥκω*], *come down*, *reach* or *extend down*, esp. from higher ground to the sea, of walls and hills, with *εἰς* or *ἐπί* with acc. or *ἀπό* with gen., i. 4. 4, iii. 4. 24, iv. 3. 11, vi. 4. 3; impers., *it falls to*, *it belongs to*, *οἷς καθήκει ἀθροίζεσθαι*, *whose duty it is to muster*, Lat. *decet*, i. 9. 7.

κάθημαι, impf. *ἐκαθήμην* [*ἧμαι*, *sit*, Epic and tragic], *sit*, *be seated*, Lat. *sedeō*, abs. or with *ἐπί* and gen., *ἐν* with dat., or *ἀμφί* and acc., i. 7. 20, iv. 2. 5, v. 8. 15, vi. 1. 23, vii. 3. 29; of public meetings or at table, abs., vi. 2. 5, vii. 3. 21; of soldiers, *be encamped*, i. 3. 12, iv. 2. 6.

καθῆραι, see *καθαίρω*.

καθίζω, *καθιῶ*, *ἐκάθισα* (*ἵζω*, *seat*, rare) [R. **σεδ**], *make sit down*, *seat*. Phrases: *εἰς τὸν θρόνον καθιεῖν*, *set on the throne*, *make king*, Lat. *rēgnum dēferre*, ii. 1. 4; *ἐκάθισαν χωρίς*, *they seated apart*, iii. 5. 17.

καθίημι [*ἵημι*], *send down*. Phrase: *τὰ δόρατα εἰς προβολὴν καθέντας*, *lowering* or *couching their spears for attack*, vi. 5. 25, 27.

καθίστημι [R. **στα**], *set down* or *in order*, *settle*, *station*, i. 10. 10, ii. 3. 3, iii. 2. 1, v. 1. 16, vi. 3. 11, vii. 3. 34; *bring down* to a place, *bring*, with *εἰς* or *ἐπί* and acc., i. 4. 13, iv. 8. 8, v. 7. 34; *set in office*, *establish*, *appoint*, iii. 2. 5, 4. 30, vii. 7. 56; intr. in 2 aor. and plpf., *be stationed*, abs., iv. 5. 19, of a king, with *εἰς* and acc. *βασιλείαν*, *succeed*, *begin his reign*, i. 1. 3; mid. 1 aor., *station*, *appoint*, iii. 1. 39, iv. 5. 21; intr. in pres. and impf., *take one's place*, abs. or with *εἰς* and acc., i. 8. 3, 6, vi. 1. 22. Phrase: *ὡς καταστησομένων τούτων εἰς τὸ δέον*, *since this matter will be settled in the right way*, i. 3. 8.

καθοράω [R. 2 **Fερ**], *look down on* from above, Lat. *dēspiciō*, iv. 2. 15, vi. 3. 15; *observe*, *discern*, i. 8. 26.

καί, copulative conj., used to connect words or sentences, and almost adverbially with influence on particular words or expressions. Copulatively, *and*, Lat. *et*, in almost every section of the Anab., as i. 1. 1, 10. 6, ii. 5. 22, iii. 2. 5, iv. 2. 21, 4. 14, v. 5. 22, 7. 1, vi. 1. 7, 2. 8, vii. 1. 27, 8. 21; where more than two words or ideas are joined the Greek uses *καί* before each, where we should use it only before the last, i. 2. 27, 3. 12, ii. 6. 17, v. 7. 2, vi. 2. 8, vii. 8. 22. Influencing particular words or expressions, *also*, *too*, *even*, *further*, Lat. *etiam*, i. 3. 13, ii. 2. 17, iii. 4. 44, iv. 7. 20, v. 2. 25, vii. 4. 4; esp. with a sup. or a rel., iii. 2. 22, 5. 18, v. 4. 29; superfluous in English after *πολύς*, iv. 6. 27, vii. 1. 33; with words of sameness and likeness, *as*, Lat. *ac*, as *ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν*, *your march is the same as ours*, ii. 2. 10, *cf.* ii. 1. 22, but after a rel. it is not translated, i. 3. 6, iii. 1. 34; *ἐπίσταται εἴ τις καὶ ἄλλος*, *he knows as well as any other man*, i. 4. 15, *cf.* 3. 15, ii. 6. 8; strengthening concessive partics., i. 9. 31, iii. 1. 29, vii. 3. 41; *τε . . . καί* or *καὶ . . . καί*, *both . . . and*, *not only . . . but also*, Lat. *et . . . et*, *cum . . . tum*, i. 2. 18, 8. 1, ii. 1. 7, 4. 22,

iv. 6. 2, v. 6. 32, vi. 3. 20; for καὶ γάρ and ἄλλως τε καί, see γάρ and ἄλλως.

Κάϊκος, ὁ, *the Caïcus*, a river in Mysia near the Lydian border, emptying into the sea opposite Lesbos (Bakir Tchai). Its plain was the most fertile in Mysia. vii. 8. 8.

Καιναί, ῶν, *Caenae*, a large city in Mesopotamia on the Tigris, south of the mouth of the Zapatas, ii. 4. 28. This was probably the *Canneh* of the Old Testament (Ezek. 27, 23). (Kala Scherkat, where there are ruins of a brick acropolis.)

καίπερ, concessive conj. [καί], *although*, with partic., i. 6. 10, ii. 3. 25.

καιρός, ὁ, *the fitting time*, *the right time* or *moment*, *occasion*, *opportunity*, Lat. *occāsiō*, abs. or with inf., i. 7. 9, ii. 3. 9, iv. 6. 15, v. 1. 5, vii. 3. 36. Phrases: ἐν καιρῷ, *in season*, *opportunely*, Lat. *in tempore*, iii. 1. 39; ἐν τοιούτῳ καιρῷ, *in such a condition* or *crisis*, iii. 1. 44, v. 8. 3; μέγιστον ἔχετε καιρόν, *you have your grandest opportunity*, Lat. *māximum mōmentum habētis*, iii. 1. 36; προσωτέρω τοῦ καιροῦ προϊόντες, *going forward further than they should have gone*, iv. 3. 34.

καίτοι, conj. [καί + τοί], *and yet*, *still*, i. 4. 8, v. 7. 10, vii. 7. 39, 41.

καίω or **κάω** (καυ-), καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην [καίω], *burn*, *burn up*, *set fire to*, *consume*, Lat. *incendō*, *combūrō*, abs. or with acc., i. 6. 1, 2, iii. 5. 3, v. 2. 25, vi. 3. 15; πῦρ ἔκαον, *they kept a fire going*, iv. 1. 11, 4. 12, 6. 22, vi. 3. 20, vii. 2. 18; of surgeons, *cauterize*, Lat. *adūrō*, v. 8. 18; pass., *be on fire*, *be burning*, Lat. *ārdeō*, iv. 5. 6, 7. 22, vii. 4. 18.

κἀκεῖνος, for καὶ ἐκεῖνος.

κακόνοια, ας [κακός + R. γνω], *ill will*, *aversion*, vii. 7. 45.

κακόνους, ουν [κακός + R. γνω], *ill-disposed*, *hostile*, ii. 5. 16, 27.

κακοποιέω [κακός + ποιέω], *do ill to*, *injure*, ii. 5. 4.

κακός, ή, όν, *bad* in its widest sense, signifying what a person, thing, or act ought *not* to be, Lat. *malus*; hence of persons, *bad*, *wicked*, *insolent*, *base*, abs. or with περί and acc. of pers., i. 4. 8, ii. 5. 39, v. 8. 22, vii. 6. 4; esp. of soldiers, *cowardly*, *timorous*, i. 3. 18, iii. 1. 36, v. 7. 12, vi. 5. 17, with ἐν πολέμῳ, ii. 6. 30; of things and acts, *bad*, *weak*, *hurtful*, *injurious*, abs. or with dat. of thing, iv. 8. 11, v. 4. 19; comp. κακίων, i. 3. 18, sup. κάκιστος, ii. 5. 39; subst., τὸ κακόν, *hurtful thing*, *harm*, *injury*, *loss*, *misfortune*, ii. 5. 16, iii. 1. 25, iv. 3. 14, v. 8. 26. Phrases: κακὸν or κακὰ ποιεῖν or ἐργάζεσθαι, abs. or with acc., *do harm to*, *injure*, *hurt*, i. 9. 11, ii. 5. 5, v. 6. 11, vii. 3. 47, 4. 24.

κακουργέω [κακός + R. Fεργ], *do harm to*, *injure*, *maltreat*, vi. 1. 1.

κακοῦργος, ὁ [κακός + R. Fεργ], *wrongdoer*, *criminal*, Lat. *maleficus*, i. 9. 13.

κακόω, κακώσω, ἐκάκωσα, κεκάκωμαι, ἐκακώθην [κακός], *hurt*, *injure*, iv. 5. 35.

κακῶς, adv. [κακός], *badly*, in a wide sense (see κακός), Lat. *male*, *ill*, *erroneously*, *wrongly*, *wretchedly*, *miserably*, iii. 1. 43, iv. 4. 14, v. 6. 4, vii. 6. 27. Phrases: κακῶς ποιεῖν, *injure*, *harm*, *maltreat*, abs. or with acc., i. 4. 8, 9. 11, ii. 3. 23, iii. 2. 5, v. 5. 21; κακῶς ἔχειν, *be badly off*, *be in a bad way*, i. 5. 16, vii. 7. 40; κάκιον πράττειν, *be still worse off*, i. 9. 10; κακῶς πάσχειν, *be ill treated*, *be damaged*, iii. 3. 7, v. 2. 2, vii. 7. 16.

κάκωσις, εως, ἡ [κακόω], *ill usage*, *bad treatment*, iv. 6. 3.

καλάμη, ης, *straw*, Lat. *stipula*, v. 4. 27.

κάλαμος, ὁ, *reed*, Lat. *harūndō*, i. 5. 1; *stalk* of grain, *straw*, iv. 5. 26.

καλέω (καλε-, κλη-), καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην [R. **καλ**], *call, summon*, Lat. *uocō*, abs. or with acc., i. 2. 2, 3. 4, ii. 1. 8, iii. 4. 38, iv. 1. 9, v. 6. 8, vii. 3. 2; *invite*, with ἐπί and acc., vii. 3. 15, 6. 3; *call* to see whether, *demand*, with εἰ and interr. clause, v. 4. 3; *call, name*, Lat. *appellō*, with two accs., vii. 6. 38; pass., *be called, be named*, i. 2. 8, iv. 4. 4, vi. 4. 1; ἡ καλουμένη, *the so-called*, i. 2. 13, *cf.* 8. 10, ii. 4. 12; mid., *call to oneself*, iii. 3. 1, vii. 2. 30.

καλινδέομαι [*cf.* κυλινδέω], *roll*, v. 2. 31.

καλλιερέω, καλλιερήσω, ἐκαλλιέρησα, κεκαλλιέρηκα, κεκαλλιέρημαι [καλός + ἱερός], *have favourable signs in a sacrifice, obtain good omens*, Lat. *litō*, v. 4. 22, vii. 1. 40, 8. 5.

Καλλίμαχος, ὁ, *Callimachus*, a brave captain of hoplites, from Parrhasia in Arcadia, often distinguishing himself, iv. 1. 27, 7. 8, 10, v. 6. 14, vi. 2. 7, 9.

κάλλῑον, κάλλιστος, see καλός.

κάλλος, ους, τό [καλός], *beauty*, Lat. *pulchritūdō*, ii. 3. 15.

καλλωπισμός, ὁ [καλός + R. **οπ**], *adornment, embellishment*, i. 9. 23.

καλός, ή, όν [*cf.* Eng. HALE, WHOLE, *calli-graphy*], comp. καλλίων, sup. κάλλιστος, *beautiful, handsome*, of outward beauty in persons and things, Lat. *pulcher*, i. 2. 22, 10. 2, ii. 4. 14, iii. 2. 7, 25, iv. 8. 26, vi. 1. 9, vii. 1. 24; of ideas, acts and things in reference to use, *fair, good, favourable*, ii. 1. 17, iii. 2. 8, vi. 1. 14; of sacrifices and omens, *good, propitious, favourable*, i. 8. 15, iv. 3. 9, vii. 2. 17; in a moral sense, *fair, noble, honourable*, iii. 1. 24, iv. 6. 14, v. 6. 15, vii. 7. 41; subst., τὸ καλόν, *honour*, ii. 6. 18. Phrases: καλοὶ κἀγαθοί, or καὶ ἀγαθοί, *noble and good men*, i.e. *gentlemen*, Lat. *optimātēs*, ii. 6. 19, iv. 1. 19; εἰς καλὸν ἥκετε, *you are come at the right moment*, iv. 7. 3; κάλλιστον γ' γένηται, *it is the luckiest incident*, Lat. *rēs optimē ēuēnit*, vii. 6. 2.

Κάλπη, ης, only in the phrase Κάλπης λιμήν, *Calpe Harbour*, vi. 2. 13, 3. 16, 4. 1. This place was on the coast of Asiatic Thrace, midway between Heraclēa and the Bosporus (Kerpeh).

Καλχηδονίᾱ, ᾶς [Καλχηδών], *Chalcēdonia*, the country about Chalcēdon, vi. 6. 38.

Καλχηδών, όνος, ή, *Chalcēdon*, a city in Bithynia, founded by Megarians, 682 B.C., at the southern entrance of the Bosporus and opposite Byzantium, vii. 1. 20, 2. 24, 26. Here was held the Council of the Church, 451 A.D. (Kadiköi).

καλῶς, adv. [καλός], *beautifully, well, fairly, finely, favourably, successfully, honourably, nobly*, of outward beauty, in a moral sense, or of good fortune, i. 9. 17, 23, iii. 1. 16, 43, iv. 3. 8, v. 6. 2, vii. 3. 43; comp. κάλλιον, ii. 2. 13, vii. 3. 37; sup. κάλλιστα, iii. 1. 6, iv. 3. 14, vi. 1. 11. Phrases: καλῶς καταπράττειν or γίγνεσθαι, *result in success, turn out well*, i. 2. 2, iv. 3. 24; καλῶς ἔχειν, *be well, be all right*, i. 8. 13, vii. 7. 44; τὰ τῶν θεῶν καλῶς εἶχεν, *the rites of the gods were duly performed*, iii. 2. 9; καλῶς ἔχειν ὁρᾶσθαι, *be finely disposed to view*, ii. 3. 3; καλῶς ποιεῖν, *do well, benefit*, abs. or with acc., ii. 6. 20, v. 8. 25.

κάμνω (καμ-), καμοῦμαι, ἔκαμον, κέκμηκα, *work, labour*, hence, *be weary, tired*, v. 8. 23; with partic., iii. 4. 47; οἱ κάμνοντες, *the exhausted, the sick, invalids*, iv. 5. 17, v. 5. 20, vii. 2. 6.

κᾆμοί, for καὶ ἐμοί.

κᾆν, for καὶ ἐν.

κἄν, for καὶ ἐάν.

κάνδυς, υος, ὁ, a Median and Persian long outer garment, *caftan*.

It had wide sleeves, and was made of woollen cloth, which was either

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of purple or of some other splendid colour, i. 5. 8.

κἄντεῦθεν, for *καὶ ἐντεῦθεν.*

κἄπειτα, for *καὶ ἔπειτα.*

καπηλεῖον, *τό* [*κάπηλος, ὁ, retail dealer, cf.* Lat. *caupō, tradesman*), *retail shop* or *general store* for the sale of all kinds of provisions, but esp. *tavern, restaurant, bar-room,* Lat. *caupōna,* i. 2. 24.

καπίθη, *ης, capithe,* a Persian dry measure, equal to two choinixes, i. 5. 6. See *s.v. χοῖνιξ.*

καπνός, *ὁ* [*cf.* Lat. *uapor, steam*], *smoke,* Lat. *fūmus,* ii. 2. 15, 18.

Καππαδοκίᾱ, *ᾱς, Cappadocia,* a country in central Asia Minor, bounded on the east by the Euphrātes, on the south by Taurus, i. 2. 20, 9. 7. Under the Persians it was divided into two satrapies, the southern, or Cappadocia proper, and the northern, which included Paphlagonia and part of Pontus.

κάπρος, *ὁ* [*cf.* Lat. *caper, goat*], *wild boar,* Lat. *aper,* ii. 2. 9.

καρβάτιναι, *ῶν, shoes of undressed hide, brogues,* made of a single piece of oxhide, so that sole

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and upper leather were all in one, and tied on with thongs. These shoes were so simple that they could be made easily, and so we find the Greeks in the Anab. resorting to them in an emergency, iv. 5. 14.

καρδίᾱ, *ᾱς* [*cf.* Lat. *cor, heart,* Eng. HEART], *heart,* as the seat of feelings, ii. 5. 23.

Καρδούχειος or **Καρδούχιος,** *ᾱ, ον* [Καρδοῦχοι], *of the Carduchi, Carduchian,* iv. 1. 2, 3.

Καρδοῦχοι, *οἱ, the Carduchi, Carduchians,* a wild and warlike race living among mountains on the left bank of the Tigris, and separated from Armenia by the Centrītes river. They owned no allegiance to the king of Persia, v. 5. 17. The Greeks passed through them under great hardship and difficulty, with constant fighting, iii. 5. 15, iv. 1. 4, 8, 3. 1, 24, 4. 1. The modern Kurds of Kurdistan now represent this people.

Κάρκασος, *ὁ, Carcasus,* a river in Mysia, vii. 8. 18.

καρπαλίᾱ, *ᾱς, the carpaea,* a Thessalian pantomimic dance or ballet, fully described vi. 1. 7, *sq.*

καρπόομαι, *καρπώσομαι, ἐκαρπωσάμην, κεκάρπωμαι* [καρπός], *reap crops from, enjoy the fruit of,* hence *ὁ καρπούμενος, the possessor* of an estate, *usufructuary,* v. 3. 13; of an enemy, *plunder, devastate,* iii. 2. 23.

καρπός, ὁ [*cf.* Lat. *carpō*, *pluck*, Eng. HARVEST], *fruit*, both of the earth and of trees; hence of grain, *crop*, Lat. *seges*, ii. 5. 19.

Κάρσος or **Κέρσος,** ὁ, *the Carsus* or *Cersus*, a small river emptying into the gulf of Issus, between Cilicia and Syria, i. 4. 4 (Merkez).

κάρυον, τό, *nut*, Lat. *nux*; *κάρυα πλατέα οὐκ ἔχοντα διαφυήν, flat nuts without divisions* such as the walnut has, v. 4. 29, 32, by which description Xen. probably means *chestnuts*, *τὰ καστανάϊκὰ κάρυα* or *καστάνια*, then unfamiliar to the Greeks; but others think *hazelnuts* are intended.

κάρφη, ης [*cf. κάρφω, dry up*], any *dried stalks*, *hay*, *straw*, i. 5. 10.

Καστωλός, ἡ, *Castōlus*, a place probably near Sardis, where there was a plain which served as a muster field for that part of the Persian army which was recruited from Lydia, Great Phrygia, and Cappadocia, i. 1. 2, 9. 7.

κατά, by elision and euphony *κατ'* or *καθ'*, prep. with gen. and acc., *down*, *downwards*, Lat. *sub*.

With gen., denoting motion from above, *down*, *down along*, rare in Anab., i. 5. 8, iv. 2. 17, 5. 18, 7. 14, 8. 28; *down under*, *below*, vii. 1. 30, 7. 11.

With acc., of place or position, said of motion, *on*, *over*, *down along*, *by*, *throughout* a space, iii. 4. 30, iv. 6. 23, vi. 5. 7, 22, so *καὶ κατὰ γῆν καὶ κατὰ θάλατταν, by land and sea*, Lat. *terrā marīque*, i. 1. 7, iii. 2. 13, *cf.* v. 4. 1; denoting the place of a blow, *on*, i. 8. 26; of the object of motion, *for*, *after*, iii. 5. 2; with verbs of rest or of motion, *over against*, *opposite*, *opposed to*, *against*, i. 5. 10, 8. 21, 10. 4, 7, ii. 3. 19, iv. 3. 20, vi. 5. 28, vii. 3. 22; with verbs of rest, *near*, *at*, *by*, v. 2. 16, vii. 2. 1, so *κατὰ ταῦτα, on this side*, vii. 5. 13; of fitness, *in conformity to*, *according to*, *in relation to*, *concerning*, ii. 2. 8, vii. 2. 23, 3. 39. Phrases: *τὸ κατὰ τοῦτον εἶναι, as far as he is concerned*, i. 6. 9; *καθ' ἡσυχίαν*, see *ἡσυχίᾱ*; *κατὰ σπουδήν, in haste*, vii. 6. 28; *κατὰ ταὐτά, in the same way*, v. 4. 22, vii. 3. 23; *κατὰ κράτος, with all one's might*, i. 8. 19, but in vii. 7. 7 it means *by right of strength*; distributively, of a divided whole: *κατὰ ἔθνη, by races*, i. 8. 9, *cf.* i. 2. 16, iii. 4. 22, 5. 8, v. 6. 32, vii. 3. 22; *καθ' ἕνα, one by one*, iv. 7. 8; *αὐτὸν καθ' αὑτόν, all by himself*, vi. 2. 13, *cf.* 11; of time, *κατὰ μῆνα, by the month*, i. 9. 17; *κατ' ἐνιαυτόν, annually*, iii. 2. 12.

In composition *κατά* gives the idea of motion *from above down*, *along*, or *against*, but freq. it strengthens the simple idea in the sense of *utterly*, *completely*, or it makes an intr. verb transitive; *cf.* the Lat. *dē-* in composition.

καταβαίνω [R. **βα**], *step down*, *go* or *come down*, *descend*, *dismount*, as from higher ground, from a chariot or a horse, Lat. *dēscendō*, abs. or with *ἀπό* and gen., ii. 2. 14, iii. 4. 25, iv. 2. 20, 5. 25, v. 2. 30, vii. 3. 45; with *εἰς* and acc. of place or *πρός* and acc. of pers., i. 2. 22, iv. 1. 10, vii. 4. 12; with *ἐπί, for*, vi. 2. 2; *descend* from the interior to the sea, ii. 5. 22, vii. 4. 21, 7. 2; *go down* into the arena, *enter* a contest, Lat. *in harēnam dēscendō*, iv. 8. 27.

κατάβασις, εως, ἡ [R. **βα**], *a going down*, *descent*, *march down*, abs. or with *εἰς* and acc., iv. 1. 10; esp. from the interior to the coast, v. 5. 4, vii. 8. 26; concretely, *place of descent*, *descent*, abs. or with *εἰς* and acc., iii. 4. 37, 39, v. 2. 6.

καταβλᾱκεύω [*βλᾱκεύω*], *treat neglectfully*, *mismanage*, vii. 6. 22.

καταγγέλλω [*ἀγγέλλω*], *announce*, *denounce*, ii. 5. 38.

κατάγειος, *ον* [γῆ], *under the earth, subterranean,* of dwellings, iv. 5. 25.

καταγελάω [γελάω], *laugh at, ridicule, mock, deride,* Lat. *dērīdeō,* abs. or with gen., i. 9. 13, ii. 4. 4, 6. 23, 30.

κατάγνῡμι (ἄγνῡμι, ἀγ-, -άξω, -έαξα, -έᾱγα, -εάγην, *break*), *shatter, break,* of a leg, iv. 2. 20.

καταγοητεύω [γοητεύω], *bewitch utterly,* v. 7. 9.

κατάγω [R. αγ], *lead down,* Lat. *dēdūcō;* esp. in nautical language, *bring down* a ship to land from the high seas, *bring to port, land, put in,* Lat. *applicō nāuem,* abs., v. 1. 11, 16, vi. 6. 3; of exiles, *bring down, restore, bring back,* abs. or with οἴκαδε, i. 1. 7, 2. 2, vii. 3. 18; mid., *arrive at,* with ἐπί and acc., iii. 4. 36.

καταδαπανάω [R. δα], *spend completely, use up,* Lat. *cōnsūmō,* ii. 2. 11.

καταδειλιάω, καταδειλίασα [δείδω], *flinch from for fear, avoid from cowardice,* vii. 6. 22.

καταδικάζω (δικάζω, δικαδ-, δικάσω, ἐδίκασα, δεδίκασμαι, ἐδικάσθην [R. 1 δακ], *give judgment*), *decide judicially against, condemn,* with gen. of pers. and inf., vi. 6. 15; *give a distinct opinion,* with ὅτι and a clause, v. 8. 21.

καταδιώκω [διώκω], *pursue closely* or *hard, chase off,* iv. 2. 5.

καταδοξάζω (δοξάζω, δοξαδ-, δοξάσω, ἐδόξασα [R. δοκ], *believe*), *hold an opinion to one's discredit,* with acc. and inf., vii. 7. 30.

καταδύω [δύω], *make go down, sink,* of ships, Lat. *mergō,* i. 3. 17, vii. 2. 13; mid. intr., *sink down, sink,* of persons, abs. or with μέχρι or κατά and gen., iii. 5. 11, iv. 5. 36, vii. 7. 11.

καταθεάομαι [θέᾱ], *look down on,* i. 8. 14, vi. 5. 30.

καταθέω [θέω], *run down, charge down,* of soldiers, abs. or with εἰς or ἐπί and acc., vi. 3. 10, vii. 3. 44.

καταθήσεσθαι, see *κατατίθημι.*

καταθύω [R. 2 θυ], *sacrifice, offer,* of victims, abs. or with acc., iii. 2. 12, iv. 5. 35, v. 5. 3; *dedicate,* v. 3. 13.

καταισχύνω [αἰδέομαι], *cover with shame, put to shame, disgrace,* iii. 1. 30, 2. 14.

κατακαίνω (καίνω, καν-, κανῶ, ἔκανον, κέκονα [*cf.* κτείνω], *kill,* poetic), *kill, slay, cut down,* in prose only in Xen., in pres., 2 aor., and 2 pf., i. 6. 2, 9. 6, 10. 7, iii. 1. 2, 2. 12, 39, iv. 2. 5, 8. 25, v. 7. 27, 28, 30, 32, vi. 4. 26, 6. 31, vii. 4. 10, 6. 37, vii. 6. 36.

κατακαίω or **κατακάω** [καίω], *burn down* or *completely, burn up, destroy,* i. 4. 10, ii. 5. 19, iii. 3. 1, v. 2. 27, vii. 4. 5, 15.

κατάκειμαι [κεῖμαι], *lie down, lie sleeping,* iii. 1. 15, iv. 4. 11; esp., *recline* at table, where the Greeks rested on the left arm and had the right free, Lat. *accumbō,* with ἐν and dat., vi. 1. 4; *lie idle,* iii. 1. 13, 14.

κατακηρύττω [R. καλ], *proclaim* or *command by herald* or *crier,* ii. 2. 20.

κατακλείω [κλείω], *shut down* or *in, enclose, hem in,* with εἰς and acc. or εἴσω and gen., iii. 3. 7, 4. 26, v. 2. 18, vii. 2. 15.

κατακοντίζω [R. ακ], *shoot down* with the javelin, vii. 4. 6.

κατακόπτω [κόπτω], *cut down, slay,* i. 2. 25, 5. 16, 10. 9, ii. 5. 32, iii. 5. 2.

κατακτάομαι [κτάομαι], *gain completely, get full possession of,* vii. 3. 31.

κατακτείνω [κτείνω], *slay, murder,* ii. 5. 10.

κατακωλύω [κωλύω], *hinder* from doing, *hold back, keep back,* abs. or with ἔξω, v. 2. 16, vi. 6. 8.

καταλαμβάνω [λαμβάνω], *seize upon, capture, take, catch,* Lat. *capiō,* i. 8. 20, iii. 5. 2, vii. 6. 26, ὅς ἂν καταληφθῇ, *whoever gets caught, i.e. hit,* iv. 7. 4; esp. *occupy, seize* a

town or stronghold, Lat. *occupō*, i. 3. 14, 10. 16, iv. 1. 20, 21, v. 4. 15, vii. 3. 48; *catch up to, overtake*, Lat. *adsequor*, of persons, ii. 2. 12, iii. 3. 8, iv. 5. 7; of a town, *reach, arrive at*, Lat. *peruenīō*, vii. 8. 8; *discover, find, meet*, Lat. *incidō*, iii. 1. 8, iv. 2. 14, v. 7. 18, with partic., i. 10. 18, iv. 2. 5.

καταλέγω [R. **λεγ**], *recite, enumerate, reckon;* phrase: *εὐεργεσίᾱν κατέλεγεν ὅτι, he counted it as a kindness that*, ii. 6. 27.

καταλείπω [λείπω], *leave behind, leave*, Lat. *relinquō*, iii. 3. 19, 4. 49, iv. 2. 13, vii. 2. 30, with acc. of thing and either dat. or *παρά* with dat. of pers., or inf. of purpose, iv. 6. 1, v. 2. 1, 3. 6; *desert, abandon, forsake, leave in the lurch*, i. 2. 18, iii. 1. 2, 4. 40, iv. 6. 3, vi. 4. 8; *leave remaining, free*, or *over*, with acc. of thing and dat. of pers., iii. 5. 5, iv. 2. 11, vi. 5. 1, vii. 3. 22; pass., *stay* or *remain behind*, i. 8. 25, v. 6. 12.

καταλεύω (λεύω, -λεύσω, -ἐλευσα, ἐλεύσθην [λᾶας, *stone, cf.* Lat. *lautumiae, quarry*], *stone*, late Lat. *lapidō*), *stone to death*, i. 5. 14, v. 7. 19, 30, vii. 6. 10.

καταλλάττω (ἀλλάττω, ἀλλαγ-, ἀλλάξω, ἤλλαξα, -ήλλαχα, ἤλλαγμαι, -ηλλάχθην or ἠλλάγην [**ἄλλος**], *change*), *change;* mid. and pass., esp. of a change from enmity for friendship, *become reconciled*, i. 6. 1.

καταλογίζομαι [R. **λεγ**], *put down to one's account, reckon up*, v. 6. 16.

καταλύω [λύω], *unloose, dissolve, end*, Lat. *dissoluō*, vi. 2. 12; with *πόλεμον, make peace*, Lat. *bellum cōnficiō*, v. 7. 27, without *πόλεμον* and with *πρός* and acc. of the pers., i. 1. 10; *unloose, unyoke* (*sc.* *ἵππους*), *i.e. make a halt*, abs. or with *πρὸς ἄριστον, halt for breakfast*, i. 8. 1, 10. 19.

καταμανθάνω [R. **μα**], *learn thoroughly, understand, observe, be aware*, abs., with acc., or with acc. and a clause with *ὡς* or *ὅτι*, i. 9. 3, ii. 3. 11, iii. 1. 44, v. 7. 14, vii. 2. 18, 4. 6; *discover*, with partic., v. 8. 14.

καταμελέω [R. **μελ**], *be neglectful, neglect one's duty*, v. 8. 1.

καταμένω [R. **μα**], *stay* or *wait behind*, Lat. *remaneō*, abs. or with *ἐν* or *παρά* and dat., v. 6. 17, vi. 6. 2, vii. 3. 47, 6. 43.

καταμερίζω [μερίζω], *divide among, distribute*, vii. 5. 4.

καταμίγνῡμι (μῑ́γνῡμι, μιγ-, μῖξω, ἔμῑξα, μέμῖγμαι, ἐμίχθην and ἐμίγην [R. **μιγ**], *mix*), *mix up;* pass., *mingle with, εἰς τὰς πόλεις κατεμίγνυντο, they mingled with the citizens*, vii. 2. 3.

κατανοέω [R. **γνω**], *mark well*, vii. 7. 43; *observe, perceive*, i. 2. 4, vii. 7. 45.

καταντιπέρᾱν or **καταντιπέρᾱς** adv. [R. **περ**], *over against, on the opposite side of*, with gen., i. 1. 9, iv. 8. 3.

καταπέμπω [πέμπω], *send down*, esp. from the interior to the coast, i. 9. 7.

καταπετρόω (πετρόω, aor. pass. ἐπετρώθην [πέτρος], *stone*, late Lat. *lapidō*), *stone to death*, in pass., i. 3. 2.

καταπηδάω (πηδάω, πηδήσω, ἐπήδησα, -πεπήδηκα [R. **πεδ**], *leap*), *jump* or *spring down*, with *ἀπό* and gen., i. 8. 3, iii. 4. 48.

καταπίπτω [R. **πετ**], *fall down*, esp. from a horse, *fall off, get a fall*, iii. 2. 19, iv. 8. 26.

καταπλήττω [πλήττω], *strike down*, esp. with terror or wonder, *terrify abjectly*, with *βροντῇ*, iii. 4. 12.

καταπολεμέω [πολεμέω], *fight down, vanquish, reduce*, Lat. *dēbellō*, vii. 1. 27.

καταπράττω [πράττω], *fulfil, bring to an end, accomplish, execute*, i. 2. 2, vii. 7. 17; mid., *achieve*, vii. 7. 27.

κατᾱράομαι (ἀράομαι, -ᾱράσομαι, *ἠρᾱσάμην*, *-ἠρᾶμαι* [ἀρά, *prayer*],

pray, poetic), *pray against*, *imprecate*, *curse*, Lat. *dētestor*, abs. or with dat., v. 6. 4, vii. 7. 48.

κατασβέννῡμι (*σβέννῡμι*, *σβε-*, *-σβέσω*, and *-σβήσομαι*, *ἔσβεσα*, *-έσβην*, *-έσβηκα*, *-εσβέσθην* [cf. Eng. *a-sbestos*], *quench*), *put out*, Lat. *exstinguō*, of fires, vi. 3. 21, 25.

κατασκεδάννῡμι [*σκεδάννῡμι*], *sprinkle down on*, *empty on*, *pour out on*. Phrase: *κατεσκεδάσατο μετὰ τοῦτο* (or *τῶν μετ' αὐτοῦ*) *τὸ κέρας*, *next* or *on his comrades he poured out what remained in his drinking horn*, vii. 3. 32 (see *συγκατασκεδάννῡμι*). According to the lexicographer Suidas, it was the custom among the Thracians for a feaster at a carouse, when he had drunk all that he could, to scatter the rest of the wine in the cup over his comrades. The object, probably, was to show that practically nothing remained, since it was a point of honour to drain the cup.

κατασκέπτομαι [*σκέπτομαι*], *view closely*, *inspect*, i. 5. 12.

κατασκευάζω [R. **σκυ**], *fit out thoroughly* with gear of any kind, so of a horse, *provide with proper trappings*, *accoutre*, iii. 3. 19; of a house, *furnish*, iv. 1. 8; of a country, *improve*, *embellish*, i. 9. 19; mid., *prepare oneself*, *make one's arrangements*, iii. 2. 24.

κατασκηνέω [R. **σκα**], aor., *pitch one's tent*, *encamp*, abs. or with *ἐν* and dat., iii. 4. 32, 33, vii. 4. 11.

κατασκηνόω [R. **σκα**], *pitch one's tent*, *encamp*, with *εἰς* and acc. of place, ii. 2. 16.

κατασκοπή, *ἡς* [*cf. κατασκέπτομαι*], *watching*, *reconnoissance*, vii. 4. 13.

κατασπάω [R. **σπα**], *draw* or *drag down*, with *ἀπό* and gen., i. 9. 6.

κατάστασις, *εως*, *ἡ* [R. **στα**], *state*, *condition*, v. 7. 26.

καταστρατοπεδεύω [R. **στρα** + R. **πεδ**], *put into camp*; mid. intr., *encamp*, iii. 4. 18, iv. 5. 1, vi. 3. 20.

καταστρέφω [*στρέφω*], *turn upside down*, *overset*; mid., *subject to oneself*, *subdue*, i. 9. 14, vii. 5. 14. 7. 27.

κατασφάττω [*σφάττω*], *cut down*, *slay*, *kill*, iv. 1. 23.

κατασχεῖν, see *κατέχω*.

κατασχίζω [*σχίζω*], *split down*, *cleave asunder*, of gates, *break through*, Lat. *perfringō*, vii. 1. 16.

κατατείνω [*τείνω*], *stretch hard*, *strain oneself*, *strive earnestly*, *insist*, Lat. *contendō*, ii. 5. 30.

κατατέμνω [*τέμνω*], *cut all up* or *in pieces*, iv. 7. 26. Phrase: *ἐξ αὐτῶν κατετέτμηντο τάφροι ἐπὶ τὴν χώρᾱν*, *from them ditches had been cut that ran into the country*, ii. 4. 13.

κατατίθημι [R. **θε**], *put down*; mid., *put* or *lay down* or *away* for use, iv. 3. 11, v. 2. 15, vii. 1. 37; *deposit*, *lay up*, *lay by*, Lat. *dēpōnō*, with special reference to the ancient practice of depositing documents or valuable articles with some friend or in the keeping of a god, hence in phrases: *οὐκ εἰς τὸ ἴδιον κατεθέμην δᾶρεικούς*, *I did not lay up the darics for my own use*, i. 3. 3; *θεοί*, *παρ' οὓς τὴν φιλίᾱν κατεθέμεθα*, *the gods*, *into whose keeping we have given the friendship*, ii. 5. 8; *ἀποστροφὴν καταθήσεσθαι*, *to insure a refuge*, vii. 6. 34.

κατατιτρώσκω [*τιτρώσκω*], *wound severely*, iv. 1. 10.

κατατρέχω [*τρέχω*], *run down*, abs. or with *ἐπί* and acc., v. 4. 23, vii. 1. 20.

καταυλίζομαι [R. 2 **αF**], *encamp*, vii. 5. 15.

καταφαγεῖν, see *κατέφαγον*.

καταφανής, *ές* [R. **φα**], *in sight*, Lat. *in oculīs*, i. 8. 8, ii. 3. 3, vii. 2. 18.

καταφεύγω [R. **φυγ**], *flee down*, *take refuge*, *flee for help*, Lat. *cōnfugiō*, with *ἐντ αῦθα* or with *εἰς* and acc., i. 5. 13, iii. 4. 11, v. 7. 2.

καταφρονέω [*φρήν*], *look down on*, *despise*, Lat. *dēspiciō*, iii. 4. 2.

καταχωρίζω [*χωρίζω*], *set apart in one's proper place, settle, station, arrange*, vi. 5. 10.

κατέαξαν, see *κατάγνῡμι.*

κατεθέμην, see *καταΐθημι.*

κατεῖδον [R. **Fιδ**], *look down on* from above, Lat. *dēspiciō*, i. 10. 14, iv. 4. 9, 7. 21, vii. 3. 44; *observe, discern*, iv. 3. 11, vi. 5. 8.

κατειλῆφθαι, κατειληφότες, see *καταλαμβάνω.*

κάτειμι [*εἶμι*], *go* or *come down*, Lat. *dēscendō*, v. 7. 13.

κατεργάζομαι [R. **Fεργ**], *do thoroughly by work, accomplish, bring to pass, achieve*, i. 9. 20, ii. 6. 22, vi. 2. 10, vii. 7. 25, 26.

κατέρχομαι [*ἔρχομαι*], *go down*, esp. to one's home, *return*, with *οἴκαδε*, vii. 2. 2.

κατετέτμηντο, see *κατατέμνω.*

κατέτρωσαν, see *κατατιτρώσκω.*

κατέφαγον [*ἔφαγον*], *eat up, bolt*, iv. 8. 14.

κατέχω [R. **σεχ**], *hold down* or *firmly, hold fast*, Lat. *retineō*, vii. 7. 28; *restrain, check, prevent*, with acc. of the pers. or with inf., iii. 1. 20, vii. 7. 29; esp. *hold in possession, occupy*, Lat. *obtineō*, iv. 2. 1, 5, 12, v. 6. 7, 36; intr., in a nautical sense, *come down to land, put in*, Lat. *portum capiō*, abs. or with *ἐκεῖσε*, v. 6. 20, vi. 1. 33. Phrases: *ἀνάγκῃ κατεχόμενοι, compelled by necessity*, ii. 6. 13; *τοσοῦτον χωρίον κατασχεῖν, cover so much ground*, iv. 8. 12.

κατηγορέω, *κατηγορήσω, etc.* [*ἀγείρω*], *speak against, accuse, charge*, with gen. of pers. and *ὅτι* or *ὡς* with a clause, v. 7. 4, 8. 1, vii. 6. 8, 7. 44.

κατηγορίᾱ, ᾱς [*ἀγείρω*], *a speaking against, accusation, charge*, v. 8. 1.

κατηρεμίζω (*ἠρεμίζω, ἠρεμιδ-, -ηρέμισα, -ηρεμίσθην* [*ἠρέμα*, adv., *quietly*], *make still*), *make thoroughly quiet, calm down, appease*, vii. 1. 22, 24.

κατιδόντας, see *κατεῖδον.*

κατοικέω [R. **Fικ**], *have one's residence, live*, with *ἐν* and dat., v. 3. 7.

κατοικίζω [R. **Fικ**], *make live in, settle* as a colonist; of a city, *colonize, settle, found*, Lat. *condō*, v. 6. 15, vi. 4. 7.

κατορύττω [*ὀρύττω*], *sink in the ground, bury, hide underground*, Lat. *īnfodiō*, iv. 5. 29, v. 8. 9, 11.

κάτω, adv. [*κατά*], with verbs of motion, *down from above, downwards*, Lat. *deorsus*, iv. 8. 20, 28; with verbs of rest, *underneath, below*, Lat. *īnfrā*, iv. 5. 25. Phrase: *τὸ κάτω τοῦ τόξου, the lower part of the bow*, iv. 2. 28.

καῦμα, *ατος, τό* [**καίω**], *heat*, of the sun, i. 7. 6.

καύσιμος, *ον* [**καίω**], *that can be burnt, combustible*, vi. 3. 15, 19.

Καΰστρου πεδίον, *τό*, *Cayster Plain* or *Caysterfield* (*cf.* Springfield, Dartmoor), a city in Phrygia, where the roads from Byzantium and Sardis united on their way to Syria, i. 2. 11.

κάω, see *καίω.*

κέγχρος, *ὁ*, *millet*, *millet grass*, a hardy grass used as fodder, with a grain sometimes ground into meal, i. 2. 22 (*pānicum miliāceum*).

κεῖμαι, *κείσομαι* [**κεῖμαι**], *be laid* (used as a pass. of *τίθημι*), hence of persons, *lie, lie at one's length*, iv. 8. 21, esp. *lie dead*, i. 8. 27, vi. 5. 6; of things, *be laid, lie, be placed, be situated*, with *ἐν* or *πρός* and dat. of place or *κατά* and acc. of pers., iii. 1. 21, 4. 10, vi. 4. 3, vii. 3. 23; esp. as pass. of the phrase *θέσθαι τὰ ὅπλα, cf. ἔνθα τὰ ὅπλα ἔκειτο, where the armed force was halted* or *stationed*, iv. 2. 20, *cf.* vii. 1. 24.

κεκρᾱγότων, see *κράζω.*

κέκτησθε, see *κτάομαι.*

Κελαιναί, *ῶν*, *Celaenae*, a flourishing commercial city of Phrygia, at the sources of the Marsyas and Maeander, with a citadel and royal palace. Here Cyrus had a park. i. 2. 7, 8, 9. (Ruins near Denair.)

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην [R. **κελ**], *order*, *command*, *bid*, *give orders*, *direct*, Lat. *iubeō*, generally with acc. of pers. and inf., i. 1. 11, 2. 15, ii. 1. 8, iii. 4. 38, iv. 2. 1, v. 2. 8, vi. 6. 5, vii. 1. 22; with inf. alone, i. 3. 16, ii. 3. 1, iii. 1. 26, vi. 3. 15; with acc. of pers. alone, vi. 6. 15; with acc. of thing, iii. 1. 7, vi. 6. 14; abs., i. 6. 10, vi. 5. 26, 6. 26; in a weaker sense, *bid*, *urge*, *advise*, *suggest*, abs., with inf., or acc. and inf., i. 9. 27, iii. 1. 29, iv. 5. 16, vii. 1. 4, 2. 8.

κενός, ἡ, όν, *empty*, *vacant*, *void*, Lat. *inānis*, *uacuus*, abs. or with gen., i. 8. 20, iii. 4. 20; *empty*, *idle*, *groundless*, of fear, ii. 2. 21. Phrases: πολὺ τῆς φάλαγγος κενὸν ἐποίησαν, *they made a great gap in the phalanx*, iv. 8. 17.

κενοτάφιον, τό [κενός + τάφος, *cf.* Eng. *cenotaph*], *empty gravemound* or *tomb*, *cenotaph*, in which there were no ashes of the dead, vi. 4. 9. These were erected chiefly in honour of persons lost at sea or of those whose bodies were missing after a battle. They were often handsome artistic structures with pillars and inscriptions.

κεντέω, κεντήσω [*cf.* κέντρον, *sharp point*, *goad*, Eng. *centre*], *prick*, *goad*, *stab*, *torment*, iii. 1. 29.

Κεντρίτης, ὁ, *the Centrites*, an affluent of the Tigris, separating Armenia from the country of the Cardūchi, iv. 3. 1 (Butan Tchai). The Greeks crossed at the modern city Sert, where there is now a good ford.

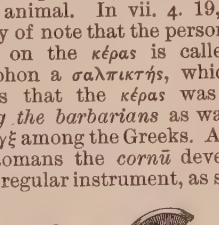
κεράμιον, τό [R. 2 **κρα**], *earthen jar*, used for wine, vi. 1. 15, 2. 3.

κεραμεοῦς, ᾶ, οῦν [R. 2 **κρα**], *of earth* or *clay*, πλίνθοι κεραμεαῖ, *clay brick*, whether sunburnt or baked in a kiln, iii. 4. 7.

Κεράμων or **Κεραμῶν ἀγορά**, ᾶς, the name of a town in Phrygia, close to the Mysian boundary, i. 2. 10. It means either *Tilemarket* or *Market of the Ceramians*, acc. to the accent. It was perhaps the later Trajanopolis, modern Ushak.

κεραννῦμι (κερα-, κρα-), ἐκέρασα, κέκρᾶμαι, ἐκεράσθην or ἐκράθην [R. 2 **κρα**], *mix*, mostly of the dilution of wine with water, Lat. *dīluō*, v. 4. 29 (see *s.v.* ἄκρατος); of mixing wine into water, with acc. and dat., i. 2. 13.

κέρας, κέρᾱτος or κέρως, dat. κέρᾱτι, τό [*cf.* Lat. *cornū*, *horn*, Eng. HORN, HART, *rhino-ceros*], *horn*, prop. of an animal, Lat. *cornū*; hence, from the resemblance of shape or because horns of animals were originally used for these purposes, *bugle horn*, *horn*, used to sound 'taps,' ii. 2. 4, and among the barbarians for other purposes, vii. 3. 32, 4. 19. The σάλπιγξ, *q.v.*, was the instrument employed by the Greeks in war for signals of every description, and the use of the 'horn' in ii. 2. 4 in giving a military signal cannot be paralleled in the writings of any other Greek historian than Xenophon. As used among the barbarians, the instrument was probably the actual horn of an animal. In vii. 4. 19, it is worthy of note that the person who blows on the κέρας is called by Xenophon a σαλπικτής, which indicates that the κέρας was used *among the barbarians* as was the σάλπιγξ among the Greeks. Among the Romans the *cornū* developed into a regular instrument, as shown



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in the accompanying cut. κέρας also signifies *drinking horn*, but

in the Anab. is so used only of the Thracians, vii. 2. 23, 3. 24 (*cf.* vi. 1. 4). Among the Greeks the drinking horn received elaborate development, and was technically designated by the term ῥυτόν (*cf.* ῥέω, *flow*), since it had a small opening at the bottom which the drinker put into his mouth and thus allowed the wine to run in. The rhyton, as an artistic development of the earlier horn, was made of pottery or metal and was modelled into the head of an animal, so that the

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special cup might be called ἵππος, ἔλαφος, κάπρος, *etc.* κέρας is also used of a *projection* or *peak* of a mountain, v. 6. 7. In military language, the army in line of battle is compared to an animal which shows its front to an enemy, but whose strength lies in its *horns* on either side; we, however, from the Roman comparison to a bird of prey, call these *wings*, Lat. *āla*, iv. 8. 12, vi. 5. 5, vii. 1. 23. Phrases: τὸ δεξιὸν κέρας, *the right wing*, i. 7. 1, 8. 13; τὰ δεξιὰ τοῦ κέρατος, *the right of the wing*, i. 8. 4; τὸ εὐώνυμον κέρας, *the left wing*, i. 8. 4, 10. 9; ἔξω ἐγένετο τοῦ κέρατος, *he outflanked the wing*, i. 8. 23; τὰ κέρατα τοῦ πλαισίου, *the wings (al* πλευραί) *of the square*, iii. 4. 19, 20, 21; κατὰ κέρας, *in column*, the common order of march, with the right wing leading, iv. 6. 6; τὴν οὐρὰν τοῦ κέρατος, *the rear of the column*, vi. 5. 5. See also *s.v.* ἀναπτύσσω.

Κερασούντιοι, οἱ [Κερασοῦς], *Cerasuntians, inhabitants of Cerasus*, v. 5. 10, 7. 13, 17, 31.

Κερασοῦς, οῦντος, ἡ [*cf.* Eng. *cherry*], *Cerasus*, a city in Pontus west of Trapezus, the modern Kiresün, v. 3. 2, 4. 1, 7. 16, 30. It was a colony of the Sinopeans and was doubtless named from the cherry trees (Armenian *keraz*, Turkish *kires*) which grew there abundantly. Lucullus brought the cherry from here to Rome in 73 B.C., hence the Lat. *cerasus*.

κεράτινος, η, ον [κέρας], *of horn, made of horn*, vi. 1. 4.

Κέρβερος, ὁ, *Cerberus*, the hell-hound, the watch-dog of the lower world. His kennel was on the further bank of the Styx, where Charon put ashore the shades. He let all pass in, but none out. Hesiod describes him as having fifty heads, later writers and works of art generally represent him with only three, and with hair composed of serpents. Heracles brought him up to Eurystheus, vi. 2. 2.

κερδαίνω (κερδαν-), κερδανῶ, ἐκέρδᾱνα, -κεκέρδηκα [κέρδος], *gain, acquire*, ii. 6. 21.

κερδαλέος, ᾱ, ον [κέρδος], of things, *gainful, profitable*, i. 9. 17.

κέρδος, ους, τό, *gain, profit, pay*, Lat. *lucrum*, i. 9. 17, vi. 2. 10.

Κέρσος, see Κάρσος.

Κερτωνόν, τό, *Certōnus*, a city in Mysia between Adramyttium and Atarneus, vii. 8. 8 (some read Κυτώνιον).

κεφαλαλγής, ές [κεφαλή + ἄλγος, τό, *pain*], *causing headaches*, ii. 3 15, 16.

κεφαλή, ῆς [root κεπ, *cf.* Lat. *caput*, *head*, Eng. HEAD, *a-cephalous*], *head*, of men, i. 8. 6, ii. 5. 23, iii. 1. 17, iv. 1. 18, v. 4. 13, vii. 4. 4.

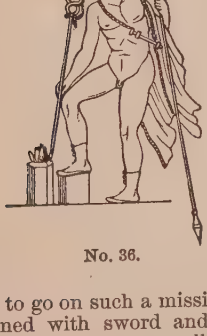
κηδεμών, όνος, ὁ [*cf.* κήδομαι], *one who cares for another*, *guardian*, *protector*, iii. 1. 17.

κήδομαι (καδ-), ἐκηδεσάμην, *be troubled for*, *care for*, with gen., vii. 5. 5.

κηρίον, τό [κηρός, ὁ, *beeswax*, *cf.* Lat. *cēra*, *wax*], *honeycomb*, Lat. *fauus*, iv. 8. 20.

κηρύκειον, τό [R. καλ], *herald's staff*, Lat. *cādūceus*, v. 7. 30. See *s.v.* κῆρυξ.

κῆρυξ, ῦκος, ὁ [R. καλ], *herald*, *crier*, who carried messages to the enemy, Lat. *cādūceātor*, *fētiālis*, or made proclamations and gave all sorts of public notices to his fellow-soldiers, Lat. *praecō*, ii. 2. 20, iii. 1. 46, v. 7. 3, 4. His distinctive badge was his herald's staff, κηρύκειον, *q.v.* When sent with a message to a hostile force or state, his person was held inviolable, v. 7. 30. The accompanying illustration represents a herald



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about to go on such a mission. He is armed with sword and spear, wears the πέτασος or travelling hat, slung behind his back, and travelling boots, and has his χλαμύς, *q.v.*, across his left arm. He stands before an altar on which still burns the fire of sacrifice. In his right hand he holds his staff, a straight shaft with two intertwined shoots above, which are sometimes represented on the staff of Hermes, the patron of heralds, as snakes.

κηρύττω (κηρῦκ-), κηρύξω, ἐκήρῡξα, κεκήρῡχα, κεκήρῡγμαι, ἐκηρύχθην [R. καλ], *be a herald*, *proclaim as herald*, so impers., ἐκήρῡξε, *the herald proclaimed*, with dat. of pers. and inf., iii. 4. 36; *announce by a herald*, *make proclamation*, *proclaim*, Lat. *dēnūntiō*, with inf., acc. and inf., or ὅτι and a clause, ii. 2. 21, iv. 1. 13, vi. 4. 23, vii. 1. 7, 36; with acc., *command*, ii. 2. 20 (see κατακηρύττω).

Κηφισόδωρος, ὁ, *Cephisodōrus*, an Athenian captain, killed in battle by the Cardūchi, iv. 2. 13, 17.

Κηφισοφῶν, ῶντος, ὁ, *Cephisophon*, father of Cephisodōrus, iv. 2. 13.

κῑβώτιον, τό [κῑβωτός, *wooden box*], *wooden box*, vii. 5. 14.

Κιλικία, ᾱς [Κίλιξ], *Cilicia*, a country on the southeastern coast of Asia Minor, i. 2. 20, 21, 4. 4, iii. 1. 10. It lay south of Lycaonia and Cappadocia, was separated from Pamphylia on the west by the Taurus Mts., and was bounded on the east by Syria (see πύλη). The western part was mountainous, but in the east lay the Cilician plain. Tarsus was the chief city. According to the myth the country was named from Cilix, son of Agēnor and brother of Phoenix. The mountaineers lived the free life of the bandit, the rest of the people were famous pirates. Pompey subdued the latter, 67 B.C., and the country was organized as a Roman province. Cicero was proconsul in 51–50 B.C.

Κίλιξ, ικος, ὁ, *inhabitant of Cilicia, a Cilician*, i. 2. 12, 22, 25, 4. 4.

Κίλισσα, ᾱς [Κίλιξ], *Cilician woman*, i. 2. 12, 18, 20.

κινδῡνεύω, *κινδῡνεύσω, etc.* [κίνδῡνος], *encounter danger, expose oneself, face danger, run a risk*, Lat. *periclitor*, abs., i. 1. 4, 9. 14, iii. 3. 11, v. 3. 6, vi. 3. 13; with inf. the word often means that there is a danger, likelihood, or possibility of a thing happening, as *ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος, great part of the host would probably have been killed*, iv. 1. 11, *cf.* v. 6. 19.

κίνδῡνος, ὁ [κίνδῡνος], *danger, hazard, risk*, Lat. *periculum*, i. 7. 5, iii. 1. 12, iv. 6. 16. Phrase: *κίνδῡνός ἐστι* (or simply *κίνδῡνος*), *there is danger*, with inf., acc. and inf., or *μή* with subjv. or opt., ii. 5. 17, iv. 1. 6, v. 1. 6, vii. 7. 31.

κῑνέω, *κῑνήσω, etc.* [root κι, *cf.* Lat. *cieō, cause to go*, Eng. HIE], *make go, move*, iii. 4. 28; pass., *be put in motion, move, stir*, iv. 5. 13, v. 8. 15. Phrase: *κῑνεῖν τὸ στρατόπεδον, break camp*, Lat. *castra mouēre*, vi. 4. 27.

κιττός, ὁ, *ivy*, Lat. *hedera*, v. 4. 12.

Κλεαγόρᾱς, ου, *Cleagoras*, either a painter or a writer, acc. to the reading in vii. 8. 1 (see *ἑνύπνιον* and *ἐντοίχιος*), otherwise unknown.

Κλεαίνετος, ὁ, *Cleaenetus*, a Greek captain, killed with his company while on a raid, v. 1. 17.

Κλέανδρος, ὁ, *Cleander*, the Spartan governor of Byzantium, vi. 2. 13, 6. 5, at first set against Xenophon and the Greeks by Dexippus, vi. 6. 9–28, but afterwards reconciled to them and friendly to Xenophon, vi. 6. 34 ff., vii. 1. 8. He took care of the Greek sick at Byzantium, vii. 2. 6, until succeeded by Anaxibius, vii. 2. 5.

Κλεάνωρ, ορος, ὁ, *Cleānor*, a Greek general from Orchomenus in Arcadia, ii. 1. 10, 5. 37, elected to command the Arcadian hoplites after the death of Agias, iii. 1. 47, iv. 8. 18, often mentioned for valour and wisdom, iii. 2. 4, vi. 4. 22, vii. 1. 40, 3. 46, 5. 4, 10.

Κλεάρετος, ὁ, *Clearetus*, a Greek captain, slain while on a plundering expedition, v. 7. 14–16.

Κλέαρχος, ὁ, *Clearchus*, a Spartan general in the Peloponnesian war, was at the battle of Cyzicus, and was harmost of Byzantium, where his cruelty led to its capture by Alcibiades, ii. 6. 1, v. 6. 24; after the peace, he was guilty of disobedience to the ephors and by them condemned to death, ii. 6. 2 ff., but escaping them became attached to Cyrus, i. 1. 9, ii. 6. 4, was in his most secret counsels, iii. 1. 10, and was the most trusted of his generals. He commanded the right wing at Cunaxa, i. 8. 4, 12, and after the death of Cyrus led the Greek army until he was treacherously captured and put to death by Tissaphernes, ii. 5. 31–42, 6. 29. An estimate of his character is given by Xen., ii. 6. 1–15; see also i. 2. 9, 3. 1 ff., 5. 11 ff., 6. 5, ii. 1. 4, 15, 3. 11, 4. 15, 5. 3, 27. Pl., Κλέαρχοι, *men like Clearchus*, iii. 2. 31.

κλεῖθρον, *τό* [κλείω], the *fastenings* of a city gate, generally pl. like Lat. *claustra*, vii. 1. 17. See *s.v. μοχλός.*

κλείω, -κλείσω, ἔκλεισα, κέκλειμαι, ἐκλείσθην [root κλεF, *cf.* Lat. *clāuis, key, claudō, close*, Eng. SLOT], *shut*, of doors and gates, v. 5. 19, vi. 2. 8, vii. 1. 36.

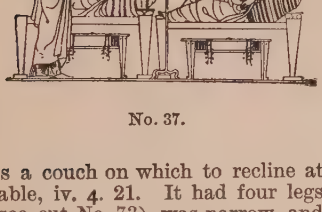
κλέπτω (κλεπ-), *κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην* and poet. *ἐκλέφθην* [*cf.* Lat. *clepō, steal, clipeus, shield*, Eng. *shop*-LIFTER], *steal, pilfer*, Lat. *fūror*, iv. 6. 14, vii. 6. 41; *embezzle*, of public money, iv. 6. 16; *smuggle through*, Lat. *fūrtim auferō*, iv. 1. 14; in military

language, *seize* or *occupy secretly*, iv. 6. 11, v. 6. 9.

Κλεώνυμος, ὁ, *Cleonymus*, a brave Spartan soldier, iv. 1. 18.

κλῖμαξ, ακος, ἡ [*cf.* κλίνη, Eng. *climax*], *ladder* (because of its *leaning aslant*), Lat. *scālae*, iv. 5. 25. For illustrations of the ladder, as found on board ship, see *s.v.* ναῦς.

κλίνη, ης [κλίνω, *cause to lean*, *cf.* Lat. *inclīnō*, *incline*, *clīuus*, *slope*, Eng. LEAN, *climate*, *clinical*, *en-clitic*], *that on which one reclines*, *bed*, *couch*, Lat. *lectus*, used not only as a bed, but also



No. 37.

as a couch on which to recline at table, iv. 4. 21. It had four legs (see cut No. 73), was narrow, and might have a headboard. It was made of wood or bronze, and was often richly adorned. The couches in the tent of Tiribazus, which the Greeks captured (iv. 4. 21), had silver feet. It was furnished with a mattress, which rested on girths stretched across the wooden frame, and with pillows and bedding. Greek bedsteads were exported to foreign parts, vii. 5. 14.

κλοπή, ῆς [κλέπτω], *a stealing*, *theft*, iv. 6. 14.

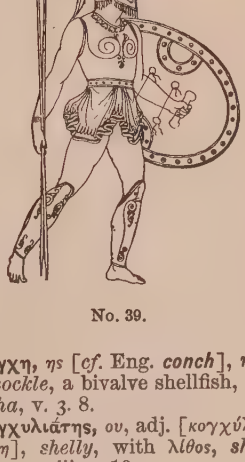
κλωπεύω [κλώψ], *steal*, *rob*; with acc. of pers., *intercept*, *waylay*, vi. 1. 1.

κλώψ, κλωπός, ὁ [κλέπτω], *thief*; in war, *marauder*, *bummer*, Lat. *praedātor*, iv. 6. 17.

κνέφας, ους, τό, *darkness*, *dusk*, *twilight*, Lat. *crepusculum*, iv. 5. 9.

κνημίς, ῖδος, ἡ [κνήμη, *leg*, *cf.* Lat. *nītor*, *bear upon*], *greave*, Lat. *ocrea*, generally pl., that part of the defensive armour of the Greek hoplite which covered his leg from the knee to the instep, i. 2. 16, iv. 7. 16, v. 2. 22. The greaves, which were made of flexible metal and lined with felt, leather, or cloth, were 'sprung on' the leg, and then fastened behind by straps or buckles. Like the cuirass, they were made to fit the individual person. See *s.v.* ὅπλον. For additional illustrations see *s.v.* ἀσπίς, ξίφος, ὁπλίτης.

No. 38.



No. 39.

κόγχη, ης [*cf.* Eng. *conch*], *muscle*, *cockle*, a bivalve shellfish, Lat. *concha*, v. 3. 8.

κογχυλιάτης, ου, adj. [κογχύλη = κόγχη], *shelly*, with λίθος, *shelly limestone*, iii. 4. 10.

κοῖλος, η, ον [root **καF**, *cf.* Lat. *cauus*, *hollow*, Eng. HOLE, HOLLOW], *hollow*, of a country, *lying in a valley*, v. 4. 31.

κοιμάω, *ἐκοίμησα*, *ἐκοιμήθην* [**κεῖμαι**], *lay to rest;* mid. and pass., *lie down to sleep, go to bed*, iv. 3. 2, 5. 14, vi. 4. 10.

κοινῇ, dat. sing. fem. of *κοινός*, as adv., *in common, together, jointly*, abs. or with *μετά* and gen. or *σύν* and dat., iii. 3. 2, iv. 5. 34, v. 4. 26, vi. 2. 13.

κοινός, ή, όν [*cf.* Eng. *epi-cene*], *what is shared by all, common, general, public*, Lat. *commūnis*, abs. or with dat., iii. 1. 43, 45, 2. 32, v. 4. 15. Phrases: *τὸ κοινόν*, *the common stock, the public treasury, the community*, hence *ἀπὸ κοινοῦ*, *from the common purse, at the public expense*, Lat. *pūblicē*, iv. 7. 27, v. 1. 12, but *by public authority*, Lat. *pūblicō cōnsiliō*, v. 7. 18; *εἰς τὸ κοινὸν ἀγορεύειν*, *say publicly*, v. 6. 27; *πρὸς τὸ κοινὸν ἐλθεῖν*, *come to the public council, i.e.* board of officers, v. 7. 17.

κοινόω, *κοινώσω*, **ἐκοίνωσα**, *κεκοίνωμαι*, *ἐκοινώθην* [*κοινός*], *make common*, Lat. *commūnicō;* mid., *impart* for purposes of consultation, *communicate, consult*, with dat. of pers. and an interr. clause, v. 6. 27, vi. 2. 15.

κοινωνέω, *κοινωνήσω*, *ἐκοινώνησα*, *κεκοινώνηκα*, *κεκοινώνημαι* [*κοινωνός*], *have a share of, partake of*, with gen., vii. 6. 28.

κοινωνός, ὁ [*κοινός*], *sharer, partner*, vii. 2. 38.

Κοιρατάδᾱς or **Κοιρατάδης**, ου, *Coeratadas* or *Coeratades*, a Theban; commanded the Greeks for a day at his own proposal, vii. 1. 33–40. He had been under Clearchus at Byzantium.

Κοῖτοι, *οἱ*, *the Coeti*, an independent race living between the Mossynoeci and the Tibarēni, vii. 8. 25, otherwise unknown.

κολάζω (*κολαδ-*), *κολάσω*, *ἐκόλασα*, *κεκόλασμαι*, *ἐκολάσθην*, *cut short, check, punish*, Lat. *castīgō*, abs. or with acc., ii. 5. 13, 6. 9, iii. 2. 31, v. 8. 18, vii. 7. 24.

Κολοσσαί, *ῶν*, *Colossae*, a city in the southwestern part of Phrygia, on the Lycus, i. 2. 6, of importance in the time of Herodotus and Xenophon, but afterwards rarely heard of until in connexion with St. Paul's epistle. Its ruins are near Khonos.

Κολχίς, *ίδος*, ἡ, *Colchis*, a country in Asia on the eastern coast of the Pontus, and west of Iberia, and watered by the Phasis, iv. 8. 22, v. 3. 2. It was a land of witchcraft and sorcery, the home of Medēa, and the scene of the quest of the Golden Fleece. (Mingrelia.)

Κόλχοι, *οἱ* [*cf.* Κολχίς], *the Colchians, inhabitants of Colchis.* They were divided into various tribes, including the Moschi, identified with Meshech of the Bible (Ezek. 27, 13). Afterwards the Lazi possessed the country, from whom are the modern Lazians. In the Anab. a tribe of Colchians are mentioned in the neighbourhood of Trapezus, iv. 8. 8 ff., v. 2. 1, 7. 2.

κολωνός, ὁ [*cf.* Lat. *celsus, high, collis, hill*, Eng. HILL], *heap, hill*, of stones, *cairn*, iv. 7. 25.

Κομανίᾱ, *ᾱς*, *Comania*, a place in Mysia, near Pergamus, otherwise unknown, vii. 8. 15.

κομιδή, *ῆς* [*κομίζω*], *means of conveyance* by sea, *transport*, v. 1. 11.

κομίζω (*κομιδ-*), *κομιῶ*, *etc.* [*κομέω*, *care for*], *take charge of, carry away* so as to save, *bring, convey, conduct*, with *ἐπί* and acc. or with *οἴκαδε*, iv. 5. 22, 6. 3; mid., *convey, fetch one's own*, or *for oneself*, abs. or with *ἐνθάδε*, iii. 2. 26, v. 5. 20; pass., *travel*, v. 4. 1.

κονιᾶτός, ή, όν [verbal of *κονιάω*, *plaster*, *κονιᾶ*, *dust, ashes, plaster*, *cf.* *κόνις*, *dust*, Lat. *cinis, ashes*], *covered with plaster, plastered*,

cemented, of underground cisterns for wine, iv. 2. 22.

κονιορτός, ὁ [κόνις, *cf.* κονιᾱτός and ὄρνῡμι, *stir up*, Lat. *orior*, *rise*], *dust raised*, *cloud of dust*, i. 8. 8.

κόπος, ὁ [κόπτω], *a belabouring*, hence *fatigue*, v. 8. 3.

κόπρος, ἡ, *dung* of animals, i. 6. 1.

κόπτω (κοπ-), κόψω, ἔκοψα, -κέκοφα, κέκομμαι, ἐκόπην [*cf.* Eng. CHOP, *syn-copate*], *cut*, *hew*, *slash*, of trees, *fell*, iv. 6. 26, 8. 2; of animals, *slaughter*, ii. 1. 6; of a door, *knock at*, Lat. *pulsō*, vii. 1. 16.

κόρη, ης, *girl*, *maiden*, Lat. *puella*, iv. 5. 9.

Κορσωτή, ῆς, *Corsōte*, a large city in Mesopotamia, said to be surrounded by the Mascas river, i. 5. 4. This was probably a canal forming with the Euphrātes an island on which the city stood. Remains have been found on the island Werdi, similarly formed.

Κορύλᾶς, ᾶ, Dor. gen., *Corylas*, chief of the Paphlagonians, independent of the king of Persia, v. 5. 12, 22, 6. 11, vi. 1. 2.

κορυφή, ῆς, *highest point*, *top*, *peak*, *summit* of a hill or mountain, iii. 4. 41, iv. 2. 20.

κοσμέω, κοσμήσω, ἐκόσμησα, κεκόσμημαι, ἐκοσμήθην [κόσμος, *cf.* Eng. *cosmetic*], *arrange*, *array*, *marshal*, of an army, iii. 2. 36; of persons, *dress*, *adorn*, i. 9. 23.

κόσμιος, ᾱ, ον [κόσμος], *well-ordered*, *under good discipline*, vi. 6. 32.

κόσμος, ὁ [*cf.* Eng. *cosmic*, *cosmology*], *order*, *good order*, *ornaments*, *attire*, *dress*, Lat. *mundus*, i. 9. 23, iii. 2. 7.

Κοτύωρα, τά, *Cotyōra*, a commercial town, a colony of the Sinopeans, in the country of the Tibarēni, on the Pontus, v. 5. 3 (Ordu).

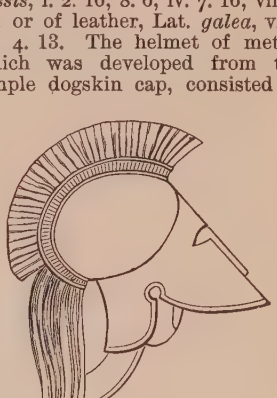
Κοτυωρῖται, ῶν [Κοτύωρα], *the people of Cotyōra*, *Cotyōrites*, v. 5. 6, 7, 10, 19, 25.

κοῦφος, η, ον, *light* in weight, Lat. *leuis*, vi. 1. 12. Phrase: χόρτος κοῦφος, *hay*, i. 5. 10.

κούφως, adv. [κοῦφος], *lightly*, vi. 1. 5.

κράζω (κραγ-), fut. pf. κεκράξομαι, ἔκραγον, 2 pf. κέκρᾱγα as pres., [R. καλ], *cry out*, *call aloud*, vii. 8. 15.

κράνος, ους, τό [*cf.* Eng. *cranium*], *headpiece*, *helmet*, of metal, Lat. *cassis*, i. 2. 16, 8. 6, iv. 7. 16, vii. 4. 16, or of leather, Lat. *galea*, v. 2. 22, 4. 13. The helmet of metal, which was developed from the simple dogskin cap, consisted of



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six pieces: the cap, conformed to the shape of the head; the φάλος, a metal ridge running from the front to the back of the cap at the centre and designed as a support for the crest; the λόφος or crest, commonly of horsehair and constantly ending in the horse's tail; the visor, the cheekpieces, and the neckpiece. The helmet was lined on the inside. It might be solid, when the visor had openings for the eyes and mouth and a projecting nose guard, and the helmet was put on by pulling it down from above over the face (*cf.* No. 40, and

see also *s.v.* κνημίς and ὅπλον) ; or the visor might be a simple movable guard for the forehead (*cf.*

No. 41.

No. 41, and see also *s.v.* ἀσπίς and πυρρίχη), and the cheekpieces hinged, so that they could be thrown up (see also *s.v.* ἅρμα, No. 8, where the helmet rests on the warrior's hand on the points of the cheekpieces, ξίφος, and ὑπλίτης). The φάλος was sometimes lacking and the crest supported, high above the head, by a rod that fitted into the centre of the cap. See *s.v.* κνημίς, where also the helmet is elaborately ornamented, the cap with the figure of a griffin and the cheekpieces with a ram's head.

κρατέω, κρατήσω, ἐκράτησα, κεκράτηκα, ἐκρατήθην [R. 1 **κρα**], *be strong, have the power, be lord* or *master, rule, get the upper hand*, abs. or with the gen. of place, ii. 5. 7, vii. 2. 25, 3. 3 ; esp. *be victorious, conquer*, abs., i. 7. 8, iii. 2. 21, 39, v. 6. 7, hence partic. as subst., *victor*, ii. 1. 10, iii. 2. 26, pass., *vanquished*, iii. 2. 28, vii. 7. 32 ; *conquer, worst, subdue, vanquish*, with acc. or gen. of pers., iii. 4. 26, iv. 7. 16, v. 6. 9, vii. 6. 32.

κρᾱτήρ, ῆρος, ὁ [R. 2 **κρα**], *mixing bowl*, used like our punch bowls, iv. 5. 26, 32. The κρᾱτήρ, as used at Greek symposia, was designed to hold a large quantity of wine and water mixed (for the universal Greek custom of drinking wine diluted, see *s.v.* ἄκρᾱτος). It was therefore a bulky vessel. The liquor was drawn from it by

No. 42.

attendants (see *s.v.* οἰνοχόος), who dipped into it their jugs or other vessels. The mixer was, therefore, broad at the top. Its form is shown in the accompanying illustration. The body of the vessel rested on a foot and base. It had two handles, which were generally, but not always, attached to the lower part of the vessel. For an additional illustration, see *s.v.* τρίπους, No. 74.

κράτιστος, η, ον [R. 1 **κρα**], used as sup. of ἀγαθός, *best, most excellent, strongest, bravest*, Lat. *optimus*, i. 9. 2, 18, 21, iv. 8. 12, vii. 6. 37 ; *most eminent* or *distinguished, noblest*, Lat. *optimātēs*, i. 5. 8, ii. 2. 8, iv. 6. 16, vii. 3. 21. Neut. pl.

κράτιστα, as adv., *in the best way*, with **ὡς**, *most excellently, bravely, cleverly, suitably*, iii. 2. 6, 3. 3, iv. 6. 10, 15, v. 2. 11, vii. 7. 15. Phrase: **κράτιστον** (*sc.* **ἐστί**), *it is best* or *most advantageous*, abs., with inf., or with dat. of pers. and inf., iii. 2. 28, 4. 41, iv. 5. 17, v. 6. 36, vi. 3. 13, vii. 3. 8.

κράτος, *ους*, *τό* [R. 1 **κρα**], *strength, force, might*, Lat. *uīs*, used in Anab. only with **ἀνά** and **κατά**; see under those words.

κραυγή, *ῆς* [R. **καλ**], *outcry, cry, shout*, Lat. *clāmor*, i. 2. 17, ii. 2. 17, iii. 4. 45, v. 2. 17, vi. 4. 27.

κρέας, *κρέως*, *τό* [*cf.* Lat. *carō*, *flesh*, Eng. *creo-sote*], *flesh*, pl., *pieces of flesh, meat* of animals, for food, i. 5. 2, ii. 1. 6, iv. 5. 31, vii. 3. 21.

κρείττων, *ον*, gen. *ονος* [R. 1 **κρα**], used as comp. of **ἀγαθός**, *better, stronger, mightier, superior to, more useful, more valuable*, Lat. *melior*, i. 2. 26, ii. 2. 10, 5. 19, iii. 1. 4, 2. 22, v. 6. 8, vii. 7. 6, 31; *bolder, braver*, i. 7. 3, v. 4. 21. Phrase: **κρεῖττον** (*sc.* **ἐστί**), *it is better* or *more advantageous*, with inf., iii. 2. 17, iv. 6. 11, vi. 5. 21.

κρέμαμαι, *κρεμήσομαι*, intr., *hang, be suspended*, Lat. *pendeō*, with **ἐπί** and gen., iii. 2. 19; of mountains, with **ὑπέρ** and gen., *overhang*, Lat. *impendeō*, iv. 1. 2.

κρεμάννῡμι (*κρεμα-*), *κρεμῶ*, *ἐκρέμασα*, *ἐκρεμάσθην* [*κρέμαμαι*], trans., *hang, hang up, suspend*, Lat. *suspendō*, i. 2. 8, vii. 4. 17.

κρήνη, *ης*, *spring, well, fountain*, Lat. *fōns*, i. 2. 13, iv. 5. 9, 15, vi. 4. 4.

κρηπίς, *ῖδος*, *ἡ*, *half boot* or *high shoe*, Lat. *crepida*; of a building, *foundation*, iii. 4. 7, 10.

Κρής, **Κρητός**, *ὁ*, *a Cretan, a man from Crete*, the largest of the Greek islands in the Mediterranean, now called Candia, famous in mythology as the birthplace of Zeus and as the kingdom of Minos. The Cretans were swift runners and renowned as archers, serving in this capacity in the army of Cyrus, i. 2. 9, iii. 3. 7, iv. 2. 28, 8. 27, v. 2. 29, but they were proverbial liars and cheats.

κρῖθή, *ῆς*, always pl. in Anab., *barleycorns, barley*, Lat. *hordeum*, i. 2. 22, iii. 4. 31, iv. 5. 26, vi. 4. 6, 6. 1, vii. 1. 13.

κρίθινος, *η*, *ον* [**κρῖθή**], *of barley, made of barley*, as bread, iv. 5. 31; with **οἶνος**, *barley wine, i.e. beer*, a favourite beverage among the Egyptians, Armenians, Thracians, and Germans, iv. 5. 26.

κρίνω (*κριν-*), *κρινῶ*, **ἔκρῖνα**, *κέκρικα*, *κέκριμαι*, *ἐκρίθην* [*cf.* Lat. *cernō, separate, crīmen, judgment*, Eng. *critic, hypo-crisy*], *part asunder, divide, distinguish, pick out*, Lat. *cernō*, i. 9. 30; *decide, determine, be of opinion, estimate, adjudge*, with two accs., with inf., or with acc. and inf., i. 5. 11, 9. 5, 20, iii. 1. 7, 12; esp. in judicial language, *decide as judge, try*, Lat. *iūdicō*, vi. 6. 16, 18, 20; pass., *be brought to trial, be tried*, v. 6. 33, vi. 6. 25.

κρῖός, *ὁ*, *ram*, Lat. *arīes*, ii. 2. 9.

κρίσις, *εως*, *ἡ* [*κρίνω*, *cf.* Eng. *crisis*], *a separating, distinguishing, decision*, esp. in court, *trial*, Lat. *iūdicium*, i. 6. 5, vi. 6. 20, 26.

κρόμμυον, *τό*, *onion*, Lat. *caepe*, vii. 1. 37.

κρότος, *ὁ* [*cf.* **κρούω**], *noise* made by two bodies striking together, esp. of the hands, *clapping, applause*, Lat. *plausus*, vi. 1. 13.

κρούω, *κρούσω*, **ἔκρουσα**, *-κέκρουκα*, *-κέκρου(σ)μαι*, *-εκρούσθην* [*cf.* **κρότος**], *strike* one thing against another, *clash, rattle*, vi. 1. 10, with **πρός** and acc., iv. 5. 18.

κρύπτω (*κρυφ-*), *κρύψω*, **ἔκρυψα**, *κέκρυμμαι*, *ἐκρύφθην* and **ἐκρύφην** [*cf.* Eng. *crypt, crypto-gam, grotto*], *hide, conceal, keep secret*, Lat. *tegō*, i. 4. 12, vi. 1. 18, with acc. of pers from whom, i. 9. 19.

κρωβύλος, ὁ, *the krobulos*, a way of arranging the hair, a sort of *top-knot* or *crest* formed by drawing all the hair to the crown and there confining it in a knot. This was old-fashioned for men in the time of Xenophon, but the hair was still worn so by children. In v. 4. 13 the name is applied to a horsehair *crest* or *tuft* of leather on the helmets of the Mossynoeci.

κτάομαι, *κτήσομαι, ἐκτησάμην, κέκτημαι, ἐκτήθην, procure for oneself, acquire, gain, win,* abs. or with acc., i. 9. 19, ii. 6. 17, v. 6. 30, vi. 4. 8, vii. 2. 38, 3. 31; perf., *possess, enjoy*, i. 7. 3; of persons, in the phrase *Καρδούχους πολεμίους ἐκτησάμεθα, we made enemies of the Cardūchi*, v. 5. 17.

κτείνω (*κτεν-*), *κτενῶ, ἔκτεινα* and *ἔκτανον, -έκτονα, kill*, ii. 5. 32, rare as simple verb, see *ἀποκτείνω*.

κτῆμα, *ατος, τό* [*κτάομαι*], *possession*, vii. 7. 41, pl., *property*, ii. 6. 24.

κτῆνος, *ους, τό* [*κτάομαι*], *piece of property, chattel*, then, as the ancient races were pastoral, any *domestic animal, beast*, v. 2. 3; generally pl., *animals, cattle*, used like our *stock*, iii. 1. 19, iv. 5. 25, 7. 2.

Κτησίᾱς, *ου, Ctesias*, a famous physician of Cnidus, belonging to the Asclepiad guild there. He was taken prisoner by the Persians about 415, and on account of his skill was appointed body physician to Darīus II. and afterwards to Artaxerxes. He attended the latter at Cunaxa, i. 8. 26, 27. He remained at the court 17 years, when in 398 he was sent home by the king on an embassy to Evagoras and Conon, and never returned to Persia. He wrote a history of Persia in 23 books and a description of India in one book, of both of which we have only epitomes, made by Photius, and a few fragments.

κυβερνήτης, *ου* [*κυβερνάω, steer, cf.* Eng. *govern*], *one who steers, helmsman*, v. 8. 20. The *κυβερνήτης* was the most important officer in the Greek ship. He not only steered the vessel, a difficult and delicate operation in case of the man-of-war in action (see *s.v. τριήρης*), but he also gave the orders which were passed on to the rowers. He had an assistant, called *πρῳρεύς* (*q.v.*), who stood at the bow of the boat as lookout, and was in constant communication with him. For the steering gear of the Greek ship, see *s.v. πηδάλιον*. For illustrations of the *κυβερνήτης* at the rudder, see *s.v. ναῦς* and *πεντηκόντορος*.

Κύδνος, ὁ, *the Cydnus*, a river in Cilicia which rose in the Taurus range and flowed through the city of Tarsus, i. 2. 23 (Tersus Tchai).

κυζικηνός, ὁ [*Κύζικος*], *a Cyzicēne*, a gold coin of Cyzicus of about twice the weight of the daric (see *s.v. δᾶρεικός*), but so alloyed that in the time of Demosthenes it had the value of only 28 Attic drachmas (see *s.v. μνᾶ*), v. 6. 23, vi. 2. 4, vii. 2. 36, 3. 10.

Κύζικος, ἡ, *Cyzicus* (Balkiz), vii. 2. 5, a colony of the Milesians, on the southern shore of the island Arctonnēsus, in the southern part of the Propontis. This island is now a peninsula, but in antiquity two bridges spanned the strait with a fine harbour on each side of them. The position of the city made it important, and its possession was therefore often hotly contended for, especially in the battle won there by the Athenians in 410 B.C. Since it was a station on the way to the grain districts, its coinage was current among the Greeks (see *Κυζικηνός*). Under the Romans the city reached its height of prosperity, and the ruins on the hills above the peninsula are of that period.

κύκλος, ὁ [*cf.* Lat. *curvus, bent, circus, circle,* Eng. RING, *cycle, bicycle, en-cyclo-paedia*], *circle, ring,* esp. in the dat. as adv., κύκλῳ, *in a circle, round, all round,* i. 5. 4, iii. 1. 2, iv. 1. 11, vi. 3. 6, vii. 2. 21; of a city, *ring-wall, encircling wall,* iii. 4. 7, 11; of persons, *group,* κύκλοι συνίσταντο, *groups collected,* v. 7. 2. Phrases: τὴν κύκλῳ πᾶσαν χώρᾱν, *the whole region on every side,* iii. 5. 14, *cf.* v. 6. 20; κύκλῳ διὰ μέσης τῆς Θρᾴκης, *round through the middle of Thrace,* vii. 1. 14; πορευόμενοι κύκλῳ, *march in a curve,* vii. 8. 18.

κυκλόω, κυκλώσω, ἐκύκλωσα, κεκύκλωμαι, ἐκυκλώθην [κύκλος], *encircle, surround,* of troops, in pass., i. 8. 13, iv. 2. 15; mid., *form a circle, gather round,* with περί and acc., vi. 4. 20.

κύκλωσις, εως, ἡ [κυκλόω], *an encircling;* ὡς εἰς κύκλωσιν, *as if to encircle,* i. 8. 23.

κυλινδέω or **κυλίνδω,** -εκύλῑσα, -κεκύλῑσμαι, ἐκυλίσθην [*cf.* καλινδέομαι, Eng. *cylinder*], *roll, roll along* or *down,* of stones, iv. 2. 3, 20, 7. 4; pass. intr., *roll,* with κάτω, *roll down,* of horses, iv. 8. 28.

Κυνίσκος, ὁ, *Cyniscus,* a Spartan, probably harmost in the Chersonese at the time of the Greeks' approach thither, vii. 1. 13.

κυπαρίττινος, η, ον [κυπάριττος, *cypress-tree, cf.* Eng. *cypress*], *of cypress, made of cypress,* v. 3. 12.

Κύρειος or **Κῡρεῖος,** ᾱ, ον [Κῦρος], *of* or *belonging to Cyrus, Cyrēan,* as τὸ Κύρειον στράτευμα, *the Cyrēan army, i.e.* the Greek army which had accompanied Cyrus, vii. 2. 7, but οἱ Κῦρειοι, iii. 2. 17, means *Cyrus's barbarian troops,* and τὸ Κύρειον στρατόπεδον, means *Cyrus's camp* or *quarters,* i. 10. 1.

κῦριος, ᾱ, ον [κῦρος, τό, *might, power*], *having power* or *authority,* Lat. *potēns,* of persons, with inf., as οὐκ ἔσεσθε κῦριοι ἀνελέσθαι πόλεμον, *you will not have it in your power to make war,* v. 7. 27.

Κῦρος, ὁ [Pers. *Kurash*], *Cyrus,* called ὁ ἀρχαῖος, *the Ancient* or *the Elder,* i. 9. 1, *Cyrus the Great,* the founder of the Persian monarchy. According to Xen. and Hdt., he was the son of Cambȳses, a Persian noble, and Mandane, daughter of Astyages, king of Media, whom he overthrew and succeeded, reigning from 560–529 B.C. But modern investigations have shown that Ctesias (see Κτησίᾱς) was right in stating that Cyrus was not related to Astyages. He was in reality of pure Persian stock, the descendant of Achaemenes in the fifth generation — Hakhaminis, Ksha'-ispis, Kurash I., Kambudshia (Cambȳses I.), Kurash II. (Cyrus). His ancestors, of Iranian stock like the Medes, coming from Parsua in the north, had gradually moved down towards the Median empire, and Cyrus, becoming king of Anshan (Anzan) in 558 B.C., carried on an active war against Astyages, king of Media, until, in 549 B.C. the latter's army revolted, and Astyages and his capital, Ecbatana, fell into the enemy's hands. Cyrus enlarged the Median empire by the conquest of the Lydian kingdom of Croesus. The capture of Babylon in 538, followed by the extension of his domains to the borders of India, made him the monarch of the entire East. He was succeeded in 529 by his son Cambȳses II., the invader of Egypt. Xenophon's work called the *Cyropaedīa* is not a real history, but an historical romance in which Cyrus is presented as the highest type of a ruler.

Κῦρος, ὁ [Persian *Kurash*], *Cyrus the Younger,* whose ill-fated expedition is described in the Anabasis. He was the son of Darīus Nothus and Parysatis, i. 1. 1, and was born after his father's accession (425 B.C.)

to the throne of Persia. In 407 B.C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander of all Asia Minor west of the Halys, i. 1. 2, 9. 7. In this position he aided the Lacedaemonians in the Peloponnesian war, iii. 1. 5, having indeed received special orders from his father to this effect. He became the warm friend of Lysander, and on being summoned to the deathbed of Darīus in 405 B.C., i. 1. 2, he turned over to the Spartan admiral the money which he had in hand and his entire revenue from the satrapy. This timely aid to the Spartans did much to hasten the end of the war. There is little doubt that it was rendered by Cyrus with the hope of enlisting the sympathy of Sparta in his design to obtain the throne of Persia. As the son born in the purple (Artaxerxes Mnemon having been born before his father's accession), he hoped to be appointed his father's successor, but on the death of Darīus he was disappointed, and his elder brother succeeded, i. 1. 3. Upon this, Tissaphernes, satrap of Caria, who had been obliged to follow Cyrus to Babylon, i. 1. 2, accused him of plotting the murder of Artaxerxes, i. 1. 3, and it was only the intervention of Parysatis, i. 1. 3, 4, that saved Cyrus's life. He returned to his satrapy, vowing vengeance, i. 1. 4, and from that time made his preparations to dethrone his brother. These and the expedition which followed are described in the first book of the Anabasis. Cyrus set out from Sardis in the spring of 401 B.C., i. 2. 5, and was slain in a hand to hand encounter with his brother at the battle of Cunaxa some six months later, i. 8. 26 ff. A sketch of his character is given, i. 9. The royal line of which he came ran thus: Hakhaminis (Achaemenes), Ksha'ispis, Ariaramna (brother of Kurash I., who was grandfather of Cyrus the Great), Arsama, Hystaspes, Darīus I., Xerxes, Artaxerxes I., Darīus II. (Nothus), Cyrus. (*Cf.* with this the genealogy of Cyrus the Great, whose son Cambȳses was succeeded by Darīus I.)

Κυτώνιον, *τό*, see Κερτωνόν.

κύων, *κυνός*, *ὁ*, *ἡ* [*cf.* Lat. *canis*, *dog*, Eng. HOUND, *cynic*, *cynos-ure*], *dog*, *bitch*, *hound*, *cur*, iii. 2. 35, v. 7. 26, 8. 24, vi. 2. 2, vii. 2. 33.

κωλύω, *κωλύσω*, *etc.*, *hinder*, *keep from*, *prevent*, *oppose*, *check*, Lat. *impediō*, abs. or with acc., i. 2. 21, ii. 4. 6, iii. 5. 12, iv. 2. 24, 25, v. 4. 5; with inf., or acc. of pers. and inf., i. 3. 16, ii. 5. 7, iv. 3. 3, v. 7. 10, vii. 3. 3; with *τοῦ* and inf., i. 6. 2. Phrases: *τὸ κωλῦον*, *the obstacle*, iv. 5. 20, 7. 4; *κωλύοντες μηδαμῇ ἡμᾶς πορίζεσθαι*, *preventing us from getting supplies anywhere*, vii. 6. 29.

κωμάρχης, *ου* [κεῖμαι + ἄρχω], *village chief*, *head man of a village*, *chief*, iv. 5. 10, 24, 29, 6. 1.

κώμη, *ης* [κεῖμαι], *village*, *hamlet*, unfortified, opp. to a walled city, Lat. *uīcus*, i. 4. 9, 10. 11, ii. 2. 15, iii. 2. 34, iv. 4. 2, vi. 4. 6, vii. 4. 11.

κωμήτης, *ου* [κεῖμαι], *villager*, Lat. *uīcānus*, iv. 5. 24.

κώπη, *ης*, *handle*, esp. of an oar, hence *oar*, Lat. *rēmus*; *κώπαις*, *by rowing*, vi. 4. 2, see *s.v.* τριήρης.

Λ.

λαβεῖν, see λαμβάνω.

λαγχάνω (λαχ-), λήξομαι, ἔλαχον, εἴληχα, εἴληγμαι, ἐλήχθην, *get by lot*, *get*, *obtain*, *be possessed of*, *hold*, with acc. or gen., iii. 1. 11, iv. 5. 24.

λαγώς, *ὁ*, *hare*, Lat. *lepus*, iv. § 24.

λαθεῖν, see λανθάνω.

λάθρᾳ, adv. [R. **λαθ**], *secretly, covertly, stealthily;* with gen., *without the knowledge of*, Lat. *clam*, i. 3. 8.

Λακεδαιμόνιος, ὁ [Λακεδαίμων], *a Lacedaemonian, inhabitant of Lacedaemonia* or *Laconica*, a name applicable in its stricter sense only to the περίοικοι (*q.v.*), but generally used, as in the Anab., in a wider sense to include both the Perioeci and the Spartans, i. 1. 9, 2. 21, ii. 6. 2, iii. 1. 5, 2. 37, iv. 6. 14, v. 3. 7, vi. 1. 26, 6. 9, vii. 1. 28, 7. 12.

Λακεδαίμων, ονος, ἡ, *Lacedaemon, Lacedaemonia*, v. 3. 11, called also *Laconica* and by late Roman and by many modern writers *Laconia*, the country in the southeastern part of Peloponnēsus, especially the district between Mt. Taygetus and Mt. Parnon with the fertile valley of the Eurōtas to the south. The Lelegae were the earliest inhabitants, and to them came immigrants from the north, Aeolians, Achaeans, and finally Dorians. The sovereignty remained in the ancient native families of the Agiadae and Eurypontidae; hence came the two kings ruling together, by a later invention called Dorians of the family of Aristodēmus. These two were invested with the supreme military command and priestly dignity. Next to them were the five ephors who gradually became a committee of general control (see ἔφορος), next to these was the Gerousia or council of 28 citizens over 60 years of age. The final decision of all matters of importance lay with the people, that is, the sovereign Dorians, called Spartans or, loosely, Lacedaemonians. They dwelt in and about Sparta (*q.v.*), observing the greatest simplicity and severity of life in accordance with the institutions of Lycurgus. There were two other classes in the state, the older Achaeans, called the Perioeci (*q.v.*), who had submitted voluntarily or by treaty, and the Helots, or state slaves, destitute of all rights, who had been overcome by force. Until the Persian wars the Spartans were regarded as the champions of Greece; then followed the period of Athenian supremacy until the end of the Peloponnesian war. At the time of the Anabasis the Spartans were again in the ascendant. After the battle of Leuctra Sparta never regained her old supremacy, although the Roman conquerors were always partial towards her.

λάκκος, ὁ [*cf.* Lat. *lacus, hollow, lake*, Eng. LOCH], *pit, cistern, vat*, for wine, iv. 2. 22.

λακτίζω (λακτιδ-), λακτιῶ, ἐλάκτισα, λελάκτικα, ἐλακτίσθην [λάξ, adv., *with the foot*, *cf.* Lat. *calx, heel*], *kick at, kick*, of horses, iii. 2. 18.

Λάκων, ωνος, ὁ, *a Laconian*, a term properly applicable only to the Perioeci, the free inhabitants of the towns about Sparta, who owed war service to the Spartans, but were excluded from the offices. But the word is also loosely used to include Spartans, ii. 1. 3, 5. 31, v. 1. 15, vi. 1. 32, vii. 6. 7, 7. 15, 8. 23.

Λακωνικός, ἡ, όν [Λάκων], *of Laconica, Lacedaemonian*, of men and things, iv. 1. 18, 7. 16, vii. 2. 29, 3. 8.

λαμβάνω (λαβ-), λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην [root **λαβ**, *cf.* Lat. *labor, toil*, Eng. *di-lemma, epi-lepsy, pro-lepsis*], *take*, Lat. *capiō*, also in less vigorous sense, *take to oneself, receive*, Lat. *accipiō*. In general, *take*, i. 5. 10, ii. 1. 10, 3. 14, iii. 2. 20, 4. 49, iv. 1. 8, 5. 35, v. 1. 17, 5. 19, vi. 4. 24, vii. 3. 26; the partic. λαβών is often used like ἔχων in the sense of *with*, i. 1. 2, 11, iii. 4. 38, iv. 1. 6, vii. 7. 13; esp., *take prisoner*,

capture, take posession of, i. 4. 7, 7. 9, 10. 2, iii. 2. 29, 4. 41, iv. 1. 22, v. 2. 5, vii. 3. 35; with the added notion of sudden or unexpected action, *catch, seize, find*, often with partic., i. 1. 6, 3. 10, 5. 2, ii. 3. 21, iv. 6. 15, v. 6. 9, vi. 2. 17, 4. 2, vii. 2. 13; *receive, get, obtain, require*, i. 1. 9, 6. 6, 9. 22, ii. 2. 20, 6. 21, iii. 4. 2, iv. 2. 23, v. 1. 15, vi. 6. 2, vii. 3. 1, 6. 19. To the acc. with this verb may be added εἰς or πρός with acc., or ἀπό, ἐξ, or παρά with gen., i. 5. 15, ii. 2. 11, 3. 28, iii. 4. 42, iv. 5. 32, v. 6. 18, vii. 3. 23. The part. gen. occurs, i. 5. 7, iv. 5. 35. Phrases: λαμβάνειν ἄνδρας, *enlist men*, i. 1. 6; πίστεις or πιστὰ λαβεῖν, *receive pledges*, abs., with παρά and gen., and with inf., i. 2. 26, 6. 7, ii. 3. 26, iii. 2. 5, v. 4. 11; ἔλαβον τῆς ζώνης τὸν Ὀρόντᾱν, *they grasped Orontas by the girdle*, i. 6. 10; εἰ τὸ στράτευμα λάβοι ἔνδεια, *if need should befall the troops*, i. 10. 18; δίκην or τὰ δίκαια λαβεῖν, see δίκη and δίκαιος, v. 8. 17, vii. 7. 17; πεῖραν λαβεῖν, see πεῖρα, v. 8. 15, vi. 6. 33.

λαμπρός, ά, όν [λάμπω], *bright, shining, brilliant, distinguished, noble*, Lat. *splendidus*, in comp., vii. 7. 41.

λαμπρότης, ητος, ἡ [λαμπρός], *brightness, brilliancy, splendour*, i. 2. 18.

λάμπω, λάμψω, ἔλαμψα, λέλαμπα [*cf.* Lat. *limpidus, clear*, Eng. *lamp*], *shine, be bright, glisten*, of fire, *blaze*, iii. 1. 11, 12.

Λαμψακηνοί, οἱ [Λάμψακος], *Lampsacenians, inhabitants of Lampsacus*, vii. 8. 3.

Λάμψακος, ἡ, *Lampsacus*, a very early Greek settlement and city in the Troad, on the Hellespont, vii. 8. 1, 6, renowned for its wine. (Lapsaki.)

λανθάνω (λαθ-), λήσω, ἔλαθον, λέληθα, λέλησμαι [R. **λαθ**], *lie hid* or *concealed, be unseen, escape the notice of*, Lat. *lateō*, abs. or with acc., iv. 1. 4, 2. 2, v. 2. 29, vi. 3. 14, vii. 2. 18; partic., λαθών, *secretly*, iv. 6. 11. A partic. used with λανθάνω conveys generally the leading idea and is best translated by a finite verb, as τὸ στράτευμα τρεφόμενον ἐλάνθανε, *the army was secretly supported*, i. 1. 9, *cf.* iv. 2. 7; in this construction the acc. of person occurs, as λαθεῖν αὐτὸν ἀπελθών, *get away without his knowledge*, i. 3. 17, *cf.* vi. 3. 22, vii. 3. 38, 43.

Λάρισσα, ης, *Larissa*, an Assyrian city, eighteen miles south of Nineveh (see Μέσπιλα), on the left bank of the Tigris, north of the mouth of the Great Zab, iii. 4. 7. By some it is identified with Kalach (Calah), by others with Resen (Genesis 10, 12). Its ruins are called Nimrud. It was first excavated by Layard in 1845, when remains of four palaces were uncovered. Recent excavations have shown that the pyramid mentioned by Xen., iii. 4. 9, was originally a square tower, whose ruins had already assumed the pyramidal shape in his time.

λάσιος, ᾱ, ον, *hairy, shaggy*, of places, *bushy, thickly grown*, Lat. *dēnsus*, v. 2. 29; subst., τὰ λάσια, *thickets*, vi. 4. 26.

λαφῡροπωλέω [λαφῡροπώλης], *sell booty* or *plunder*, abs., vi. 6. 38.

λαφῡροπώλης, ου [λάφῡρον, *booty* + πωλέω], *seller of booty, booty dealer*, Lat. *sector*. At Sparta the λαφῡροπῶλαι were officers attached to the kings' staff who took charge of the booty captured in war. So the Greeks that had enlisted under Cyrus, on their return, appointed official vendors of the booty, vii. 7. 56.

λάχος, ους, τό [*cf.* λαγχάνω], *allotted portion*, Lat. *sors*, hence *share, part*, v. 3. 9.

λαχών, see λαγχάνω.

λέγω, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην (for εἴρηκα and εἶπον, used as pf. and 2 aor., see εἴρω and εἶπον)

[R. λεγ], *say, speak, talk, tell, state, mention, relate*, Lat. *dīcō*, abs. or with acc. of thing, i. 3. 2, 6. 9, ii. 1. 13, 2. 2, iii. 2. 38, iv. 1. 23, v. 5. 7, vi. 2. 7, vii. 7. 4; with acc. of pers., ii. 5. 25; with an interr. clause, dir. or indir., *tell, relate*, i. 3. 12, 6. 11, 8. 27, ii. 1. 10, v. 8. 2, 12; with the dat. or *εἰς* or *πρός* with acc. of pers. to whom, i. 4. 11, ii. 3. 5, iii. 3. 2, v. 6. 28, 7. 18, vi. 6. 5, vii. 1. 8; *say in reply* to a thing, with *πρός* and acc., i. 3. 19; with *ὑπέρ* and gen. of pers. or *περί* and gen. of thing, i. 9. 23, vi. 6. 18; followed by dir. disc., ii. 1. 22, 5. 39, iii. 1. 15, v. 4. 4, vii. 2. 13; by *ὅτι* or *ὡς* and indir. disc., i. 2. 21, 7. 5, ii. 1. 14, iii. 2. 4, iv. 5. 34, v. 1. 14, vi. 1. 13, vii. 6. 7; very rarely with inf. or partic., i. 3. 15, v. 4. 34, vii. 5. 13, but after λέγω meaning *bid, charge, vote*, the inf. is regular, i. 3. 8, iii. 1. 26, v. 7. 34, vi. 1. 25, vii. 1. 40. In the pass. the personal constr. prevails where we use the impers., as λέγεται Ἀπόλλων ἑκδεῖραι, *'tis said Apollo flayed*, i. 2. 12, *cf.* 4. 4, ii. 2. 6, iii. 1. 9, iv. 3. 4, vi. 2. 2, vii. 2. 22, but the impers. constr. with acc. and inf., or even with *ὅτι* or *ὡς* and a clause, is found, i. 2. 12, iv. 1. 3, v. 7. 7, vii. 2. 5. Phrases: *ἐλπίδας λέγων διῆγε, he kept putting them off with the hope*, i. 2. 11; *ὡς ἐλέγετο* or *ἐλέγοντο, as 't was said*, i. 4. 5, 10. 18; *λεγόμενος ἐν τοῖς ἀρίστοις, reckoned as among the noblest*, i. 6. 1; *πρᾴως λέγοι τὸ πάθος, he spoke tamely of his treatment*, i. 5. 14; *ἡ ἱερὰ συμβουλὴ λεγομένη εἶναι, the advice termed holy*, v. 6. 4; *εὖ* or *ὀρθῶς λέγετε, your advice is good*, vii. 1. 22, 3. 39.

λεῖα, ᾶς [*cf.* Lat. *lucrum, gain, latrō, freebooter*], *property taken in war, booty, plunder*, including esp. men and cattle, Lat. *praeda*, v. 1. 8, 17, vi. 6. 2, vii. 4. 2, 5. 2.

λειμών, ῶνος, ὁ [*cf.* λιμήν], any *moist place, green, meadow*, Lat. *prātum*, v. 3. 11.

λεῖος, ᾱ, ον [*cf.* Lat. *lēuis, smooth*], *smooth;* of a hill, *even, with gentle slope*, iv. 4. 1.

λείπω (λιπ-), **λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην** [*cf.* Lat. *licet, it is lawful, linquō, leave*, Eng. LEND, LOAN, *ec-lipse, el-lipse*], *leave* a place or station, *abandon, forsake, quit*, Lat. *relinquō*, i. 2. 21, 10. 13, iv. 2. 7, 6. 19, v. 2. 15; *leave behind* or *remaining, leave alive, spare*, vi. 3. 5, vii. 4. 1; pass., *be left, abandoned*, vi. 3. 13; *be left over, remain, be left alive, survive*, of persons and things, ii. 4. 5, iii. 1. 2, iv. 1. 5; *be left behind*, of persons, iv. 5. 12. Phrase: *πλήθει ἡμῶν λειφθέντες, inferior to us in numbers*, vii. 7. 31.

λεκτέος, ᾱ, ον, verbal adj. [R. λεγ], *to be said, that must be told*, Lat. *dīcendus*, v. 6. 6.

λελείψεται, see λείπω.

λεξάτω, see λέγω.

Λεοντῖνος, ὁ, *a Leontine, man of Leontīni*, ii. 6. 16, an ancient Greek city in the eastern part of Sicily. (Lentini.)

λευκοθώρᾱξ, ᾱκος, ὁ, ἡ [λευκός + θώρᾱξ], *in white cuirass*, of cavalry, i. 8. 9. This white cuirass is probably identical with the *θώρᾱξ λινοῦς* mentioned in iv. 7. 15, and was made of layers of linen placed one over the other and stiffened by some artificial process.

λευκός, ή, όν [root **λυκ**, *cf.* Lat. *lūx, light, lūceō, shine*, Eng. LIGHT, LEA], *white*, Lat. *albus*, i. 8. 8, v. 4. 12, 32, vii. 3. 26.

Λέων, οντος, ὁ, *Leon*, a Greek soldier from Thurii, v. 1. 2.

λήγω, λήξω, ἔληξα, intr., *leave off, end, be over*, iii. 1. 9, vii. 6. 6; of the wind, *slacken, abate*, iv. 5. 4.

λῄζομαι (ληδ-), **ἐλῃσάμην** [λεῖα], *make booty, plunder, pillage*, Lat. *praedor*, abs. or with *ἐξ* and gen., v. 1. 9, vi. 1. 1, 6. 27; with acc. of place or person, *spoil, plunder, rob*, iv. 8. 22, vii. 2. 34, 3. 31.

λῆρος, ὁ, *silliness, nonsense, humbug,* Lat. *nūgae,* vii. 7. 41.

λήσομεν, see λανθάνω.

λῃστεία, ᾱς [λῃστής], *getting booty, pillaging, plundering,* Lat. *praedātiō,* vii. 7. 9.

λῃστής, οῦ [λᾄζομαι], *plunderer, pillager, bummer,* Lat. *praedātor,* vi. 1. 8, 6. 28.

ληφθησόμεθα, λήψεσθε, see λαμβάνω.

λίᾱν, adv., *very,* Lat. *ualdē,* with adjs., vi. 1. 28, vii. 6. 23.

λίθινος, η, ον [λίθος], *of stone, made of stone,* iii. 4. 7, 9.

λίθος, ὁ [*cf.* Eng. *litho-graphy, oö-lite*], *stone,* Lat. *lapis,* iii. 5. 10, iv. 7. 25, as a substance, iii. 4. 10, as used in attack or defence, i. 5. 12, iv. 2. 4. The use of stones as an instrument of warfare was common in later times, and engines for hurling them (called λιθοβόλοι, Lat. *ballistae*) were invented and came into extensive use in siege operations. Such artillery was used by Alexander the Great. Earlier, in the time of Xenophon, stones were thrown either with slings, in which also lead bullets were used, iii. 3. 17, *cf.* iv. 1. 10, or by the hand, v. 2. 14, *cf.* v. 2. 12. In his time stone-throwers, in the latter sense, had not been developed into a distinct branch of the service, but their usefulness was recognised. See further the illustration *s.v.* ξίφος.

λιμήν, ένος, ὁ [root **λι,** *pour, cf.* Lat. *lītus, shore, līmus, slime,* Eng. LIME], *harbour, port,* Lat. *portus,* vi. 2. 13, 4. 1, 4, 6. 3.

λῑμός, ὁ, *hunger, famine, dearth,* Lat. *famēs,* i. 5. 5, ii. 2. 11, 5. 19, vii. 4. 5.

λίνεος, ᾱ, ον, contr. οῦς, ῆ, οῦν [λίνον, *linen, cf.* Lat. *līnum, flax*], *of flax, flaxen, linen,* Lat. *līneus,* v. 4. 13; on the cuirasses of linen, iv. 7. 15, see λευκοθώρᾱξ.

λογίζομαι (λογιδ-), λογιοῦμαι, *etc.* [R. **λεγ**], *count on, reckon on, take into account, consider,* with acc. of thing or inf., ii. 2. 13, iii. 1. 20.

λόγος, ὁ [R. **λεγ**], *word, saying, statement, speech, discourse,* pl. *words, conversation,* Lat. *uerbum, ōrātiō,* ii. 5. 16, 27, 6. 4, v. 7. 27, vi. 1. 18, vii. 7. 24; *debate, discussion,* i. 6. 5, iii. 2. 7; *rumour, story,* i. 4. 7, v. 6. 17; *narrative,* ii. 1. 1, iv. 1. 1. Phrase: εἰς λόγους ἐλθεῖν with dat. of pers., *have an interview* with one, Lat. *in conloquium uenīre,* ii. 5. 4, iii. 1. 29.

λόγχη, ης, *spearhead, metal point of the spear* or *lance* (δόρυ), Lat. *cuspis,* i. 8. 8, vii. 4. 15; also the *spear* itself, *lance,* in Anab. used of those employed by barbarians, ii. 2. 9, iv. 8. 3, 7, v. 8. 16, but not exclusively, v. 2. 14. The term was sometimes applied also to the metal shoe at the butt end of the spear, iv. 7. 16. For the manner in which the spearhead was supported at the point where it joined the shaft, in the case of the lances of the Mossynoeci, see *s.v.* σφαιροειδής.

λοιδορέω, λοιδορήσω, *etc.* [λοίδορος, *abusive*], *revile, abuse, rebuke,* iii. 4. 49, vii. 5. 11.

λοιπός, ή, όν [λείπω], *what is left, remaining,* Lat. *reliquus,* with the art., *the rest,* of persons and things, iv. 2. 14, 3. 13, 30, v. 1. 2, vi. 4. 26; of time and space, iii. 4. 6, iv. 7. 6; λοιπόν (*sc.* ἐστι), with dat. of pers. and inf., *it remains that,* iii. 2. 29. Phrases: τὸ λοιπόν, of time, *from now on* or *from then on, henceforth, thenceforth, for the future,* Lat. *dehinc, posthāc,* ii. 2. 5, iii. 2. 8, v. 1. 2, 3. 9; τοῦ λοιποῦ, *in future,* v. 7. 34; ὁ λοιπός, *the survivor,* iv. 1. 24, vi. 3. 12; τὴν λοιπὴν (*sc.* ὁδόν), *the rest of the way,* iii. 4. 46.

Λοκρός, ὁ, *a native of Locris, a Locrian,* vii. 4. 18. The Locrians were divided into three tribes, the Epicnemidian, who occupied a

promontory extending into the Malian gulf, the Opuntian, who lived east of them on the Euboean Sea, whose chief town was Opus, and the Ozolian, upon the gulf of Corinth, east of Aetolia, whose chief town was Amphissa. The third division was separated from the other two by Phocis.

Λουσιάτης, *ου*, and **Λουσιεύς,** *έως*, ὁ [Λουσοί, *Lusi*], *a Lusian, a native of Lusi*, a small city in the northern part of Arcadia, iv. 2. 21, 7. 11, 12, vii. 6. 40. (Sudhena.)

λόφος, ὁ, *ridge* or *crest* of anything, esp. of rising ground, *hill, ridge, height*, Lat. *dorsum*, i. 10. 12, iii. 4. 24, iv. 2. 10, 8. 26, vi. 3. 3.

λοχᾱγέω [R. **λεχ** + R. **αγ**], *be captain*, vi. 1. 30.

λοχᾱγίᾱ, *ᾱς* [R. **λεχ** + R. **αγ**], *office of captain, captaincy*, i. 4. 15, iii. 1. 30.

λοχᾱγός, ὁ [R. **λεχ** + R. **αγ**], *commander of a* λόχος, *captain*, Lat. *centuriō*, i. 7. 2, ii. 5. 25, iii. 1. 15, 32, 4. 21, iv. 3. 17, 26, 7. 8, v. 2. 13, vi. 4. 10, vii. 4. 18; he received twice the wages of a private, vii. 2. 36. Above him were the *στρατηγοί* and *ταξίαρχοι*, below him the *ὑπολόχᾱγοι*, *πεντηκοντῆρες*, and *ἐνωμοτάρχαι*.

λοχῖτης, *ου* [R. **λεχ**], *one of the same company, comrade*, vi. 6. 7, 17.

λόχος, ὁ [R. **λεχ**], *ambush, men in ambush, armed men*, esp. as a certain part of the army, *a company*, iv. 2. 16, 7. 9, v. 1. 17, vi. 5. 9, vii. 3. 46; it consisted generally of about 100 men, Lat. *centuria*, iii. 4. 21, iv. 8. 15, but might be less, i. 2. 25, and was divided into two *πεντηκοστύες* and four *ἐνωμοτιαι*. Two λόχοι formed a *τάξις*, vi. 5. 11. In vi. 3. 2, the word is used of a larger number of troops, *division*. Phrases: *κατὰ λόχους, by companies, i.e.* with the four *ἐνωμοτίαι* in file one behind the other, iii. 4. 22; *ὀρθίοις τοῖς λόχοις*, see *ὄρθιος*, iv. 2. 11; *παράγειν τοὺς λόχους*, see *παράγω*, iv. 6. 6.

Λῡδίᾱ, *ᾱς* [Λῡδός], *Lydia*, i. 2. 5, iii. 5. 15, vii. 8. 20, a fertile country in the western part of Asia Minor, irrigated by the gold-bearing rivers Hermus and Pactōlus. Its chief city was Sardis. Under Croesus it was a powerful and prosperous kingdom, but after his defeat by Cyrus the Great, in 546 B.C., it was made a Persian satrapy, i. 9. 7, with the following boundaries, which it retained also under the Romans: on the north Mysia, east Phrygia, south the Maeander, separating it from Caria, and west Ionia. Under the Persians the previous warlike nature of the people was softened into that effeminacy of life for which Lydians were afterwards famous.

Λύδιος, *ᾱ, ον* [Λῡδός], *belonging to Lydia, Lydian*, i. 5. 6.

Λῡδός, ὁ, *a native of Lydia, a Lydian*, iii. 1. 31.

Λύκαια, *τά*, *the Lycaea*, a festival in honour of *Ζεὺς Λυκαῖος*, or *Λύκαιος*, of Mt. Lycaeus, celebrated in the spring by the Arcadians, i. 2. 10.

Λυκάονες, *ων*, οἱ, *natives of Lycaonia, Lycaonians*, iii. 2. 23.

Λυκαονίᾱ, *ᾱς* [Λυκάονες], *Lycaonia*, a country in the central part of Asia Minor, north of Cilicia, hostile to Persia, i. 2. 19, vii. 8. 25. The chief city was Iconium.

Λύκειον, *τό* [*cf.* Eng. *lyceum*], *the Lycēum*, a gymnasium just outside the wall of Athens to the east, and near a temple of Apollo Lycaeus, vii. 8. 1. Its foundation was ascribed by some to Pisistratus, by others to Pericles. Lycurgus embellished it with gardens and a palaestra. Here the Athenians exercised under arms before a war, and here was the tribunal of the Polemarch. Aristotle used the gardens for his lectures.

Λύκιος, ὁ, *Lycius*, an Athenian, who was appointed to command the cavalry, and distinguished himself against the Cardūchi, iii. 3. 20, iv. 3. 22, 25, 7. 24.

Λύκιος, ὁ, *Lycius*, a Syracusan, i. 10. 14, 15.

Λύκος, ὁ [λύκος], *the Lycus* or *Wolf River*, a common name for a powerfully flowing stream. The Lycus of the Anab. emptied into the Pontus near Heraclēa, vi. 2. 3. (Kelkit Tchai.)

λύκος, ὁ, [*cf.* Lat. *lupus*, *wolf*, Eng. WOLF], *wolf*, sacrificed by the Persians to Ahriman, the prince of darkness, ii. 2. 9.

Λύκων, *ωνος*, ὁ, *Lycon*, an Achaean in the Greek army, v. 6. 27, vi. 2. 4, 7, 9.

λῡμαίνομαι (λῡμαν-), **λῡμανοῦμαι,** ἐλῡμηνάμην λελύμασμαι, ἐλῡμάνθην [λύμη, *insult*], *outrage*, *destroy*, *cause ruin*, *spoil*, Lat. *noceō*, with acc. of thing and dat. of pers., i. 3. 16.

λῡπέω, λῡπήσω, *etc.* [λύπη], *grieve*, *pain*, *vex*, Lat. *dolōre adficiō*, vii. 7. 12; of an enemy, *annoy*, *molest*, *trouble*, Lat. *laedō*, ii. 3. 23, 5. 14, v. 2. 26; pass., *be pained* or *sad*, *be sorry*, Lat. *doleō*, i. 3. 8, iii. 1. 11.

λύπη, *ης*, *pain* of body or mind, *grief*, *sorrow*, Lat. *dolor*, iii. 1. 3.

λῡπηρός, *ά*, *όν* [λύπη], *painful*, *distressing*, *sad*, of things, vii. 7. 28; of persons, *troublesome*, *annoying*, Lat. *molestus*, with dat., ii. 5. 13.

λῡσιτελέω, ἐλῡσιτέλησα [λύω + R. **ταλ**], *pay expenses*, *be profitable*, *pay*, Lat. *prōsum*, with dat. of pers., iii. 4. 36. (See λύω, *fin.*)

λύττα, *ης*, *madness*, Lat. *rabiēs*, of dogs, v. 7. 26.

λύω, λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην [*cf.* Lat. *luō*, *loose*, *soluō*, *loose*, Eng. LOSE, LOOSE, LOUSE, *ana-lyse*], *loose*, *set free*, *unbind*, *release*, Lat. *soluō*, iii. 4. 35, iv. 3. 8, 6. 2; *dissolve*, *separate*, hence of a bridge or obstruction, *break down*, *remove*, Lat. *rēscindō*, ii. 4. 17, iv. 2. 26; of a truce or oaths, *break*, Lat. *foedera rumpō*, ii. 5. 38, iii. 2. 10; mid., *redeem*, *ransom*, vii. 8. 6. Phrase: *οὐκ ἐδόκει λύειν αὐτοὺς νύκτὸς πορεύεσθαι, they thought marching by night didn't pay*, iii. 4. 36, where λύειν is used as in poetry for λῡσιτελεῖν, which some read here.

λωτοφάγοι, οἱ [λωτός, ὁ, *lotus* + ἔφαγον], *lotus-eaters*, iii. 2. 25. The lotus-tree (*rhamnus lōtus* of Linnaeus), growing on the north coast of Africa, bears a fruit shaped like an olive, and sweet, like a date or fig. The lotus-eaters lived along the coast of Tunis and Tripoli, where the fruit is still used and is called jujube. According to the story, first appearing in Odyssey 9, 82 ff., whoever ate the lotus lost all recollection of his home.

λωφάω, λωφήσω, ἐλώφησα, λελώφηκα, *slacken*, *rest*, *cease*, of the throwing of stones, abs., iv. 7. 6.

λῴων, λῷον, gen. *ονος*, *preferable*, used as comp. of *ἀγαθός*, *better*, in the sense of *pleasanter*, *more agreeable*, in Att. prose generally in neut. with *ἐστί*, followed by inf. or dat. and inf., iii. 1. 7, vi. 2. 15, vii. 6. 44.

M.

μά, intensive particle, *surely*, used in oaths, and foll. by acc., always neg. unless preceded by *ναί*, as *ἀλλὰ μὰ τοὺς θεούς, no, by the gods!* i. 4. 8, *cf.* v. 8. 21, vii. 6. 11; *ναὶ μὰ Δία, yea, by Zeus!* v. 8. 6, vii. 6. 21.

μάγαδις, *ιδος*, ἡ, dat. *μαγάδῐ*, *magadis*, a musical instrument, prob. of Lydian origin, said to have been one of the most perfect stringed instruments in use among the Greeks. It comprised two full octaves, the left hand playing the

lower notes, the right the upper. Hence, *οἷον μαγάδι, as on the magadis, i.e. in the octave*, vii. 3. 32.

Μάγνητες, *ων, οἱ* [*cf.* Eng. *magnet, magnesia*], *Magnesians, natives of Magnesia*, vi. 1. 7, a peninsula in Thessaly between the Pegasaean Gulf and the Aegēan.

μάθε, μάθῃς, μάθοι, see *μανθάνω*.

Μαίανδρος, *ὁ* [*cf.* Eng. *meander*], *the Maeander*, a large river rising near Celaenae, i. 2. 7, and flowing thence through Phrygia and between Lydia and Caria into the Aegēan, i. 2. 5, 8. Its winding course was proverbial among the Greeks and Romans, hence Eng. *meander*. (Böyük or Mendere Tchai.)

μαίνομαι (*μαν-*), *μανοῦμαι, μέμηνα, ἐμάνην* [R. **μα**], *rage, be raving* or *mad*, Lat. *furō*, ii. 5. 12, iv. 8. 20, vii. 1. 29; aor., *go mad*, ii. 5. 10.

Μαισάδης, *ου*, *Maesades*, father of Seuthes, vii. 2. 32, 5. 1.

μακαρίζω (*μακαριδ-*), *ἐμακάρισα, ἐμακαρίσθην* [R. **μακ**], *regard as happy, think fortunate*, iii. 1. 19.

μακαριστός, *ή, όν* [R. **μακ**], *to be thought happy*, hence *enviable*, Lat. *inuidiōsus*. Phrase: *πολλοῖς μακαριστὸν ἐποίησεν, he made him an object of envy to many*, i. 9. 6.

Μακίστιος, *ὁ* [*Μάκιστος, Macistus*], *a Macistian, a native of Macistus*, a city in southern Elis, vii. 4. 16 (Samikón).

μακρός, *ά, όν* [R. **μακ**], *long*, of space and time, Lat. *longus*, i. 5. 7, ii. 2. 12, iv. 3. 4, vi. 4. 2. Phrases: *μακρὰν (sc. ὁδόν), a long way* or *distance*, iii. 4. 17, *cf.* *μακροτέραν*, ii. 2. 11, *μακροτάτην*, vii. 8. 20; *μακρὰ πλοῖα, men-of-war*, Lat. *nāuēs longae*, v. 1. 11; *μακρὸν ἦν* with inf., *it was too far to*, Lat. *longum erat*, iii. 4. 42; *μακρότερον*, adv., *further, at longer range*, iii. 4. 16.

Μάκρωνες, *ων, οἱ, the Macrōnes, Macronians*, a free and warlike people on the coast of the Pontus, south of Trapezus, iv. 7. 27, 8. 1 ff., v. 5. 18.

μάλα, by elision *μαλ'*, adv. [*cf.* Lat. *melior, better*], *very, exceedingly, much*, Lat. *ualdē*, i. 5. 8, iii. 3. 6, 4. 15, iv. 1. 23, v. 4. 18, vi. 4. 26, vii. 1. 39; *οὐ μάλα, not very much*, litotes for *not at all*, ii. 6. 15; *αὐτίκα μάλα, on the spot, instantly, at once*, iii. 5. 11, vi. 2. 5; *εὖ μάλα, very easily*, vi. 1. 1; *μάλα καιρός ἐστιν, it's just the chance*, iv. 6. 15; comp. *μᾶλλον, more, rather, better, more surely, more highly*, i. 1. 4, 5, 7. 19, ii. 1. 18, 5. 13, iii. 1. 35, v. 7. 9, vi. 1. 17; *μᾶλλον ἤ, rather than*, Lat. *potius quam*, i. 1. 8, iv. 6. 11, v. 8. 26; *οὐδὲν μᾶλλον, not a bit more* (than before), iii. 3. 11; *μᾶλλόν τι, rather more*, iv. 8. 26; sup. *μάλιστα, most, especially, generally, most highly*, i. 6. 5, 9. 22, ii. 2. 2, iii. 2. 5, iv. 6. 16, vii. 2. 4; with numerals, *about*, v. 4. 12, vi. 4. 3; *ὡς μάλιστα* with or without *ἐδύνατο*, or *ἦ ἐδύνατο μάλιστα, as much as possible*, Lat. *quam māximē potuit*, i. 1. 6, 3. 15, iv. 2. 2; *ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων, as well as any other man alive*, i. 3. 15.

μαλακίζομαι (*μαλακιδ-*), *ἐμαλακισάμην* and *ἐμαλακίσθην* [*μαλακός, soft, cf.* Eng. *amalgam*], *be softened* or *effeminate, be weakly* or *indolent*, v. 8. 14.

μανέντες, see *μαίνομαι*.

μανθάνω (*μαθ-*), *μαθήσομαι, ἔμαθον, μεμάθηκα* [R. **μα**], *learn*, esp. by inquiry, *find out, hear of, understand*, with acc. or inf., i. 9. 4, ii. 5. 37, iii. 2. 25, v. 2. 25; with *ὅτι* or an interr. clause, ii. 5. 16, iv. 8. 5.

μαντεῖα, *ᾶς* [R. **μα**], *prophetic announcement, prediction, oracle*, Lat. *ōrāculum*, iii. 1. 7.

μαντευτός, *ή, όν* [R. **μα**], *directed* or *advised by an oracle*, vi. 1. 22.

Μαντινεῖς, *ῶν, οἱ, Mantinēans, natives of Mantinēa*, vi. 1. 11, one of the oldest cities of Arcadia, in

the eastern part, on the streamlet Ophis. Its situation on a low pass between Arcadia and Argos made it a centre of traffic, and it was an important military position. Here were fought two great battles, in 418 and in 362 B.C. In the latter Epaminondas of Thebes conquered the Spartans and Athenians with whom the Martinēans were allied. Here fell Gryllus, the son of Xenophon. (Palaeopolis.)

μάντις, εως, ὁ [R. μα], *one in a frenzy* or *possessed, one inspired,* who thus declares the will of the gods, *seer, prophet, diviner, soothsayer,* exercising his art by inspecting the vitals of victims, like the *harūspex,* i. 7. 18, v. 2. 9, 6. 29, vi. 4. 13, vii. 8. 10, or by observing the flight of birds, like the *augur,* vi. 1. 23, 5. 2. Sometimes he slew the victims, iv. 3. 18, v. 6. 16, vi. 5. 8. In v. 7. 35 the μάντεις took charge of purifying the army.

Μάρδοι or **Μαρδόνιοι,** οἱ, *the Mardi* or *Mardonii,* a warlike, marauding race who probably lived in the Masius Mts. in southern Armenia, iv. 3. 4. It is thought that both words are adjectives meaning *manly.*

Μαριανδῦνοί, οἱ, *the Mariandȳni,* a race inhabiting the eastern part of what the Romans called Bithynia, vi. 2. 1. They were reduced by the Heraclēans to the condition of Helots.

μάρσιπος or **μάρσιππος,** ὁ [*cf.* Eng. *marsupial*], *pouch, bag,* Lat. *marsuppium,* with gen. of contents, iv. 3. 11.

Μαρσύας, ου, *Marsyas,* a satyr of Phrygia, killed and flayed by Apollo after being beaten in a musical contest, the flute against the lyre, i. 2. 8. From him, acc. to the myth, the river Marsyas was named; rising in a small lake near Celaenae, called Aulocrēne, because about it grew reeds suitable for the mouthpiece of the flute, it emptied into the Maeander, i. 2. 8.

μαρτυρέω, μαρτυρήσω, *etc.* [μάρτυς], *be a witness, testify, bear witness,* Lat. *testor,* with dat., iii. 3. 12, vii. 6. 39.

μαρτύριον, τό [μάρτυς], *evidence, proof,* Lat. *argūmentum,* iii. 2. 13.

μάρτυς, υρος, ὁ [*cf.* Eng. *martyr*], *witness,* Lat. *testis,* vii. 7. 39.

Μαρωνείτης, ου [Μαρώνεια, *Maronēa*], *a Marōnite, native of Maronēa,* vii. 3. 16, a city in the land of the Cicones, east of Abdēra, renowned even in Homer's time for its wine. (Marogna.)

Μάσκᾱς, ᾱ (Dor. gen.), ὁ, *Mascas,* called a river by Xen., i. 5. 4, but really a canal about Κορσωτή, *q.v.*

μαστεύω [R. μα], *seek after, search for,* abs. or with acc., v. 6. 25, vii. 3. 11; *strive,* with inf., iii. 1. 43. Poet. verb, except in Xen.

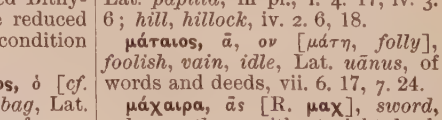
μαστῑγόω, μαστῑγώσω, ἐμαστίγωσα, ἐμαστίγώθην [μάστῑξ], *whip, chastise,* Lat. *uerberō,* iv. 6. 15.

μάστιξ, ῑγος, ἡ, *whip, lash,* Lat. *flagellum; ὑπὸ μαστίγων, under the lash,* Lat. *flagellīs coāctī,* iii. 4. 25. For an illustration of the μάστῑξ used as riding whip, see *s.v.* ἱππόδρομος (No. 31).

μαστός, ὁ, *nipple, breast,* of men, Lat. *papilla,* in pl., i. 4. 17, iv. 3. 6; *hill, hillock,* iv. 2. 6, 18.

μάταιος, ᾱ, ον [μάτη, *folly*], *foolish, vain, idle,* Lat. *ūānus,* of words and deeds, vii. 6. 17, 7. 24.

μάχαιρα, ᾱς [R. μαχ], *sword, sabre, cutlass,* with straight back



No. 43.

and curved edge, a Greek weapon, vii. 2. 30, although worn also by the Thracians, vi. 1. 5; adapted to ripping, iv. 6. 26; and carried by

cavalrymen, *cavalry sabre*, i. 8. 7; in vii. 4. 16, identified with the ξίφος, *q.v.*

μαχαίριον, τό [R. μαχ], *dagger, dirk*, iv. 7. 16.

μάχη, ης [R. μαχ], *battle, engagement, fight*, Lat. *pūgna, proelium*, i. 2. 9, 5. 16, 8. 6, ii. 2. 21, vi. 3. 21; *place of battle, battle-field*, ii. 2. 6, v. 5. 4. Phrase: μάχῃ or μάχην νῑκᾶν, see νῑκάω, ii. 1. 4, 6. 5.

μάχιμος, ον [R. μαχ], *fit to fight; ἄνδρας μαχίμους, fighting men*, vii. 8. 13.

μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι [R. μαχ], *fight, give battle, fight with* or *against*, Lat. *pūgnō*, or *proelium committō*, abs. or with dat. of pers., i. 5. 9, 7. 1, 17, 8. 23, ii. 1. 4, 4. 6, iii. 4. 33, iv. 1. 19, v. 4. 21, 5. 13, vi. 3. 5; very rarely with πρός and acc., vii. 8. 19, while σύν with dat. means *on the side of, with the aid of*, vi. 3. 13; *in defence of, for* or *about*, is expressed by ὑπέρ and gen. of pers., or περί or πρό and gen. of thing, i. 9. 31, ii. 1. 12, vi. 1. 8; *wrangle, quarrel*, iv. 5. 12.

μέ, μοί, μοῦ, see ἐγώ.

Μεγάβυζος, ὁ, *Megabyzus*, the official name of the keeper or sexton of the temple of Ephesian Artemis, always a eunuch, v. 3. 6, 7.

μεγάλην, see μέγας.

μεγαληγορέω, ἐμεγαληγόρησα [R. μακ + ἀγείρω], *talk big, boast, brag*, Lat. *glōrior*, vi. 3. 18.

μεγαλοπρεπῶς, adv. [R. μακ + πρέπω], *in magnificent style, munificently, splendidly, in a princely manner*, Lat. *māgnificē*, i. 4. 17, vii. 6. 3; sup. μεγαλοπρεπέστατα, vii. 3. 19.

μεγάλως, adv. [R. μακ], *greatly, exceedingly, grossly*, Lat. *māgnoperē*, iii. 2. 22.

Μεγαρεύς, έως, ὁ [Μέγαρα, *Megara*], *a Megarian, native of Megara*, i. 2. 3, 4. 7, the capital of Megaris. This state lay between Attica and Corinth, and was long the commercial rival of the latter, founding many colonies, such as Chalcēdon, Byzantium, and Heraclēa, vi. 2. 1. Its prosperity was destroyed when at its greatest height with the loss of Salamis, 598 B.C. It was always the enemy of Athens, but was esp. hostile in the Peloponnesian war.

μέγας, μεγάλη, μέγα [R. μακ], *great* in its widest sense, Lat. *māgnus*, comp. μείζων, sup. μέγιστος; of size or extent, *great, large, spacious, tall*, i. 2. 6, 22, 4. 9, 9. 7, ii. 4. 13, iii. 4. 17, vii. 1. 37; *important, weighty, powerful, high, mighty, striking*, i. 2. 4, 9. 30, ii. 5. 8, 14, 38, iv. 7. 23, vi. 1. 20; of a name, *renowned, famous*, ii. 6. 17, vi. 1. 20; of dress, *fine*, i. 9. 23; of sound, *loud*, iv. 5. 18, 7. 23; of a hole, *deep*, iv. 5. 6; of the sea, *heavy, high*, v. 8. 20; used also as a title of the king of Persia, like 'Great Mogul,' i. 2. 8, ii. 3. 17; neut. as adv., μέγα, *greatly*, iii. 1. 38. Phrases: τὸ μέγιστον, *what is* or *was the chief point, most of all, chiefly*, i. 3. 10, v. 6. 29, vii. 7. 23; τὰ μεγάλα εὖ ποιοῦντα, *conferring great benefits*, i. 9. 24; πρῶτον καὶ μέγιστον, *first and foremost*, ii. 5. 7; μεγάλα ἦν τὰ χρησίμους ποιοῦντα, *there were weighty reasons which made them good soldiers*, ii. 6. 14; οἱ μέγιστον δυνάμενοι, *cf.* Lat. *plūrimum posse, the most powerful*, ii. 6. 21, vii. 6. 37; βλάπτειν μεγάλα, *do much harm*, iii. 3. 14, *cf.* v. 8. 17; μέγα φρονεῖν, see φρονέω, iii. 1. 27, v. 6. 8.

Μεγαφέρνης, ους, *Megaphernes*, a Persian nobleman, put to death by Cyrus, i. 2. 20.

μέγεθος, ους, τό [R. μακ], *bigness, size*, Lat. *māgnitūdō*, ii. 3. 15; of a river, *width*, iv. 1. 2.

μέγιστος, see μέγας.

μέδιμνος, ὁ [*cf.* Lat. *modius, corn measure*], *medimnus*, the largest

Attic dry measure, containing 52.53 liters, 47.7+ quarts, U. S. dry measure, or about a bushel and a half, vi. 1. 15, 2. 3. See *s.v.* χοῖνιξ.

μεθ', by elision and euphony for μετά.

μεθίημι [ἵημι], *let go, give up*, Lat. *dīmittō*, vii. 4. 10.

μεθίστημι [R. στα], *set in a different place, remove;* aor. mid., *make go aside, set apart*, ii. 3. 8; 2 aor. act., *go aside, stand apart*, ii. 3. 21.

Μεθυδριεύς, έως, ὁ [Μεθύδριον, *Methydrium*], *a Methydrian, native of Methydrium*, iv. 1. 27, 6. 20, 7. 9, a little town in central Arcadia, between the rivers Maloetas and Mylāon, whence its name. On the founding of Megalopolis the inhabitants of Methydrium were transferred thither, and it lost all importance. (Near Nemnitza.)

μεθύω [μέθυ, *wine*, *cf.* Eng. MEAD], *be in wine, be drunk*, Lat. *ēbrius sum*, iv. 8. 20, v. 8. 4, vii. 3. 35.

μείζων, comp. of μέγας, *q.v.*

μειλίχιος, ᾱ, ον [*cf.* μείλιχος, *soft, gentle*], *mild, gracious, merciful*, an epithet of Ζεύς (*q.v.*), whose favour was to be won with propitiatory sacrifices. The greatest of the festivals in honour of Ζεὺς Μειλίχιος was the Diasia, celebrated at Athens by all the people in the month of February with bloodless offerings. But bloody sacrifices, such as swine, might also be offered to Zeus under this title. These were then burnt whole, vii. 8. 4, 5.

μεῖναι, μείναντες, μείνειαν, μείνῃ, see μένω.

μεῖον, as adv., see μείων.

μειράκιον, τό [μεῖραξ, *lass*], *lad, boy, youth*, from 14 to 20 years, ii. 6. 16, 28.

μείωμα, ατος, τό [μειόω, *make smaller*, μείων], *curtailment, deficiency, shortage*, of money, v. 8. 1.

μείων, ον, used as comp. of μικρός, *small, little* [*cf.* Lat. *minuō, diminish, minor, less*, Eng. *mio-cene*] *smaller, lesser, weaker, fewer*, i. 9. 10, iv. 5. 36; μεῖον, adv. *less*, of force, distance and number, ii. 4. 10, v. 4. 31; so μεῖον ἤ, *less than*, or without ἤ and followed by gen., iii. 1. 2, v. 4. 19, vi. 4. 3, vii. 7. 24. Phrase: μεῖον ἔχειν, *be worse off*, iii. 2. 17, *get the worst of it*, in a battle, i. 10. 8, iii. 4. 18.

Μελανδῖται, ῶν, *Melandītae*, a tribe in European Thrace, mentioned only in Anab., vii. 2. 32.

μελανίᾱ, ᾱς [μέλᾱς], *blackness*, i. 8. 8.

μέλᾱς, μέλαινα, μέλαν, gen. μέλανος, *etc.* [*cf.* Lat. *malus, evil*, Eng. *calo-mel, melan-choly*], *black, dark*, Lat. *niger*, iv. 5. 13, 15.

μέλει, μελήσει, ἐμέλησε, μεμέληκε [R. μελ], impers., *it is a care, it concerns*, with dat. of pers. and ὅπως with fut. indic. or with opt., often best translated personally as ἐμοὶ μελήσει, *I will take care* or *see to it*, i. 4. 16, *cf.* 8. 13, vii. 7. 44. Phrases: τῇ θεῷ μελήσει, euphemistically, *the goddess will punish*, v. 3. 13; διὰ τὸ μέλειν ἅπᾶσιν, *as it was a matter of general interest*, vi. 4. 20. (In poetry the above tenses are used personally, as well as -μεμέλημαι, ἐμελήθην.)

μελετάω, μελετήσω, ἐμελέτησα, μεμελέτηκα [R. μελ], *attend to, practise*, Lat. *mē exerceō in*, with inf., iii. 4. 17, iv. 6. 14.

μελετηρός, ά, όν [R. μελ], *practising diligently, well exercised* or *trained*, Lat. *exercitātus*, with gen., i. 9. 5.

μελίνη, ης [*cf.* Lat. *milium, millet*], *millet*, a kind of grain (see κέγχρος), sing. or pl., i. 2. 22, 5. 10, vi. 4. 6, 6. 1; also in pl., *millet fields*, ii. 4. 13.

Μελινοφάγοι, οἱ [μελίνη + ἔφαγον], *Melinophagi*, a Thracian tribe, living between Byzantium and Salmydessus, where the people still eat millet, vii. 5. 12.

μέλλω, μελλήσω, ἐμέλλησα [R. μελ], *be about to, be on the point of* an action, *be going* to do anything, *be likely*, with pres. or fut. inf., serving like the Lat. periphrastic conjugation to denote simple futurity (when the word means *shall, will, should, would, etc.*) or purpose or wish, i. 8. 1, 9. 28, ii. 1. 3, 4. 24, iii. 1. 8, iv. 7. 16, v. 4. 20, vi. 4. 18, vii. 7. 40; *delay*, abs., iii. 1. 46, 47; *intend, purpose*, with acc., ii. 5. 5. Phrase: τὸ μέλλον, *the future*, vi. 1. 21.

μεμνῆο, μέμνησαι, μεμνήσεσθαι, *etc.*, see μιμνήσκω.

μέμφομαι, μέμψομαι, ἐμεμψάμην and ἐμέμφθην, *find fault with, blame*, Lat. *reprehendō*, of persons and things, ii. 6. 30, vii. 6. 39.

μέν, post-positive particle (never used as a conj. to connect words or sentences), used to distinguish the word or clause with which it stands from something that is to follow, and commonly answered by δέ, when it may be rendered by *on the one hand, indeed, truly*, or left untranslated, but its presence shown by stress of the voice, i. 1. 1, 2. 4, 6. 6, ii. 1. 10, 2. 17, iii. 1. 3, 19, 43, 2. 2, iv. 4. 3, v. 6. 12, vi. 4. 20, vii. 1. 29; but sometimes other words take the place of δέ, as ἔπειτα, μέντοι, καί, ἀλλά, i. 2. 1, 3. 10, ii. 1. 13, iii. 2. 8; frequently combined with the art. or other words, as ὁ μὲν . . . ὁ δέ, *the one . . . the other*, pl., *some . . . others*, i. 1. 7, 2. 25, 8. 20, ii. 2. 5; ἀλλὰ μέν, *but certainly, for a fact*, i. 7. 6, vii. 1. 9; οὐ μὲν δή, *nor yet in truth*, i. 9. 13, ii. 2. 3, iii. 2. 14; μὲν δή, *in fact, certainly*, ii. 1. 20, iii. 1. 35; with a pers. pron., esp. ἐγὼ μέν, *I for my part*, or *I at least*, i. 9. 28, ii. 5. 25, iii. 1. 19, vii. 6. 10.

μέντοι, adv. and conj. [μέν + τοί], used to strengthen the meaning of an assertion or protestation or to show opposition, *really, certainly, in truth, moreover*, i. 9. 6, 29, iii. 2. 17, vii. 6. 21; *yet, still, however, nevertheless*, i. 3. 10, 4. 8, 9. 14, ii. 3. 9, 22, iii. 1. 5, iv. 6. 16.

μένω, μενῶ, ἔμεινα, μεμένηκα [R. μα], *wait, stay, tarry, abide*, Lat. *maneō*, i. 2. 6, 21, 3. 11, 5. 13, ii. 1. 21, 4. 3, iii. 1. 7, 3. 12, iv. 2. 5, v. 2. 10, vi. 5. 20, vii. 7. 54; *be lasting, last, hold good*, of a truce, ii. 3. 24; *wait for*, with acc., Lat. *exspectō*, iv. 4. 20.

Μένων, ωνος, ὁ, *Menon*, a Thessalian adventurer, one of the commanders of Cyrus's Greek force. In his youth he was a favourite of Aristippus of Larissa, who gave him the command of the mercenaries whom Menon brought to help Cyrus, ii. 6. 28, i. 2. 6; he was employed by Cyrus to escort home the Cilician queen, i. 2. 20 ff., and won favour by being the first to cross the Euphrātes, i. 4. 13 ff.; he commanded the left wing at Cunaxa, i. 8. 4. With the other generals he was seized, ii. 5. 31 ff., but not beheaded as they were, but tortured to death, ii. 6. 29. He was probably guilty of treachery towards the Greeks with his friend Ariaeus, ii. 4. 15, 5. 28. An unfavourable account of his character is given in ii. 6. 21 ff.

μερίζω (μεριδ-), μεριῶ, ἐμέρισα, μεμέρισμαι, ἐμερίσθην [μέρος], *divide, divide up*, v. 1. 9.

μέρος, ους, τό [*cf.* Lat. *mereō, be entitled to*], *division, part, share, portion*, Lat. *pars*, i. 6. 2, iv. 6. 24, v. 3. 4, vi. 6. 28, vii. 7. 35. Phrases: μέρος τι τῆς εὐταξίας, *a bit* or *an instance of their discipline*, Lat. *disciplīnae specimen*, i. 5. 8; ἐν τῷ μέρει, *each in turn, i.e. according to his place in the ranks*, Lat. *suō quisque locō et ōrdine*, iii. 4. 23; κατὰ μέρος, *alternately, in reliefs*, Lat. *per uicēs*, v. 1. 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophus*, vi. 4. 23; ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *according to and beyond one's share*, vii. 6. 36.

μεσημβρίᾱ, ᾱς [*μέσος* + *ἡμέρᾱ*], *midday, noon*, Lat. *meridiēs;* hence, from the place of the sun at that hour, *the South*, i. 7. 6, iii. 5. 15.

μεσόγαια or **μεσόγεια**, ᾱς [*μέσος* + *γῆ*], *the midland* or *heart of a country, the interior*, Lat. *mediterrāneae regiōnēs*, vi. 2. 19, 4. 5.

μέσος, η, ον [*cf.* Lat. *medius, middle*, Eng. MID], *what is in the middle, middle, mid, central, in the middle*, generally in the predicate position before the art. or after the subst., i. 2. 7, 17, ii. 1. 11, iv. 8. 8, vii. 1. 14; but in attrib. position, i. 8. 13, and without art., vii. 6. 24; subst., *μέσον*, with or without *τό*, *the middle, the centre*, i. 2. 15, 23, 8. 12, iii. 1. 46, 4. 43, v. 4. 13, *the space between, the interval between*, with gen., as *διὰ μέσου τούτων*, *between these*, i. 4. 4, *τὰ ἐν μέσῳ τούτων*, *the parts between these*, i. 7. 6, *cf.* i. 5. 14, ii. 2. 3, iii. 4. 20, v. 2. 26, vi. 4. 2. Phrases: *μέσαι νύκτες*, *midnight*, i. 7. 1, iii. 1. 33, vii. 3. 40; *μέσον ἡμέρᾱς*, *midday*, i. 8. 8, iv. 4. 1; *ἐν μέσῳ κεῖται ἆθλα*, *lie open to competition as prizes*, iii. 1. 21.

μεσόω [*μέσος*], *be in the middle; πέρᾱ μεσούσης τῆς ἡμέρᾱς*, *when it was past noon*, vi. 5. 7.

Μέσπιλα, ᾱς [acc. to some from *mashpil, desolated*, others, comparing Hebrew *hishpîl* in Isaiah xxv. 12, take the meaning to be *brought low;* others again compare *μεσοπύλαι*], *Mespila*, a name applied in iii. 4. 10 to the extensive ruins of that part of the ancient Assyrian capital, Nineveh, which lie over against the commercial city of Mosul. This was the chief part of the southwest side of Nineveh, towards the Tigris. This side was about two and a half miles long, and the whole circuit of the walls was about eight miles. After a long period of power and glory, Nineveh was captured and destroyed, shortly before 600 B.C., by a coalition of Medes and Babylonians under Cyaxares and Nabopolassar. Xenophon's statement, iii. 4. 12, that the Persians took it from the Medes, is explained by the fact that it was not utterly destroyed, but remained part of the Median empire till this was overthrown by Cyrus the Great in 549 B.C., when the city disappeared from history. It is at present represented by the ruins of Koyunjik and Nebi-Yunus. Excavations on these sites have disclosed fine palaces, libraries, sculptures, and monuments.

μεστός, ή, όν, *filled, full of, abounding in*, Lat. *plēnus*, with gen., i. 4. 19, ii. 5. 9, iii. 5. 1, iv. 4. 7, v. 3. 11; abs., *full*, vii. 3. 26.

μετά, by elision and euphony *μετ'* and *μεθ'*, prep. with gen. and acc. With gen., *with, in company with, among* (for which Xen. usually has *σύν*), Lat. *cum*, i. 2. 20, 3. 5, v. 4. 34; *in conjunction with, together with*, vii. 3. 13, 6. 34; *under command of, in the army of*, i. 7. 10, 10. 1, ii. 2. 7; *with the aid* or *by means of*, ii. 6. 18. With acc., of place or order, *behind, after, next*, i. 8. 4, vii. 7. 22; of time, *after, next*, Lat. *post*, i. 3. 16, ii. 1. 12, iii. 1. 45, iv. 8. 8; *μετὰ τοῦτο* or *ταῦτα*, *after this, thereupon, next*, i. 3. 9, 6. 7, ii. 4. 23, iv. 6. 4, v. 7. 17; *μεθ' ἡμέρᾱν*, *by day* (*i.e. after daybreak*), iv. 6. 12, vii. 3. 37. In composition *μετά* may signify participation, *with, among*, or succession in time or place, *after*, but generally it signifies *change*.

μεταβάλλω [**βάλλω**], *throw into a different place, change quickly;* mid., *τὰ ὅπλα μεταβαλλομένους*, *shifting our arms*, so that the shield should cover and protect the back during a retreat, vi. 5. 16.

μεταγιγνώσκω [R. **γνω**], *change one's mind*, Lat. *sententiam mūtō*, ii. 6. 3.

μεταδίδωμι [R. **δο**], *give among, share, distribute, give a share* or

part, Lat. *impertiō*, with dat. of pers. and either gen. of the whole of which a part is given, or acc. of the part given, iii. 3. 1, iv. 5. 5, 6, vii. 8. 11.

μεταμέλει [R. **μελ**], *it is a care afterwards*, *it makes* one *sorry*, with dat. of pers., best translated personally, *I am sorry*, *I repent*, Lat. *paenitet mē*, i. 6. 7, ii. 6. 9, v. 6. 36; with dat. and partic., as *πειθομένοις αὐτοῖς οὐ μεταμελήσει*, *they will not be sorry for obeying*, vii. 1. 34, *cf.* vii. 1. 5.

μεταξύ, adv. [*μετά* + *ξύν* = *σύν*], *in the midst*, *in between*, in the phrases: *μεταξὺ ὑπολαβών*, *interrupting him in the midst of his talk*, iii. 1. 27; *οὐ πολλοῦ χρόνου μεταξὺ γενομένου*, *after a short interval*, v. 2. 17; as prep., *between*, of place, with gen., Lat. *inter*, i. 7. 15, iii. 4. 37, v. 4. 22.

μετάπεμπτος, *ον* [verbal of *μεταπέμπω*], *sent for*, *summoned*, i. 4. 3.

μεταπέμπω [*πέμπω*], *send for* or *after*; mid., *send for* a person or thing *to come to oneself*, *summon*, Lat. *arcessō*, i. 3. 8, 4. 5, iii. 1. 4, vii. 1. 38; with *ἀπό* or *ἐκ* and gen. of place, and *πρός* or *εἰς* with acc. of pers. or place, i. 1. 2, 2. 26, vii. 1. 3, 20.

μεταστρέφω [*στρέφω*], *turn* a thing *round*; mid., *turn oneself round*, *turn round*, Lat. *sē conuertō*, vi. 1. 8.

μετάσχοι, see *μετέχω*.

μεταχωρέω [*χωρέω*], *go to another place*, *change one's position*, vii. 2. 18.

μέτειμι [R. **εσ**], *be among*; in prose only impers., *μέτεστι*, *there is a share*, so *οὐδενὸς ἡμῖν μετεῖη*, *we had no share*, iii. 1. 20.

μετέχω [R. **σεχ**], *have a share of*, *share*, *take part in*, abs. or with gen., v. 3. 9, vi. 2. 14, vii. 6. 28, 8. 17.

μετέωρος, *ον* [**ἀείρω**], *raised up from the ground*. Phrase: *μετεώρους ἐξεκόμισαν τὰς ἁμάξας*, *they lifted and carried out the wagons*, i. 5. 8.

μετρέω, *ἐμέτρησα*, *ἐμετρήθην* [*μέτρον*], *measure*, Lat. *mētior*, iv. 5. 6.

μετρίως, adv. [*μέτριος*, *moderate*, *μέτρον*], *in due measure*, *moderately*, Lat. *moderātē*, ii. 3. 20.

μέτρον, *τό* [*cf.* Lat. *mētior*, *measure*, Eng. *metre*, *dia-meter*, *thermometer*, *sym-metry*], *measure*, dry and liquid, iii. 2. 21.

μέχρι, adv., *up to* a place or time, before *εἰς* and *ἐπί*, *as far as*, *even to*, *up to*, Lat. *usque ad*, v. 1. 1, vi. 4. 26; *μέχρι ἐνταῦθα*, *up to that point*, v. 5. 4; as prep., with gen. of place or time, *up to*, *as far as*, *until*, i. 7. 15, 10. 11, iv. 5. 36, 7. 15, vi. 4. 1, 25; *μέχρι οὗ*, *down* or *up to where*, *until the time when*, i. 7. 6, v. 4. 16; as conj., *until*, Lat. *dum*, *dōnec*, with indic. or *ἄν* with subjv., i. 4. 13, ii. 3. 7, 24, 6. 5, iii. 4. 8, iv. 2. 4, 4. 3, vi. 5. 29.

μή, adv., *not*, used both in independent and dependent clauses. In independent clauses: in prohibitions with pres. imv. or aor. subjv., ii. 1. 12, vi. 6. 18, vii. 1. 8; with subjv. of exhortation, vii. 1. 29; and in the phrase *οὐ μή* with subjv. for a strong future, ii. 2. 12, vi. 2. 4, vii. 3. 26. In dependent clauses: after a final conj., as *ἵνα*, *ὡς*, *ὅπως*, i. 4. 18, ii. 4. 17, iii. 1. 18, 47, 2. 27; with verbs and partics. forming protases, ii. 1. 4, 3. 5, iv. 2. 17, v. 3. 1, vi. 4. 9, 19, vii. 2. 33, 8. 2; with a partic. equivalent to a rel. clause, iv. 4. 15; with inf., ii. 3. 10, iii. 4. 21, 5. 11, iv. 3. 28, vi. 4. 24, vii. 6. 22; *μὴ οὐ* and inf., ii. 3. 11, iii. 1. 13; after verbs and expressions of fear, caution, or danger, *lest*, *that*, Lat. *nē*, with subjv. or opt., i. 3. 10, 17, 10. 9, ii. 3. 9, iii. 1. 5, 2. 25, iv. 1. 6, 2. 13, 15, v. 6. 17, vi. 1. 28, vii. 7. 31, *μὴ οὐ*, *that not*, i. 7. 7, iii. 1. 12. Phrases: *εἰ μή*, *except*, ii. 1. 12; *εἰ δὲ μή*, *otherwise*, ii. 2. 1, iv. 7. 20, vii. 1. 31. The compounds of *μή* follow the usage of the simple word.

μηδαμῇ, adv. [*μηδαμός, none, μηδέ + ἀμός*, an obsolete word = *τις*], *in no way, not at all*, of place, *nowhere*, Lat. *nusquam*, vii. 6. 29.

μηδαμῶς, adv. [*cf. μηδαμῇ*], *by no means*, Lat. *nēquāquam*, i. 9. 7, vii. 7. 23.

μηδέ, neg. conj. and emphatic adv. [*μή + δέ*], *and not, but not, nor*, Lat. *neque, nec*, ii. 4. 1, iii. 2. 17; *not even*, Lat. *nē ... quidem*, i. 3. 14, iii. 2. 21, 5. 7, vii. 6. 18, 7. 40.

Μήδεια, ας, *Medēa*, wife of the last king of the Medes, Astyages; fled to Mespila when Cyrus the Elder conquered her husband, iii. 4. 11.

Μηδεῖας τεῖχος, see **Μηδῖας τεῖχος.**

μηδείς, *μία, ἑν* [*μηδέ + εἷς*], *not one, no one, nobody, no*, Lat. *nēmo, nullus*, i. 3. 15, ii. 1. 19, v. 5. 9, vi. 2. 10, 6. 28, vii. 6. 36; *μηδέν*, neut. as adv., *not by any means*, v. 4. 19.

μηδέποτε, adv. [*μηδέ + ποτέ*], *never*, Lat. *numquam*, iii. 2. 3, iv. 5. 13.

μηδέτερος, ᾱ, ον [*μηδέ + ἕτερος*], *neither*, when two are in question, Lat. *neuter*, vii. 4. 10.

Μηδίᾱ, ᾱς [old Persian *Mada*, in the Bible *Madai*, *cf.* Μῆδοι], *Media*, prop. a district in Central Asia, bounded on the north by the Caspian sea, on the east by the Parthians and Hyrcanians, on the south by Susiana and Persis, and on the west by Armenia and Assyria. It included the modern Irak, Adserbeidschan, Ghilian, and a part of Manzandaran. Under Cyaxares and with the help of Nabopolassar, king of Babylon, the Medes overthrew the Assyrian empire, 608 or 606 B.C., and extended their own to the Persian gulf and westward. They were conquered by Cyrus the Elder in 550 B.C. In the Anab. the name Media is applied to the district prop. called Assyria, ii. 4. 27, iii. 5. 15.

Μηδίας or **Μηδείας τεῖχος,** *ους, τό, the Median Wall*, i. 7. 15, ii. 4. 12, extending from the Tigris to the Euphrātes and separating Mesopotamia from Babylonia. It was built by the Babylonians as a bulwark against the Medes, perhaps at the beginning of the sixth century B.C.

Μῆδοι, *οἱ, the Medes, natives of Media*, iii. 2. 25, 4. 7, 10.

Μήδοκος, *ὁ, Medocus*, king of the Odrysae in Thrace, vii. 2. 32, 3. 16, 7. 3, 11.

Μηδοσάδης, *ου, Medosades*, minister and ambassador of Seuthes, vii. 1. 5, 2. 10, 23, 7. 1, 11.

μήθ', by elision and euphony for *μήτε*.

μηκέτι, adv. [*μή + ἔτι*], *not again, no longer*, i 2. 27, 4. 16, 6. 9, v. 7. 15, 8. 8.

μῆκος, *ους, τό* [R. **μακ**], *length*, Lat. *longitūdō*, i. 5. 9 (pl.), ii. 4. 12, v. 4. 32.

μήν, intensive particle, post-positive, *in truth, surely, truly*, Lat. *uērō*, used after other particles, as *οὐ μήν, to be sure not, yet certainly not*, i. 10. 3, vii. 6. 38; *οὐδὲ μήν, and certainly not*, ii. 4. 20, vii. 6. 22; *καὶ μήν, and in fact, and yet*, i. 7. 5, iii. 1. 17; *ἀλλὰ μήν, but surely, but still*, i. 9. 18, ii. 5. 12, iii. 2. 16; *ἦ μήν*, see *ἦ*.

μήν, *μηνός, ὁ* [*cf.* Lat. *mēnsis, month*, Eng. MOON, MONTH], *month*, i. 1. 10, 3. 21, 9. 17, v. 5. 4, vii. 5. 4, 9.

μηνοειδής, *ές* [*μήνη, moon, cf. μήν* + R. **ϝιδ**], *half-moon shaped, crescent shaped*, Lat. *lūnātus*, v. 2. 13.

μηνύω, *μηνύσω, etc.* [R. **μα**], *show what is hidden, show up, reveal, inform against*, Lat. *indicō*, ii. 2. 20.

μήποτε, adv. [*μή + ποτέ*], *never*, Lat. *nunquam*, i. 1. 4, 6. 2, iii. 1. 35.

μήπω, adv. [*μή + πώ*], *not yet*, Lat. *nōndum*, iii. 2. 24.

μηρός, *ὁ, thigh*, Lat. *femur*, vii. 4. 4, 8. 14.

μήτε, neg. conj. [*μή* + *τέ*], *and not*, distinguished from *οὔτε* as *μή* from *οὐ*, either doubled, *neither . . . nor*, i. 3. 14, iv. 4. 6, or followed by *τέ*, *not only not . . . but also*, Lat. *neque . . . et*, ii. 2. 8, iii. 1. 30, 2. 23.

μήτηρ, *μητρός*, *ἡ* [*cf.* Lat. *māter*, *mother*, Eng. MOTHER], *mother*, i. 1. 4, 8, ii. 4. 27, vi. 4. 8.

μητρόπολις, *εως*, *ἡ* [*μήτηρ* + R. **πλα**], the *mother-city* as related to her colonies; hence, *chief city*, *capital*, Lat. *caput*, v. 2. 3, 4. 15, 25.

μηχανάομαι, *μηχανήσομαι*, *ἐμηχανησάμην*, *μεμηχάνημαι* [R. **μακ**], *contrive*, *devise*, *frame*, *scheme*, esp. something crafty, Lat. *māchinor*, with acc. or inf., ii. 6. 27, iv. 7. 10.

μηχανή, *ῆς* [R. **μακ**], *machine*, *instrument*, Lat. *māchina*; hence *contrivance*, *scheme*, *device*, or, more generally, *means*, iv. 5. 16, v. 2. 24, vii. 2. 8.

μία, see *εἷς*.

Μίδᾱς, *ου*, *Midas*, a mythological king of Phrygia, son of Gordius and Cybele. He entrapped Silēnus, the Satyr, i. 2. 13, but treated him well and was rewarded by Dionȳsus with the granting of any wish he chose to ask. Having foolishly requested that all he touched should be turned to gold, he died of hunger. The same Midas, having awarded the prize to Pan over Apollo in a musical contest, was given ass's ears by the angry god.

Μιθριδάτης or **Μιθραδάτης**, *ου*, *Mithridātes*, satrap of Lycaonia and Cappadocia, vii. 8. 25, a follower of Cyrus, ii. 5. 35, but afterwards treacherous to the Greeks, iii. 3. 1, 6, 4. 2.

μῑκρός, *ᾱ́*, *όν* [*cf.* Eng. *microscope*], *small*, *little*, of size and quantity, Lat. *paruus*, ii. 4. 13, iii. 2. 21, v. 3. 12, vii. 7. 53; of importance, *of small account*, *trifling*, *trivial*, iii. 2. 10, v. 8. 20; subst., *μῑκρόν*, *τό*, *a short space* or *distance*, *a short time*, *a little*, ii. 1. 6, iii. 1. 11, iv. 7. 7, v. 4. 22; neut. as adv., *μῑκρόν*, *hardly*, i. 3. 2. Phrase: *κατὰ μῑκρά* or *μῑκρόν*, *in small parts*, *in bits*, v. 6. 32, vii. 3. 22.

Μῑλήσιος, *ᾱ*, *ον* [*Μίλητος*], *Milesian*, i. 1. 11; subst., *Μῑλήσιοι*, *Milesians*, *natives of Milētus*, i. 9. 9, vi. 1. 15; *ἡ Μῑλησίᾱ*, *the Milesian woman*, i. 10. 3.

Μίλητος, *ἡ*, *Milētus*, an ancient and famous city in Ionia, south of the mouth of the Maeander, i. 1. 6, 2. 2, 4. 2, noted for its colonies and commerce until its capture by the Persians in 494 B.C. It was also a centre of art and literature, and was the native place of several great philosophers and historians. (Palatia or Pellatia.)

Μιλτοκύθης, *ου*, *Miltocythes*, commander of Thracian troops; deserted to the king, ii. 2. 7.

μῑμέομαι, *μῑμήσομαι*, *ἐμῑμησάμην*, *μεμῑ́μημαι* [*μῖμος*, *ὁ*, *actor*, *cf.* Eng. *mimic*, *panto-mime*], *imitate*, *copy*, *take as example*, Lat. *imitor*, iii. 1. 36; of actors, *represent*, *play a part*, vi. 1. 9.

μιμνῄσκω (*μνα-*), *-μνήσω*, *ἔμνησα*, *μέμνημαι*, *ἐμνήσθην* [R. **μα**], *remind* (never act. in Anab.); mid. and pass., *recall to oneself*, *remember*, where the pf. has the pres. sense, Lat. *meminī*, the fut. pf. *μεμνήσομαι* serves as fut., and the plpf. as impf., abs. or with gen., i. 7. 5, iii. 1. 27, 2. 39, v. 8. 25, 26, vii. 5. 8, 6. 38; *make mention*, *talk of*, *suggest*, with inf. or *ὡς* and a clause, vi. 4. 11, vii. 5. 8.

μῖσέω, *μῑσήσω*, *etc.* [*μῖσος*, *τό*, *hatred*, *cf.* Lat. *miser*, *wretched*, *maestus*, *sorrowful*, Eng. *mis-anthrope*], *hate*, Lat. *ōdī*, vi. 2. 14, vii. 6. 15.

μισθοδοσίᾱ, *ᾱς* [*μισθός* + R. **δο**], *giving of pay*, ii. 5. 22.

μισθοδοτέω [*μισθός* + R. **δο**], *pay wages*, *employ*, with dat. of pers., vii. 1. 13.

μισθοδότης, ου [*μισθός* + R. **δο**], *one who pays wages, employer*, with dat. of pers., i. 3. 9.

μισθός, ὁ [*cf.* Eng. MEED], *wages, pay*, esp. of soldiers, Lat. *stīpendium*, i. 1. 10, 2. 11, v. 6. 31, vii. 5. 5. Cyrus at first paid his Greek troops one daric monthly, but afterwards increased it one-half, i. 3. 21. The usual pay was a daric for a private, two for a captain, and four for a general, vii. 6. 1, 7. From this sum the soldier provided not only his arms and clothes, but also his daily rations, since among the Greeks there was no commissariat in the modern sense, but each soldier bought his own provisions.

μισθοφορά, ᾶς [*μισθός* + R. **φερ**], *receipt of wages, wages received, pay*, of soldiers, v. 6. 23, 35, vi. 1. 16, vii. 1. 3.

μισθοφόρος, ον [*μισθός* + R. **φερ**], *receiving pay*; subst., *οἱ μισθοφόροι, mercenary troops, mercenaries*, Lat. *mercennārīī*, i. 4. 3, iv. 3. 4, vii. 8. 15.

μισθόω, *μισθώσω, etc.* [*μισθός*], *let out for hire*; mid., *cause to let out for hire, hire*, Lat. *condūcō*, vi. 4. 13, vii. 7. 34; pass., *be hired, be paid*, i. 3. 1.

μνᾶ, ᾶς, *mina*, the next to the highest denomination in Greek silver money, although never actually minted as a coin, the one-sixtieth of the talent, or a hundred drachmas. (See *τάλαντον*.)

The Attic table of money is as follows: —

ὀβολός			
6	*δραχμή*		
600	100	*μνᾶ*	
36000	6000	60	*τάλαντον*

That is, 6 obols equalled 1 drachma, 100 drachmas equalled 1 mina, 60 minas equalled 1 talent.

The Attic drachma had 4.336 grams or 67.376 grains of pure silver. As the U.S. silver dollar has 371.25 grains of pure silver, the drachma would be worth about 18 cents (legal value). The talent (6000 drachmas) would be worth about $1080, the mina $18.00, and the obol 3 cents.

Many Greek states used the Aeginetan (or commercial) standard, with silver coins more than one-third heavier than the Attic. The Persians had a silver talent and a mina a little more than one-fourth heavier than the Attic, the *σίγλος* (*q.v.*) representing the drachma. (See note on i. 5. 6.)

The ratio of value of silver to gold is established by law in the U. S. at about 1 : 16. In Xenophon's time it was estimated at 1 : 10. On this account the silver in an Attic drachma is worth less now than it would have been then. See *δᾱρεικός*.

Attic currency was silver. The highest denomination actually coined was the ten-drachma piece. The commonest coin was the four-drachma piece. The accompanying

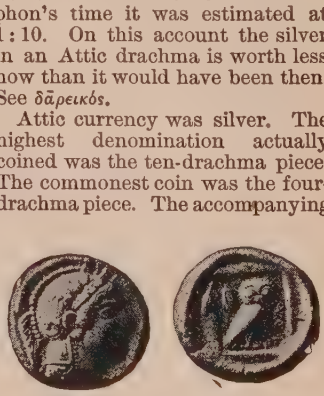


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illustration is an enlarged representation of the drachma, the obverse showing the helmeted head of Athena, the reverse the owl and olive branch and an inscription containing the first three letters of the name of Athens, ΑΘΕΝΑΙ.

μνημεῖον, *τό* [R. **μα**], *remembrance, memorial, monument*, Lat. *monumentum*. iii. 2. 13.

μνήμη, ης [R. μα], *remembrance, memory*, Lat. *memoria*, vi. 5. 24.

μνημονεύω, *μνημονεύσω, ἐμνημόνευσα, -εμνημόνευκα, ἐμνημονεύθην* [R. μα], *recall, recollect*, Lat. *recordor*, iv. 3. 2.

μνημονικός, ή, όν [R. μα], *having a good memory*, in sup., vii. 6. 38.

μνησθῆ, see *μιμνήσκω*.

μνησικακέω, *μνησικακήσω, ἐμνησικάκησα* [R. μα + κακός], *remember wrongs received, bear a grudge*, with dat. of pers. and gen. of cause, ii. 4. 1.

μόλις, adv., *with difficulty, hardly, only just*, Lat. *uix*, iii. 4. 48, iv. 8. 28, v. 2. 27, 4. 25, 8. 14, vii. 8. 18; *μάλα μόλις, with extreme difficulty*, vii. 1. 39.

μολυβδίς, *ίδος,* ἡ [*μόλυβδος*], *leaden ball, bullet*, Lat. *glāns plumbea*, used in slings, iii. 3. 17.

μόλυβδος, ὁ [*cf.* Lat. *plumbum, lead*], *lead*, iii. 4. 17.

μόλωσιν, see *βλώσκω*.

μοναρχία, ᾱς [*μόνος* + ἄρχω], *rule of one;* of a general, *command in chief*, vi. 1. 31.

μοναχῇ, adv. [*μοναχός, single, solitary, μόνος*], *in a single way, alone, only; ἧπερ μοναχῇ, where alone*, iv. 4. 18.

μονή, ῆς [R. μα], *a tarrying, stay, halt*, v. 1. 5, 6. 22, 27.

μονόξυλος, ον [*μόνος* + ξύλον], *made of one log*, of canoes, v. 4. 11.

μόνος, η, ον [*cf.* Eng. ***monk, minster, monastery, monad,*** and ***mono-*** in ***mono-logue, mono-gram,*** *etc.*], *alone, left alone, by oneself*, Lat. *sōlus*, iii. 1. 2, v. 2. 26, 4. 34; *alone, only, sole*, i. 4. 15, ii. 1. 12, iii. 1. 41, iv. 6. 3, vi. 3. 5, vii. 7. 50; *alone among* or *of*, with gen., ii. 3. 19, v. 7. 30; neut. as adv., *μόνον, alone, only, solely*, ii. 5. 14, iii. 2. 19, v. 2. 15, 7. 10.

μόσσῦν, ῦνος, dat. pl. *μοσσύνοις*, ὁ, *wooden tower*, v. 4. 26.

Μοσσύνοικοι, οἱ [*μόσσῦν* + R. Fικ], *the Mossynoeci* (*dwellers in wooden towers*), a rude and barbarous but warlike race, living along the Euxine west of Trapezus, v. 4. 2, 8, 15, 5. 1. Their manners and customs are described in Anab. v. 4.

μόσχειος, ον [*μόσχος,* ὁ, *calf*], *of a calf*, Lat. *uitulīnus; κρέᾱ μόσχεια, veal*, iv. 5. 31.

μοχθέω, *μοχθήσω, ἐμόχθησα* [*μόχθος,* ὁ, *toil*], *be burdened, labour, toil*, Lat. *labōrō*, with περί and acc., vi. 6. 31.

μοχλός, ὁ, *bar* of a gate or door, Lat. *sera*. The gates of a Greek town were double and opened inward. When closed they were barred on the inside by a timber (*μοχλός*) which crossed them at the centre and fitted into the posts on each side. A hollow bolt, which could be removed only with a key, was then shot through a hole in the post and in the end of the bar. vii. 1. 12, 15.

μύζω, *suck*, abs., iv. 5. 27.

Μῦρίανδος, ή, *Myriandus*, a city in Syria on the gulf of Issus, near the later Alexandria, i. 4. 6. (Iskanderun.)

μῦριάς, άδος, ἡ [*μῦριος, cf.* Eng. *myriad*], *the number ten thousand, myriad*, i. 4. 5, 7. 12, v. 6. 9.

μύριοι, see *μῦριος*.

μῦριος, ᾱ, ον, *countless, unnumbered*, vii. 1. 30; pl. *μύριοι, αι, α*, as a definite number, *ten thousand*, being the largest Greek number expressed by one word, Lat. *decem mīlia*, i. 1. 9, 2. 9, ii. 1. 19, iii. 2. 18, v. 7. 9, vii. 3. 48; so in sing. with a collective subst., i. 7. 10.

μύρον, *τό, sweet-smelling oil*, iv. 4. 13.

Μῦσίᾱ, ᾱς [Μύσιος], *Mysia*, a country in the northwestern part of Asia Minor, including Greater and Lesser Mysia, vii. 8. 7, 8.

Μύσιος, ᾱ, ον [Μῦσός], *belonging to Mysia, Mysian*, i. 2. 10.

Μῦσός, ὁ, *a native of Mysia, a Mysian*. The Mysians as a nation

were noted robbers, and were hostile to the king, i. 6. 7, 9. 14, ii. 5. 13, iii. 2. 23.

Μῡσός, ὁ, *Mysus*, a brave Mysian in the Greek army, v. 2. 29 ff.

μυχός, ὁ, *innermost part, recess*, of a mountain, *heart, cranny*, iv. 1. 7.

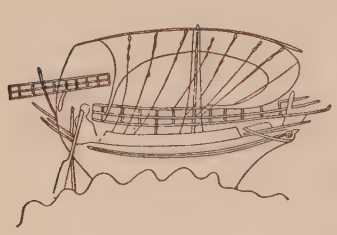
μῶρος, ᾱ, ον [*cf.* Eng. *sophomore*], *dull, stupid, foolish*, Lat. *stultus*, in sup., iii. 2. 22.

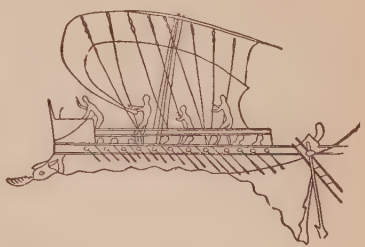
μώρως, adv. [*μῶρος*], *stupidly*, vii. 6. 21.

ναῦλον or **ναῦσθλον,** τό [**ναῦς**], *money for passage by ship, fare*, v. 1. 12.

ναυπηγήσιμος, η, ον, or ος, ον [**ναῦς** + R. **παγ**], *belonging to* or *fit for shipbuilding*, vi. 4. 4.

ναῦς, νεώς, ἡ [**ναῦς**], *ship*, Lat. *nāuis*, either the merchant vessel, vii. 5. 12 ff., or the man-of-war, i. 4. 2, 3, 5, v. 1. 15 (where **ναῦς** is identified with *πεντηκόντορος*, *q.v.*), 4. 10. The former, as designed for transport, was broad and roomy, and went mainly under sail; the





No. 45.

N.

ναί, intensive particle [*cf.* *νή*, Lat. *nē*], strongly affirmative, in answers or oaths, *certainly, yes*, with acc. with or without *μά* (*q.v.*), v. 8. 6, vi. 6. 34, vii. 6. 21.

νᾱός, ὁ, *temple*, Lat. *aedēs*, v. 3. 9, 12, 13; Attic acc. *νεών* from *νεώς*, ὁ, v. 3. 8.

νάπη, ης, or **νάπος,** ους, τό, *woody dell, valley, ravine, glen*, Lat. *saltus*, iv. 5. 15, v. 2. 31, vi. 5. 12, 18, 20, 31.

ναυαρχέω [**ναῦς** + **ἄρχω**], *command a fleet, be admiral*, v. 1. 4, vii. 2. 7.

ναύαρχος, ὁ [**ναῦς** + **ἄρχω**], *commander of a fleet*, Lat. *praefectus classis*, esp. a Spartan officer, *admiral*, i. 4. 2, vi. 1. 16, 6. 13, vii. 2. 5.

ναύκληρος, ὁ [**ναῦς** + *κλῆρος*, ὁ, *lot*], *shipowner*, who generally was also *master, captain*, vii. 2. 12, 5. 14.

latter was long and narrow, and was propelled in action by oars. As here illustrated each is provided with rudders (see *s.v.* *πηδάλιον*), a ship's ladder (see *s.v.* *κλῖμαξ*), a foredeck, a balustrade running along the side of the ship and designed to serve as a bulwark, a single mast supported by two stays, and a sail attached to a yard which is secured by braces. The hull of the merchantman is high above the water, and the bow curves upwards and outwards and terminates in a point, which is not fashioned into a figurehead, but has the 'eye,' which may have been either a hawse hole or of the nature of an amulet. The man-of-war has the ram, in which is the 'eye,' and two banks of oars. In the historical development of shipbuilding among the Greeks the merchantman first appears, then

the pirate ship, which was swifter but still capable of stowing plunder, and then the man-of-war. The latter reached its perfect form in the *τριήρης*, *q.v.* See also *s.v.* *πεντηκόντορος*, *τριᾰκόντορος*, and *πλοῖον*.

ναῦσθλον, see *ναῦλον*.

Ναυσικλείδης, *ου*, *Nausiclīdes*, who brought pay to the Greek army from Thibron, vii. 8. 6.

ναυσίπορος, *ον* [**ναῦς** + R. **περ**], *that can be traversed in ships*, of a river, *navigable*, ii. 2. 3.

ναυτικός, *ή*, *όν* [**ναῦς**], *belonging to ships*, *naval*, with *δύναμις*, *naval power*, i. 3. 12.

No. 46.

νεᾱνίσκος, *ὁ*, [*νεᾱνίᾱς*, *young man*, *νέος*], *youth*, *young man*, a term covering the period from boyhood up to forty years, Lat. *iuuenis*, ii. 4. 19, iv. 3. 10, vii. 2. 33, 7. 4; used sneeringly, ii. 1. 13.

νεῖμαι, see *νέμω*.

νεκρός, *ὁ* [*cf.* Lat. *nex*, *death*, *necō*, *slay*, Eng. *necro-logy*, *necro-mancy*], *dead body*, *corpse*, Lat. *cadāuer*, iv. 2. 18, 23, v. 7. 18, vi. 4. 9. Phrases: *ἄνευ πολλῶν νεκρῶν*, *without severe loss*, v. 2. 9; *οἱ νεκροί*, *the dead*, Lat. *mortuī*, v. 4. 17.

νέμω, *νεμῶ*, *ἔνειμα*, *-νενέμηκα*, *νενέμημαι*, *ἐνεμήθην* [R. **νεμ**], *distribute*, *portion out*, *award*, Lat. *distribuō*, vi. 6. 33; of meat, *divide up*, *carve*, vii. 3. 21; of herdsmen, *drive to pasture*, Lat. *pāscō*; and so mid. of animals, *graze*, *feed*, ii. 2. 15, and in pass., *ὄρος νέμεται αἰξί*, *the mountain is pastured with goats*, iv. 6. 17.

νενεμημένων, see *νέμω*.

νενημένων, see *νέω*, *heap*.

νεόδαρτος, *ον* [*νέος* + R. **δαρ**], *freshly flayed*, iv. 5. 14.

Νέον τεῖχος, *ους*, *τό*, *New Fort*, a fortress in Thrace west of Perinthus, vii. 5. 8.

νέος, *ᾱ*, *ον* [*cf.* Lat. *nouus*, *new*, Eng. NEW, *neo-phyte*], *young*, *fresh*, of men, comp. *νεώτερος*, sup. *νεώτατος*, Lat. *iuuenis*, *iūnior*, *minimus nātū*, i. 1. 1, 10. 3, iii. 2. 37, iv. 1. 27, 2. 16, vii. 4. 6; of grain, *new*, *fresh*, *this year's*, Lat. *nouus*, v. 4. 27.

νεῦμα, *ατος*, *τό* [*νεύω*, *nod*, *cf.* Lat. *adnuō*, *nod at*, *nūtō*, *nod*], *nod*, *sign with the head*; *νεύματος μόνου ἕνεκα*, *for a mere nod*, v. 8. 20.

νευρᾶ, *ᾶς* [*cf.* *νεῦρον*], *sinew*, *string*, esp. *bowstring*, Lat. *neruus*, iv. 2. 28, v. 2. 12. For additional illustrations, see *s.v.* *τόξον* and *φαρέτρᾱ*.

νεῦρον, *τό* [*cf.* Lat. *neruus*, *sinew*, *muscle*, Eng. *neur-algia*], *sinew*, *cord*, used in slings, iii. 4. 17. See *s.v.* *σφενδόνη*.

νευσόμενοι or **νευσούμενοι,** see *νέω*, *swim*.

νεφέλη, *ης* [*νέφος*, *τό*, *cloud*, *cf.* Lat. *nūbēs*, *cloud*, *nebula*, *mist*], *cloud*, i. 8. 8, iii. 4. 8.

νέω, *ἔνησα*, *νένημαι*, *heap*, *pile up*, v. 4. 27.

νέω (*νυ*), *νεύσομαι* or *νευσοῦμαι*, *-ένευσα*, *-νένευκα* [**ναῦς**], *swim*, Lat. *natō*, iv. 3. 12, v. 7. 25.

νεωκόρος, *ὁ* [*νᾱός* + R. **κελ**], *keeper of a temple*, *sacristan*, Lat. *aedituus*, a priestly officer of high rank, who had the superintendence of the temple and of its treasures, v. 3. 6.

Νέων, *ωνος*, *ὁ*, *Neon*, a Spartan from Asine, at first lieutenant of Chirisophus, v. 3. 4, 6. 36, but afterwards his successor, vi. 4. 11. 23, and unfriendly to Xenophon, v. 7. 1, vi. 2. 13, 5. 4, vii. 2. 17, 29.

νεώριον, *τό* [**ναῦς** + R. 2 **Ϝερ**], *place where ships are cared for*, *navy yard*, *dockyard*, vii. 1. 27.

νεών, see *ναός*.

νεῶν, see *ναῦς*.

νεωστί, adv. [*νέος*], *freshly, lately,* iv. 1. 12.

νή, intensive particle [*cf.* *ναί*], used in affirmative oaths, with acc., as *νὴ Δία, yes, by Zeus!* i. 7. 9, v. 7. 22.

νῆες, see *ναῦς.*

νῆσος, *ἡ* [**ναῦς**], *island,* Lat. *īnsula,* ii. 4. 22, vii. 1. 27.

Νἰκανδρος, *ὁ, Nicander,* of Laconia, who killed Dexippus, v. 1. 15.

Νἰκαρχος, *ὁ, Nicarchus,* of Arcadia, who brought the Greeks news of the seizure of their generals, ii. 5. 33; either he or a captain of the same name afterwards deserted, iii. 3. 5.

νῑκάω, *νῑκήσω, etc.* [*νἰκη*], *conquer, get the upper hand, prevail over, surpass,* Lat. *uincō,* abs. or with acc., i. 2. 8, 7. 7, 9. 11, ii. 1. 4, 8, iii. 2. 11, v. 2. 18, vi. 5. 18; with cognate acc., vi. 5. 23; with dat. *μάχῃ,* ii. 1. 4, 6. 5; in the pres. often with a sense of pf., *be victorious, be a victor,* i. 8. 21, 10. 4, 5, iii. 1. 2, 2. 39, iv. 6. 24. Phrases: *τὰ μεγάλα νῑκᾶν, outdo in great matters,* i. 9. 24; *τὰ πάντα νῑκᾶν, be completely victorious,* ii. 1. 1; *ἐκ τῆς νῑκώσης* (*sc.* *γνώμης*), *in conformity to a majority vote,* vi. 1. 18, 2. 12.

νἰκη, *ης, victory,* Lat. *uīctōria,* i. 5. 8, 8. 16, iii. 1. 23.

Νῑκόμαχος, *ὁ, Nicomachus,* of Oeta in Thessaly; volunteered for service with his light-armed troops, iv. 6. 20.

νοέω, *νοήσω, etc.* [R. **γνω**], *observe, perceive, think out, plan,* iii. 4. 44, v. 6. 28.

νόθος, *η, ον,* or *ος, ον, illegitimate, bastard,* Lat. *spurius,* ii. 4. 25.

νομή, *ῆς* [R. **νεμ**], *pasture,* v. 3. 9; *herd out at pasture, herd,* iii. 5. 2.

νομίζω (*νομιδ-*), *νομιῶ, etc.* [R. **νεμ**], *regard as a custom;* pass., *be the custom, be usual,* Lat. *sōleō,* iv. 2. 23, vii. 3. 18; so *δῶρα ἃ νομίζεται, the regular gifts,* i. 2. 27, and *τὰ νομιζόμενα, the regular wages,* vii. 3. 10; *own, regard, acknowledge, consider, believe, think, fancy,* Lat. *putō,* with acc. and inf., i. 1. 8, ii. 1. 11, iii. 2. 7, v. 5. 18; with inf., i. 3. 10, ii. 5. 13, iii. 1. 3, vi. 1. 22, vii. 3. 8; with two accs., i. 4. 9, 16, ii. 5. 39, iii. 2. 28; with partic., vi. 6. 24.

νόμιμος, *η, ον* [R. **νεμ**], *customary, usual, lawful,* with inf., iv. 6. 15.

νόμος, *ὁ* [R. **νεμ**], *custom, way, fashion, practice,* Lat. *mōs,* i. 2. 15, v. 4. 33, vii. 2. 38, 3. 37, 8. 5; *law,* Lat. *lēx,* iv. 6. 14; as a musical term, *mode, strain,* Lat. *modus,* v. 4. 17.

νοσέω, *ἐνόσησα, νενόσηκα* [*νόσος*], *be diseased* or *ill;* of a country, *be disordered* or *in a bad condition,* vii. 2. 32.

νόσος, *ἡ, disease, illness,* Lat. *morbus,* v. 3. 3, vii. 2. 32.

νότος, *ὁ, the south wind,* Lat. *auster,* v. 7. 7.

νουμηνίᾱ, *ᾱς* [*νέος* + *μήν*], *new moon,* hence *first of the month,* Lat. *kalendae,* v. 6. 23, 31.

νοῦς, *νοῦ, ὁ* [R. **γνω**], *power of thought, mind, sense,* Lat. *mēns.* Phrases: *τὸν νοῦν προσέχειν, pay attention,* abs. or with dat., ii. 4. 2, iv. 2. 2, vi. 3. 18, so *τῷ προσέχοντι τὸν νοῦν, to the attentive observer,* i. 5. 9; *ἐν νῷ ἔχειν, purpose, plan, intend,* iii. 3. 2, 5. 13.

νυκτερεύω, *ἐνυκτέρευσα* [*νύκτερος, by night, νύξ*], *spend the night, bivouac,* Lat. *pernoctō,* iv. 4. 11, 5. 11, vi. 4. 27.

νύκτα, νυκτί, νυκτός, see *νύξ.*

νυκτοφύλαξ, *ακος, ὁ* [*νύξ* + **φυλάττω**], *night-watch, picket,* Lat. *excubitor,* vii. 2. 18, 3. 34.

νύκτωρ, adv. [*νύξ*], *by night, in the night, at night,* Lat. *noctū,* iii. 4. 35, iv. 4. 9, vii. 3. 37, 8. 20.

νῦν, adv. [*cf.* Lat. *nunc, now,* Eng. NOW], of time, *now, just now, just, at present,* i. 4. 14, ii. 1. 12,

iii. 1. 20, 2. 33, iv. 1. 19, v. 4. 21, vii. 2. 34; strengthened by δή, vii. 1. 28, 6. 37. Phrases: ἔτι νῦν, *even to this day*, iii. 2. 12; τὸ νῦν εἶναι, *for the present*, iii. 2. 37; τὸν νῦν χρόνον, *at the present time*, vi. 6. 13.

νύν, inferential particle, post-positive and enclitic, weaker than νῦν, *q.v.*, with an imv., τῶι νυν, *come now*, vii. 2. 26.

νῦνϝ, adv., stronger than νῦν, *q.v.*, *even now, at this moment*, v. 6. 32, vii. 3. 3.

νύξ, νυκτός, ἡ [*cf.* Lat. *nox*, *night*, Eng. NIGHT], *night*, i. 10. 19, ii. 2. 19, iii. 1. 13, v. 2. 23, vi. 1. 13. Phrases: νυκτός, *by night*, ii. 6. 7, iii. 1. 40, iv. 4. 15, vii. 2. 22; τῆς νυκτός, *by night, in the night*, where the context shows that a particular night is meant, ii. 2. 1, iii. 4. 34, iv. 4. 8, v. 7. 14, vii. 2. 17; διὰ νυκτός, *all night long*, iv. 6. 22; μέσαι νύκτες, *midnight*, i. 7. 1, iii. 1. 33; ἡμέρᾶν καὶ νύκτα, *a day and a night*, vi. 1. 14, *cf.* vi. 6. 38; καὶ νύκτα καὶ ἡμέρᾶν, *night and day*, vii. 6. 9.

νῷ, see νοῦς.

νῶτον, τό, *back*, Lat. *tergum*, v. 4. 32.

Ξ.

Ξανθικλῆς, έους, ὁ, *Xanthicles*, of Achaea, elected general in the place of Socrates, iii. 1. 47; fined for neglect, v. 8. 1; see also vii. 2. 1.

ξενίᾱ, ᾱς [ξένος], *tie* or *bond of friendship* or *hospitality*, Lat. *hospitium*, vi. 6. 35.

Ξενίᾱς, ου, *Xenias*, of Parrhasia in Arcadia, general in Cyrus's army, i. 1. 2, 2. 1, 3, but afterwards a deserter, i. 3. 7, 4. 7, 8.

ξενίζω (ξενιδ-), ἐξένισα, ἐξένισμαι, ἐξενίσθην [ξένος], *entertain a stranger* or *guest-friend*, *entertain*, Lat. *hospitiō accipiō*, v. 5. 25, vii. 3. 8, 6. 3.

ξενικός, ή, όν [ξένος], *belonging to a foreigner;* subst., τὸ ξενικόν (*sc.* στράτευμα), *mercenary force*, i. 2. 1, ii. 5. 22.

ξένιος, ᾱ, ον [ξένος], *belonging to a stranger* or *guest*, *hospitable*, Lat. *hospitālis;* Ζεὺς ξένιος, see Ζεύς, iii. 2. 4; subst., τὰ ξένια, *friendly gifts, pledges of guest-friendship, gifts typifying friendship*, iv. 8. 23, v. 5. 2, 14, vi. 1. 15; ἐπὶ ξένια ἐδέχοντο αὐτούς, *they entertained them at a banquet*, vi. 1. 3, *cf.* vii. 6. 3, where a formal state affair is meant like the Lat. *lautia*.

ξενόομαι, ξενώσομαι, ἐξένωμαι, ἐξενώθην [ξένος], *form a tie of guest-friendship* with one, *become a guest-friend*, *be entertained*, with dat. of pers., vii. 8. 6, 8.

ξένος, ὁ [ξένος], *stranger*, *foreigner*, Lat. *hospes*, esp. a foreigner with whom one has made a bond of friendship and mutual hospitality under the patronage of Ζεὺς ξένιος, a connexion usually expressed in Eng. by the term *guest-friend*, for want of a similar tie in modern times; hence ξένος means either party to the compact, *guest*, *host*, i. 1. 10, 3. 3, ii. 1. 5, 4. 15, iii. 1. 4, v. 3. 6, vii. 3. 22; also of one who enters a foreign service for pay, *mercenary*, i. 1. 10, 3. 18, ii. 6. 28.

Ξενοφῶν, ῶντος, ὁ, *Xenophon*, an Athenian, the author of the Anabasis. He was the son of Gryllus and Diodōra, was of equestrian rank and of the deme Erchia. His birth is usually set in 444 B.C., but it may have been as late as 434 B.C. He was a pupil of Socrates, iii. 1. 5; in 401 he joined the army of Cyrus, not as a soldier, but as the companion of his old friend Proxenus, iii. 1. 4 ff., and took no active part until after Cunaxa. When the Greek generals were seized and put to death by Tissaphernes, Xenophon aroused the soldiers from their dejection and was elected

general in the place of Proxenus, ii. 5. 37, 41, iii. 1. 11 ff., 47. The remainder of the Anabasis is the story of how his courage and skill brought the army to Mysia and delivered it into the service of the Spartan Thibron in the spring of 399 B.C., vii. 8. 24. He was banished from Athens on account of his serving against the Persians and with Spartans, and in 394 B.C. left Asia Minor with Agesilāus and followed him against Thebes and Athens in the battle of Coronēa, v. 3. 6. The Spartans presented him with an estate at Scillus in Elis about 387, where he erected a little temple to Artemis, v. 3. 7 ff., and where he lived in retirement with his wife Philesia, and his sons Gryllus and Diodōrus. Here were written his well-known works. After the battle of Leuctra, 371 B.C., the Elēans drove him out of Scillus and he went to Corinth. According to some the Athenians withdrew their sentence of banishment against him, and his last years were spent in his native city; others state that he died in Corinth. It is certain that his sons were in the service of Athens, and that the elder fell at Man'inēa in 362. Xenophon himself died not later than 355. His principal works were the *Anabasis*, *Hellenica*, *Memorabilia of Socrates*, *Cyropaedīa*, *Symposium*, and (if they be genuine works of Xen.) the *Lacedaemonian State* and *Agesilāus*.

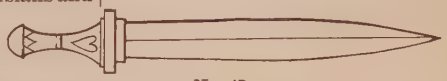
Ξέρξης, *ου* [Pers. *Khshyarshan*, of doubtful meaning, *chief? ruler?*], *Xerxes*, son of Darīus Hystaspes and Atossa, king of Persia from 485 to 465 B.C., chiefly famous for his mighty but ill-fated expedition against Greece, i. 2. 9, iii. 2. 13.

ξεστός, *ή*, *όν* [verbal of *ξέω*, *scrape*, *polish*], *scraped*, *planed*, *polished*, Lat. *polītus*, iii. 4. 10.

ξηραίνω (*ξηραν-*), *ξηρανῶ*, *ἐξήρᾶνα*, *ἐξήρασμαι*, *ἐξηράνθην* [*ξηρός*], *parch*, *dry*, Lat. *siccō*, of fruits, ii. 3. 15.

ξηρός, *ά*, *όν*, *dry*, Lat. *siccus*, iv. 5. 33.

ξίφος, *ους*, *τό*, *sword*, Lat. *gladius*, ii. 2. 9, v. 8. 21, vii. 4. 16. The *ξίφος* had a straight blade and



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was double edged, and was thereby distinguished from the *μάχαιρα*, *q.v.* Both were short, as compared with modern swords. The crossbar, or guard, of the *ξίφος* was not large; the hilt was often ornamented. The *ξίφος* was carried in a scabbard of metal, or of leather

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with metal mountings, which rested on the left side of the body and was supported by a strap that passed over the right shoulder. See *s.v.* *ὅπλον*, *ὁπλίτης*, and *πυρρίχη* (where note the shape of the *edge* of the blade).

ξόανον, *τό* [*ξέω*, *cf.* *ξεστός*], *piece of carved work*, esp. *carved image* of a god placed in a temple, v. 3. 12.

ξυήλη, ης [ξύω, *scrape*, akin to ξέω, *cf.* ξεστός], *tool for scraping*, hence, *curved* or *sickle-shaped dagger*, used by the Spartans, iv. 7. 16, 8. 25.

ξυλίζομαι (ξυλιδ-) [ξύλον], *gather wood* or *faggots*, Lat. *lignor*, with ἐκ and gen., ii. 4. 11.

ξύλινος, η, ον [ξύλον], *made of wood*, *wooden*, Lat. *ligneus*, i. 8. 9, ii. 1. 6, v. 2. 5.

ξύλον, τό [*cf.* Eng. ***zylonite***], *wood*, Lat. *lignum*, as material, v. 4. 12, or *piece* or *bar of wood*, i. 10. 12; esp. in pl., *wood*, *beams*, *logs*, *trees*, *fuel*, i. 5. 12, ii. 1. 6, 2. 16, iv. 4. 12, v. 2. 23, 26, vi. 4. 4, 5.

O.

ὁ, ἡ, τό, def. art., *the*, originally a dem. pron. but retaining this force in Attic chiefly in the expressions ὁ μὲν . . . ὁ δέ in all cases, sing. and pl., *this . . . that*, *the one . . . the other*, *he . . . the rest*, i. 1. 7, 10. 4, ii. 2. 5, iii. 3. 7, 4. 16, iv. 3. 33, vii. 2. 2; sometimes ὁ δέ is found without a preceding ὁ μέν, *and he*, *but he*, i. 1. 3, 4, 9, 2. 2, 16, 3. 21, ii. 3. 4, iv. 5. 10; pl., *others*, *the rest*, i. 5. 13, 10. 3, ii. 3. 10, iv. 1. 14, v. 4. 31; τὰ μέν or τὰ μέν τι . . . τὰ δέ, *partly . . . partly*, iv. 1. 14, v. 6. 24; τὰ μὲν . . . τέλος δέ, *at first . . . finally*, i. 9. 6; τῇ μὲν . . . τῇ δέ, *in this respect . . . in that*, iii. 1. 12, *cf.* iv. 8. 10. In its proper use as the article, ὁ, ἡ, τό, it corresponds in general to the Eng. art., although it is sometimes wanting in Greek where we should use it, i. 1. 1, 4. 4, or is used where we omit it, as with proper names to mark them as well known or before mentioned, i. 1. 2, 2. 5, 4. 7, ii. 3. 8, iii. 4. 39, vi. 1. 15, vii. 2. 8, or before numerals when they denote an approximate number, i. 2. 10, 7. 10, ii. 6. 15, iv. 8. 15. It may be used restrictively, marking the thing to which it refers as *well known*, i. 2. 9, as *customary*, *usual*, or *proper*, i. 3. 20, ii. 5. 23, iii. 1. 25, v. 6. 26, vii. 6. 23, or as *belonging to* a person, where we use a poss. pron., i. 1. 1, 3, iv. 6. 26, v. 6. 6; sometimes it has a distributive force, as in τοῦ μηνὸς τῷ στρατιώτῃ, *per month to each soldier*, i. 3. 21. The neuter τό or τά is often used before a gen., as τὰ Κύρου, *Cyrus's relations*, i. 3. 9; τὰ τῶν στρατιωτῶν, *the condition of the troops*, iii. 1. 20; τὰ ἐκείνων, *their property*, v. 1. 9, but οἱ ἐκείνου, *his men*, i. 2. 15. The art. is used before a partic., as οἱ φεύγοντες, *the exiles*, i. 1. 7, ὁ βουλόμενος, *whoever wishes*, i. 3. 9, οὐκ ἔστιν ὁ τολμήσων, *there is not a man that will venture*, ii. 3. 5, *cf.* 4. 5; with inf. as subst., ii. 4. 3, 6. 19; before adverbs, in phrases like οἱ οἴκοι, *those at home*, i. 2. 1, οἱ ἔνδον, *those within*, ii. 5. 32, οἱ τότε, *the men of that day*, ii. 5. 11, εἰς τὸ πρόσθεν, *forward*, i. 10. 5, but τὸ πρόσθεν, *before*, i. 10. 10; before prepositions, in phrases like οἱ παρὰ βασιλέως, *men from the king*, i. 1. 5, οἱ ἐκ τῆς ἀγορᾶς, *market men*, i. 2. 18, οἱ σὺν αὐτῷ, *his men*, i. 2. 15, τὰ παρὰ βασιλέως, *news from the king*, ii. 3. 4, τὰ περὶ Προξένου, *the fate of Proxenus*, ii. 5. 37, τὸ πρὸς ἑσπέραν, *westward*, vi. 4. 4, τὰ παρ' ἡμῖν, *our condition*, vi. 3. 26.

ὅ, see ὅς.

ὀβελίσκος, ὁ [ὀβελός, ὁ, *spit*, *cf.* Eng. *obelisk*], *little spit*, Lat. *uerū*, vii. 8. 14.

ὀβολός, ὁ, *obol*, an Attic coin, worth about three cents, i. 5. 6. See *s.v.* μνᾶ.

ὀγδοήκοντα, indecl. [ὀκτώ + εἴκοσι], *eighty*, Lat. *octōgintā*, iv. 8. 15, v. 4. 31.

ὄγδοος, η, ον [ὀκτώ], *eighth*, Lat. *octāuus*, iv. 6. 1.

ὅδε, ἥδε, τόδε, dem. pron. [ὁ + -δε], *this*, referring to what is close at hand, but more emphatically

than οὗτος, accompanied generally with a gesture, ii. 3. 19, vii. 3. 47; often referring to what is to follow, while οὗτος regularly refers to what precedes, *the following*, i. 1. 9, 9. 29, ii. 1. 17; λέγει τάδε, *he spoke as follows*, i. 5. 15, ii. 5. 40; dat. as adv., τῷδε, *in the following manner*, *thus*, ii. 3. 1; τῇδε, of place, *here*, vii. 2. 13.

ὁδεύω, ὡδευσα [**ὁδός**], *go one's way*, *march*, with διά and gen., vii. 8. 8.

ὁδοιπορέω, ὡδοιπόρησα, ὁδοιπεπόρηκα [**ὁδός** + R. **περ**], *go by land*, v. 1. 14.

ὁδοποιέω, ὡδοποίησα, ὡδοποίημαι [**ὁδός** + **ποιέω**], *make a road*, *make passable*, *mend a road*, abs., with ὁδόν, or with dat. of pers., iii. 2. 24, iv. 8. 8, v. 1. 13, 14, 3. 1.

ὁδός, ἡ [**ὁδός**], *way*, *road*, *path*, Lat. *uia*, i. 2. 13, 25, 9. 13, ii. 2. 10, 4. 4, iii. 1. 2, 4. 24, iv. 1. 10, 2. 8, v. 1. 13, 3. 1, vi. 3. 24, vii. 3. 42; *march*, *journey*, i. 4. 11, 5. 9, ii. 2. 12, iii. 1. 6, 8, iv. 3. 16, v. 5. 4, vi. 3. 16, vii. 3. 2, 16; *way*, *means*, ii. 6. 22.

Ὀδρύσης, ου, *an Odrysian*, vii. 5. 1, 7. 11, pl., *the Odrysae*, a Thracian tribe whose power once extended from Abdēra to the Ister and the Pontus, and from Byzantium to the Strymon, but it declined at the end of the fifth century, B.C., vii. 2. 32 (*cf.* 22), 3. 16, 4. 21, 5. 15, 7. 11.

Ὀδυσσεύς, έως, ὁ, *Odysseus*, of Ithaca, son of Laertes and Anticlēa, husband of Penelope and father of Telemachus. He was one of the most famous chiefs before Troy, and is the hero of the Odyssey; the incident referred to in v. 1. 2 is related in Od. xiii. 79 ff.

ὅθεν, adv. [ὅς], *from which place*, *whence*, *from which side* or *source*, Lat. *unde*, i. 2. 8, vii. 3. 5, 6. 12, 7. 1; in indir. questions, ii. 4. 5, v. 7. 6; of persons, *from whom*, ii. 5. 26.

ὅθενπερ, adv., stronger than ὅθεν, *q.v.*, *from which very place*, ii. 1. 3.

οἱ, see ὁ.

οἵ, see ὅς.

οἱ, *to him*, see οὗ.

οἶδα, 2 pf. with pres. sense, plpf. as impf. ᾔδειν, fut. εἴσομαι [R. **Fιδ**], *know*, *understand*, *feel sure*, *have knowledge of*, *be acquainted with*, abs. or with acc., i. 4. 12, 7. 4, 8. 21, iv. 1. 22, 23, v. 7. 23, vi. 1. 31, vii. 7. 7; with acc. and ὅτι with a clause, ii. 4. 6, vi. 1. 32; with ὅτι and a clause, i. 3. 15, iii. 1. 36, iv. 1. 27, v. 8. 10, vii. 7. 38; with a partic. in nom. or acc., i. 10. 16, ii. 1. 13, v. 8. 15, vii. 6. 12, 7. 22; with εἰ, *whether*, or a rel. clause, i. 3. 5, 4. 8, 7. 4, iii. 1. 40, v. 7. 6. Phrases: χάριν εἰδέναι, abs. or with dat. of pers. and gen. of cause, *be grateful*, *feel thankful*, Lat. *grātiās habēre*, i. 4. 15, vii. 4. 9, 6. 32; ἑκασταχόσε εἰδέναι, *know the way in every direction*, iii. 5. 17; οἶδ' ὅτι, parenthetically, *surely*, *certainly*, v. 7. 33.

οἵει, see οἴομαι.

οἴκαδε, adv. [R. **Fικ**], *to one's home*, *homeward*, *to one's native country*, Lat. *domum*, i. 2. 2, ii. 3. 23, iii. 2. 24, iv. 6. 3, vii. 8. 2; τὴν οἴκαδε ὁδοῦ, *the return march*, iii. 1. 2.

οἰκεῖος, ᾱ, ον [R. **Fικ**], *belonging to one's house*, *home* or *family*, hence *familiar*, *intimate*, Lat. *familiāris*, with dat. of pers., ii. 6. 28. As subst., οἱ οἰκεῖοι, *one's family*, *kinsmen*, *relatives*, *friends*, iii. 2. 26, 39, 3. 4, vii. 1. 29.

οἰκείως, adv. [R. **Fικ**], *in a friendly way*, *kindly*, vii. 5. 16.

οἰκέτης, ου [R. **Fικ**], *member of one's household*; pl., *household*, including slaves, Lat. *domesticī*, iv. 5. 35, 6. 1, but esp. *slaves*, *servants*, Lat. *famulī*, ii. 3. 15, vi. 6. 1.

οἰκέω, οἰκήσω, *etc.* [R. **Fικ**], *have a home*, *dwell*, *live*, Lat. *habitō*, *colō*, abs., with ἀνά, κατά, or παρά

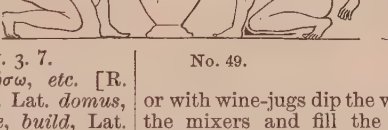
and acc., ἐν and dat., or ὑπέρ and acc., i. 1. 9, 2. 24, 7. 6, ii. 3. 18, iii. 2. 24, 5. 16, iv. 7. 17, vi. 1. 15, vii. 5. 13; *dwell in, live in, inhabit*, with acc., iii. 2. 23, 4. 7, iv. 7. 1; of a city, *have its place, be situated, lie*, with παρά and acc., v. 1. 13; in pass., *be inhabited* or *peopled, be situated*, i. 2. 6, 14, 4. 11, ii. 4. 25, v. 4. 15, vi. 4. 6.

οἴκημα, ατος, τό [R. Fικ], *dwelling, house*, Lat. *domicilium*, vii. 4. 15.

οἴκησις, εως, ἡ [R. Fικ], *act of dwelling, dwelling place, residence*, Lat. *habitātiō*, vii. 2. 38.

οἰκία, ᾱς [R. Fικ], *house*, Lat. *domus*, ii. 2. 16, iii. 1. 11, iv. 1. 8, 5. 25, v. 2. 1, vii. 2. 6.

οἰκίζω (οἰκιδ-), οἰκιῶ, ᾠκισα, ᾠκισμαι, ᾠκίσθην [R. Fικ], *found, settle, colonize*, of a city, Lat. *condō*, v. 6. 17, vi. 4. 14, 6. 3; pass., of a person, *be settled*, v. 3. 7.



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οἰκοδομέω, οἰκοδομήσω, *etc.* [R. Fικ + δέμω, *build*, *cf.* Lat. *domus, house*], *build a house, build*, Lat. *aedificō*, i. 2. 9, v. 4. 26; of a wall, *construct, erect*, ii. 4. 12, iii. 4. 7.

οἴκοθεν, adv. [R. Fικ], *from one's house, away from home*, Lat. *domō*, iii. 1. 4, iv. 8. 25.

οἴκοι, adv. [R. Fικ], *at home, in one's own country*, Lat. *domī*, vii. 4. 24, 8. 4. Phrases: οἱ οἴκοι, *one's countrymen* or *family*, i. 1. 10, 2. 1, 7. 4, iii. 2. 26, v. 6. 20; τὰ οἴκοι, *home life*, i. 7. 4; τοῖς οἴκοι τέλεσι, *the home government*, vii. 1. 34.

οἰκονόμος, ὁ [R. Fικ + R. νεμ], *household superintendent, housekeeper, steward*, Lat. *dispēnsātor*, i. 9. 19.

οἶκος, ὁ [R. Fικ], *house* regarded as a *home*; so of an official residence, ii. 4. 8.

οἰκτείρω (οἰκτερ-), οἰκτερῶ, ᾠκτειρα [οἶκτος, ὁ, *pity*], *pity*, Lat. *misereor*, abs. or with acc., i. 4. 7, iii. 1 19, vii. 2. 6.

οἶμαι, see οἴομαι.

οἶνος, ὁ [*cf.* Lat. *ūnum, wine*], *wine*, i. 2. 13, 9. 25, ii. 4. 28. iii. 4. 31, iv. 2. 22, v. 4. 29, vii. 2. 23; οἶνος φοινίκων, *palm wine*, ii. 3. 14, *cf.* i. 5. 10; οἶνος κρίθινος, *barley wine, i.e. beer*, iv. 5. 26.

οἰνοχόος, ὁ [οἶνος + χέω, *pour, cf.* ἐγχέω], *one who pours wine, cupbearer*, iv. 4. 21, vii. 3. 24, 29. At a Greek symposium the οἰνοχόοι were usually young slaves. Their duty was to mix the wine, bring in the mixers (see *s.v.* κρᾶτήρ), and with long-handled ladles or with wine-jugs dip the wine from the mixers and fill the drinking cups for the guests, who received them as they reclined upon the couches.

οἴομαι or **οἶμαι,** οἰήσομαι, ᾠήθην, *think, believe, suppose, expect, fancy*, abs. or parenthetically, like Lat. *opīnor*, i. 5. 8, 9. 22, ii. 1. 16, iii. 1. 15, v. 8. 22, vii. 6. 38; also with inf. or acc. and inf. (freq. with ἄν), i. 3. 6, ii. 1. 1, iii. 1. 38, iv. 2. 4, 7. 22, v. 1. 8, vi. 3. 26, vii. 6. 17; with fut. inf., i. 4. 5, 7. 9, 9. 15, ii. 1. 12, iii. 1. 17, v. 3. 6.

οἷος, ᾱ, ον, rel. pron., as a rel., Lat. *quālis*, often with the correlative τοιοῦτος omitted, *such as, of such a kind as*, ii. 3. 15, 6. 8, v. 8. 3; so with inf. as οὐ γὰρ ἦν ὥρᾱ οἵᾱ ἄρδειν, *it was not the proper season for watering*, ii. 3. 13; hence, in the phrases οἷός τέ εἰμι with inf., *I am able, I can*, v. 4. 9, and οἷόν

τέ ἐστι and inf., *it is possible*, i. 3. 17, iii. 3. 9, iv. 2. 3, also without ἐστί, ii. 2. 3, 4. 6, iii. 3. 15, so ὡς οἷόν τε μάλιστα πεφυλαγμένως, *as guardedly as possible*, ii. 4. 24; freq. in indir. questions, *of what sort* or *nature*, *what kind of*, i. 3. 13, 7. 4, ii. 2. 5, 5. 10, iii. 1. 19, vii. 7. 4; so ὁρῶν ἐν οἵοις ἐσμέν, *seeing in what straits we are*, iii. 1. 15. With sup. οἷον χαλεπώτατον, Lat. *quam difficillimum*, *as strong as possible*, iv. 8. 2, *cf.* vii. 1. 24. Neut. as adv., οἷον, *just as*, *for example*, iv. 1. 14, vii. 3. 32.

οἱόσπερ, ἅπερ, ὁνπερ, a stronger form of οἷος, *q.v.*, *just exactly as*, *just such as*, i. 3. 18, 8. 18, iv. 4. 16, v. 4. 13, vii. 7. 47.

οἷς, *olós*, acc. pl. οἷς, ἡ [*cf.* Lat. *ouis*, Eng. EWE], *sheep*, iv. 5. 25, vi. 2. 3.

οἶσει, see *φέρω*.

οἶσθα, see *οἶδα*.

οἰστός, ὁ, *arrow*, Lat. *sagitta*, ii. 1. 6. See *s.v. τόξευμα*.

Οἰταῖος, ὁ [Οἴτη, *Oeta*], *an Oetaean*, one who lives near Mt. Oeta in Thessaly, iv. 6. 20.

οἶου, see *οἶομαι*.

οἴχομαι, *oichómai*, οἰχήσομαι, pres. with force of pf., *be gone*, *have gone*, i. 4. 8, ii. 1. 6, iv. 3. 30, 5. 24, vi. 1. 14; *be missing*, *be dead*, iii. 1. 32; esp. with partic. expressing the leading idea, i. 10. 5, 16, ii. 4. 24, iii. 3. 5, iv. 6. 3, v. 4. 17.

οἰωνός, ὁ [R. 2 αF], *large bird* or *bird of prey*, hence, as auguries were taken from the flight of such birds, *omen*, *sign*, *portent*, like Lat. *auis*, iii. 2. 9, vi. 1. 23, 5. 21.

ὀκέλλω, ὤκειλα [R. κελ], *run ashore*, *strike*, of ships, vii. 5. 12.

ὀκλάζω (ὀκλαδ-), ὤκλασα, *crouch down*, *squat*, in a dance, *sink down*, vi. 1. 10.

ὀκνέω, ὀκνήσω, ὤκνησα [ὄκνος], *shrink from* an act, *hesitate*, with inf., i. 3. 17; *dread*, *fear*, with μή and subjv. or opt., ii. 3. 9, 4. 22, vi. 6. 5.

ὀκνηρῶς, adv. [ὀκνηρός, *shrinking*, ὄκνος], *with hesitation*, *reluctantly*, vii. 1. 7.

ὄκνος, ὁ, *hesitation*, *reluctance*, with inf., iv. 4. 11.

ὀκτακισχίλιοι, αι, α [ὀκτώ + χίλιοι], *eight thousand*, v. 3. 3, 5. 4.

ὀκτακόσιοι, αι, α [ὀκτώ + ἑκατόν], *eight hundred*, Lat. *octingentī*, i. 2. 9, vii. 8. 15.

ὀκτώ, indecl. [ὀκτώ], *eight*, Lat. *octō*, i. 2. 6, ii. 4. 13, iii. 4. 3, vi. 3. 5.

ὀκτωκαίδεκα, indecl. [ὀκτώ + δέκα], *eighteen*, Lat. *octōdecim*, iii. 4. 5.

ὄλεθρος, ὁ [ὄλλῡμι, *destroy*, *cf.* ἀπόλλῡμι], *destruction*, *killing*, *death*, i. 2. 26.

ὀλίγος, η, ον [*cf.* Eng. *oligarchy*], *few*, Lat. *paucus*, of number, iv. 3. 30, 7. 5, v. 5. 1, vi. 3. 22, esp. as subst. masc. pl., *a few men*, *a handful*, i. 5. 12, 7. 20, iii. 1. 3, iv. 1. 10, v. 1. 6, vii. 1. 12; of size, time, space, or amount, *small*, *little*, *brief*, *short*, *trifling*, Lat. *paruus*, iii. 3. 9, 15, v. 6. 15, vii. 1. 23, 7. 36; neut. as adv., ὀλίγον, *a little*, iii. 4. 46, iv. 8. 20, vii. 2. 20. Phrases: αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *though he had been almost stoned to death*, i. 5. 14; ἐπ' ὀλίγων, *few in depth*, iv. 8. 11; ὀλίγας (*sc.* πληγάς) παίσειεν, *had struck too few blows*, v. 8. 12; παρ' ὀλίγον ἐποιοῦντο Κλέανδρον, *they treated Cleander as a man of no account*, Lat. *paruī fēcērunt*, vi. 6. 11; κατ' ὀλίγους, *in small parties*, vii. 6. 29.

ὀλισθάνω (ὀλισθ-), 2 aor. ὤλισθον, *slip*, iii. 5. 11.

ὀλισθηρός, ά, όν [ὀλισθάνω], *slippery*, Lat. *lūbricus*, iv. 3. 6.

ὁλκάς, άδος, ἡ [ἕλκω], *ship of burden* (named ὁλκάς because originally it was *towed*), *merchantman*, Lat. *nāuis onerāria*, i. 4. 6. See *s.v. ναῦς*.

ὁλοίτροχος, ὁ [root Fελ, *roll*, *cf.* Lat. *uoluō*, *roll*, + τρέχω], *rolling stone*, *round stone*, iv. 2. 3.

ὁλοκαυτέω [ὅλος + καίω], *bring a whole burnt offering*, instead of the usual portions, *offer a holocaust*, abs. or with acc. of the victim, vii. 8. 4, 5.

ὅλος, η, ον [*cf.* Lat. *saluus*, *sound*, *safe*, *solidus*, *whole*], *whole*, *all*, *entire*, *complete*, Lat. *tōtus*, i. 2. 17, ii. 3. 16, iii. 3. 11, iv. 2. 4; in attrib. position, iv. 8. 11.

Ὀλυμπίᾱ, ᾱς [Ὀλύμπιος, *Olympian*, Ὄλυμπος, ὁ, *Olympus*], *Olympia*, situated on the right bank of the Alphēus in the district of Pisātis in Elis. It was never a real city, but a sacred precinct with temples, public buildings, and a few dwelling houses. It was famous for its shrines, esp. the temple of Zeus, v. 3. 11, containing his statue by Phidias, and for the celebration of the Olympian games, v. 3. 7, which were held there periodically for over a thousand years.

Ὀλύνθιος, ὁ [Ὄλυνθος, ἡ, *Olynthus*], *an Olynthian, native of Olynthus*, i. 2. 6, vii. 4. 7, the principal city in the Chalcidian peninsula at the head of the Toronāic Gulf. In spite of the endeavours of Demosthenes, it was destroyed by Philip of Macedon, B.C. 347.

ὁμαλής, ές [ἅμα], *even*, *level*, Lat. *aequus*, *plānus*, of ground, i. 5. 1; ὁμαλὲς ἰέναι, *march over level ground*, iv. 6. 12.

ὁμαλός, ή, όν [ἅμα], *even*, *level*, Lat. *aequus*, *plānus*, of ground, iv. 6. 12; ἐν τῷ ὁμαλῷ, *in the plain*, iv. 2. 16.

ὁμαλῶς, adv. [ἅμα], *evenly*, *in even step* or *line*, i. 8. 14.

ὅμηρος, ὁ [ἅμα + R. αρ], *hostage*, Lat. *obses*, vi. 3. 9, vii. 4. 12, 7. 53; with gen., iii. 2. 24.

ὁμῑλέω, ὁμῑλήσω, ὡμίλησα, ὡμίληκα [ἅμα + ἴλη], *associate with*, *consort with*, iii. 2. 25.

ὁμίχλη, ης [*cf.* Eng. MIST], *vapour*, *mist*, *fog*, iv. 2. 7.

ὄμμα, ατος, τό [R. οπ], *eye*, Lat. *oculus*; hence, *look*, pl., vii. 7. 46.

ὄμνῡμι or **ὀμνύω** (ὀμ-, ὀμο-), ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ)θην, *swear*, *swear to* or *by*, *take an oath*, Lat. *iūrō*, abs. or with acc. of thing sworn, ii. 2. 9, 3. 28, 4. 7; with dat. of pers. to whom or acc. of gods by whom, ii. 3. 27, 5. 39, vi. 1. 31, 6. 17, vii. 6. 18; with inf., vi. 6. 17, vii. 7. 40; with fut. inf., ii. 2. 8, 3. 27, 5. 39; with ἐπὶ τούτοις, iii. 2. 4.

ὅμοιος, ᾱ, ον [ἅμα], *like*, *similar*, *resembling*, *of the same kind*, Lat. *similis*, of persons and things, v. 4. 21, 34; with dat., iv. 1. 17, vi. 6. 16; with inf. (but some read dat.), ὅμοιοι ἦσαν θαυμάζειν, *they were like to wonder*, *they seemed amazed*, iii. 5. 13. Phrases: ἐν τῷ ὁμοίῳ, *on a level*, iv. 6. 18; οἱ ὅμοιοι, *equal citizens*, *peers* in its literal sense, a name applied to Spartans possessed of full civic rights, iv. 6. 14.

ὁμοίως, adv. [ἅμα], *in like manner*, *alike*, Lat. *similiter*, i. 3. 12, vii. 6. 10; ὁμοίως ὥσπερ, *like as though*, *just as if*, Lat. *aequē ac*, vi. 5. 31.

ὁμολογέω, ὁμολογήσω, *etc.* [ἅμα + R. λεγ], *hold the same views* about anything, *agree*, *admit*, *confess*, *own*, Lat. *cōnfiteor*, *concēdō*, abs. and generally parenthetically, also with acc. or inf., i. 6. 7, 8, ii. 6. 7, v. 8. 3, vi. 6. 17, 26; *concede*, *grant*, *admit*, abs., with acc., or with inf., vi. 1. 27, 28, 3. 9, vii. 4. 13; in pass. used pers. where we use an impers. const., i. 9. 1, 14, 20.

ὁμολογουμένως, adv. [ἅμα + R. λεγ], *avowedly*, *by common consent*; so with ἐκ πάντων, ii. 6. 1.

ὁμομήτριος, ᾱ, ον [ἅμα + μήτηρ], *born of the same mother*, iii. 1. 17.

ὁμοπάτριος, ᾱ, ον [ἅμα + πατήρ], *begot by the same father*, iii. 1. 17.

ὁμόσαι, see ὄμνῡμι.

ὁμόσε, adv. [ἅμα], *to the same spot*; in military phrases, *to close quarters*, *hand to hand*, Lat. *comminus*, with θεῖν, χωρεῖν, and ἰέναι, iii. 4. 4, v. 4. 26, vi. 5. 23.

ὁμοτράπεζος, *ον* [ἅμα + τέτταρες + R. πεδ], *at the same table with* one, *a table companion*, Lat. *conuictor*, a title of honour among the Persians, applied to those who dined in the same apartment with the king, but not at his table, i. 8. 25, iii. 2. 4.

ὁμοῦ, adv. [ἅμα], *together, at once, at the same place* or *time*, Lat. *simul, ūnā*, of place, time, or association, i. 10. 8, iv. 2. 22, 5. 29, v. 4. 25; with gen. (some read dat.), ὁμοῦ εἶναι, *join, meet*, iv. 6. 24.

ὀμφαλός, ὁ [*cf.* Lat. *umbilicus, navel*, Eng. NAVE, NAVEL], *navel*, iv. 5. 2.

ὅμως, adv. [ἅμα], *all the same, for all that, nevertheless*, Lat. *tamen*, generally followed by δέ or preceded by ἀλλά, i. 3. 21, ii. 1. 9, iii. 2. 3, iv. 4. 21, v. 8. 19, vi. 5. 30, vii. 1. 10; after a concessive partic., *yet, still, however*, i. 8. 23, iii. 1. 10, 2. 16, v. 5. 17; so when the idea of concession precedes, without a partic., ii. 2. 17, 4. 23.

ὄν, see εἰμί.

ὄν, see ὅς.

ὄναρ, *τό*, only in nom. and acc., *dream, vision*, Lat. *somnium*, iii. 1. 12, 13. Phrase: εἶδεν ὄναρ, *he had a dream*, iii. 1. 11, *cf.* iv. 3. 8, vi. 1. 22.

ὀνείρατα, 3d decl., *τά* [*cf.* ὄναρ], metaplastic form of ὄνειρος or ὄνειρον, *dream, vision of the night*, Lat. *somnium*, iv. 3. 13.

ὀνῆσαι, see ὀνίνημι.

ὀνίνημι (ὀνα-), ὀνήσω, ὤνησα, 2 aor. mid. ὠνήμην, ὠνήθην, *help, benefit, aid, assist*, iii. 1. 38, v. 6. 20, vi. 1. 32, vii. 1. 21; pass., *derive benefit, gain advantage*, v. 5. 2.

ὄνομα, ατος, *τό* [R. γνω], *name*, Lat. *nōmen*, i. 5. 4, ii. 5. 15, iv. 7. 21, v. 2. 29; in acc., *by name*, i. 2. 23, ii. 4. 28, vi. 2. 3, but in i. 4. 11 some read dat.; *name, fame, renown*, ii. 6. 17, v. 6. 17.

ὀνομαστί, adv. [R. γνω], *by name*, Lat. *nōmināt̄im*, with καλεῖν, vi. 5. 24, vii. 4. 15.

ὄνος, ὁ [*cf.* Lat. *asinus, ass*, Eng. ASS], *ass*, ii. 1. 6, iii. 5. 9, v. 8. 3; ὄνοι ἄγριοι, *wild asses*, i. 5. 2; ὄνους ἀλέτας, see ἀλέτης, i. 5. 5.

ὄντα, see εἰμί.

ὄξος, ους, *τό* [R. ακ], *sour wine*, ii. 3. 14.

ὀξύς, εῖα, ύ [R. ακ], *sharp*, esp. to the taste, *sour, bitter*, of wine, Lat. *acerbus*, v. 4. 29.

ὅπερ, see ὅσπερ.

ὅπῃ, relative adv., of place, *where*, Lat. *quā*, iv. 2. 12, vi. 4. 3; of manner, *in what way, how*, ii. 1. 19, iv. 5. 1; of direction, *whither*, v. 6. 20, vii. 6. 37. In indir. questions, i. 4. 8, vi. 1. 21.

ὁπηνίκα, relative adv., *at what hour*, Lat. *quandō*, iii. 5. 18.

ὄπισθεν, adv. [ὀπίσω], *from behind, from the rear, behind, at the rear*, Lat. *ā tergō*, i. 10. 6, iii. 4. 14, iv. 2. 25, 3. 7, vii. 4. 17; *at the bottom*, v. 4. 12. Phrases: ὄπισθεν γενόμενος, *getting behind*, i. 8. 24; ποιήσασθαι ὄπισθεν τὸν ποταμόν, *put the river at one's back*, i. 10. 9, *cf.* vi. 5. 18; οἱ ὄπισθεν, *the hindermost, the rear* of an army, Lat. *nouissimī*, iv. 2. 26, v. 8. 16; τὰ ὄπισθεν, *the rear guard*, iii. 4. 40; εἰς τοὔπισθεν τοξεύοντες, *letting fly behind them*, iii. 3. 10; ἐκ τοῦ ὄπισθεν ἐπίσποιτο, *should follow in their rear*, iv. 1. 6. With gen., i. 7. 9, iv. 2. 9, vi. 5. 16.

ὀπισθοφυλακέω, ὠπισθοφυλάκησα [ὄπισθεν + φυλάττω], *guard the rear, command* or *bring up the rear, form the rear guard*, of generals or soldiers, ii. 3. 10, iii. 2. 36, 3. 8, iv. 2. 4, vii. 3. 40.

ὀπισθοφυλακίᾱ, ᾱς [ὄπισθεν + φυλάττω], *office of guarding the rear, command of the rear*, iv. 6. 19.

ὀπισθοφύλαξ, ακος, ὁ [ὄπισθεν + φυλάττω], *one guarding the rear*; pl., *the rear guard*, Lat. *nouissi-*

mum āgmen, iii. 3. 7, iv. 1. 6, 3. 20, 7. 3, 8, v. 8. 9.

ὀπίσω, adv., *back*, *backwards*, *behind one's back*, vi. 1. 8.

ὁπλίζω (ὁπλιδ-), ὥπλισα, ὥπλισμαι, ὡπλίσθην [R. σεπ], *make ready*, esp. in arms, *arm*, *equip*, Lat. *armō*; mid., *arm oneself*, *put on one's armour*, ii. 2. 15; pass., *be armed*, i. 8. 6, ii. 6. 25, iv. 3. 31.

ὅπλισις, εως, ἡ [R. σεπ], *equipment*, esp. *military accoutrements*, ii. 5. 17.

ὁπλῑτεύω [R. σεπ], *be* or *serve as a hoplite*, or *heavy-armed soldier*, v. 8. 5.

ὁπλίτης, ου [R. σεπ], *heavy-armed soldier*, *hoplite*, i. 1. 2, 5.

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13, 8. 9, iii. 3. 8, 4. 27, iv. 2. 21, v. 2. 8, vi. 5. 27, vii. 3. 45. The infantry of a Greek army was divided into two classes, the heavy infantry and the light infantry. For the latter see *s.v.* γυμνής, πελταστής. The heavy infantry, or hoplites, constituted the troops of the line, who fought at short range and were armed accordingly. Their defensive armour consisted of four pieces: *helmet* (see *s.v.* κράνος), *cuirass* (see *s.v.* θώρᾱξ), *shield* (see *s.v.* ἀσπίς), and *greaves* (see *s.v.* κνημῖς). Their offensive armour consisted of two *spears* (see *s.v.* δόρυ) and a *sword* (see *s.v.* ξίφος). These six pieces of armour are estimated to have weighed about 35 kilograms (some 75 pounds). The hoplite carried them all, however, only in action. On the march they were either conveyed on wagons or beasts of burden, or were borne by an attendant. For the hoplite's ordinary dress, see *s.v.* χλαμύς.

ὁπλῑτικός, ή, όν [R. σεπ], *belonging to* or *composed of heavy-armed troops*; subst., τὸ ὁπλῑτικόν, *heavy-armed corps*, *heavy infantry*, iv. 8. 18, vii. 3. 37, 6. 26.

ὁπλομαχίᾱ, ᾱς [R. σεπ + R. μαχ], *fighting in heavy arms*, hence *the art of war*, *heavy infantry tactics*, ii. 1. 7.

ὅπλον, τό [R. σεπ], *implement* or *tool* of any sort; pl., *gear*, esp. *arms*, *armour*, Lat. *arma*, applied to all sorts of arms, both offensive and defensive, but esp. to the heavy armour of the hoplite, i. 2. 2, 7. 20, ii. 1. 8, iii. 1. 29, 2. 28, iv. 3. 4, v. 2. 15. See *s.v.* ὁπλίτης and the accompanying

illustration. By metonymy ὅπλα may be used in place of ὁπλῖται, *heavy infantry, hoplites*, ii. 2. 4, iii. 2. 36, 3. 7, 4. 26, v. 4. 14, vii. 3. 40;

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or to designate *the place where the arms are piled, place of arms*, in front of the hoplites' quarters, ii. 4. 15, iii. 1. 3, 33, v. 7. 21. Phrases: εἰς or ἐπὶ τὰ ὅπλα, *to arms*, i. 5. 13, ii. 5. 34, iii. 1. 40; ἐν τοῖς ὅπλοις, *under arms*, Lat. *in armīs*, iv. 3. 7, vi. 4. 27; τίθεσθαι and προβάλλεσθαι τὰ ὅπλα, see the verbs.

ὁπόθεν, relative adv., *from whence, whence, from whatever place*, Lat. *unde*, iii. 1. 32, v. 2. 2, vi. 2. 4; in indir. questions, iii. 5. 3.

ὅποι, relative adv., *whither, to what place, where*, Lat. *quō*, i. 9. 13, v. 5. 16, vii. 7. 5; in indir. questions, ii. 4. 19, iii. 5. 13, vi. 2. 23.

ὁποῖος, ᾱ, ον, relative pron., either with dem. preceding or with dem. omitted, *what kind of, such kind of . . . as, such as*, v. 2. 3, 6. 28; with ἄν and subjv., *of whatsoever sort, whatsoever*, Lat. *quālīscumque*, ii. 2. 2, vii. 7. 15; *of what sort, how constituted, what kind of*, Lat. *quālis*, in indir. questions, ii. 6. 4, v. 5. 15. Phrases: ὁποῖόν τί ἐστι, *what it amounts to*, iii. 1. 13; ἡγεῖται τοῦ στρατεύματος ὁποῖον, *that part of the army which*, vii. 3. 37.

ὁπόσος, η, ον, relative pron., *as many as, whatever, as great as*, i. 1. 6, 2. 1, v. 2. 16, vi. 5. 5; with ἄν and subjv. or with opt. in prot. or in indir. disc., *of whatever amount* or *size, as many soever as*, Lat. *quantuscumque*, iii. 2. 21, v. 1. 16, vii. 2. 33, 36; *how much, how large*, pl., *how many*, Lat. *quantus*, in indir. questions, i. 8. 27, iv. 4. 17; neut. as rel. adv., *as far as*, iii. 3. 10.

ὁπόταν [ὁπότε + ἄν], relative adv., *whenever, when*, Lat. *quandōque*, with subjv., after a primary or secondary tense, ii. 3. 27, v. 2. 12, 7. 7, vi. 5. 15, vii. 3. 36.

ὁπότε, relative adv., of time, *when, at the time when*, Lat. *cum, quandō*, with indic., i. 6. 7, iv. 7. 16; with subjv., see ὁπόταν; with opt. in indir. disc., by attraction, or in a general cond., *whenever*, i. 2. 7, 5. 7, ii. 6. 27, iii. 2. 36, iv. 6. 20, vii. 7. 17; of cause, *since, because*, iii. 2. 2, 15; ὁπότε γε, *since at least, seeing that*, Lat. *quandōquidem*, vii. 6. 11.

ὁπότερος, ᾱ, ον, relative pron., *which* of two parties, *whichever*, Lat. *uter*, iii. 1. 21, 42, 4. 42, vii. 7. 18.

ὅπου, relative adv., *where, in the place where*, Lat. *ubi*, with indic., i. 5. 8, iii. 1. 2, 2. 34; with ἄν and

subjv., *wherever*, Lat. *ubicumque*, i. 3. 6, iii. 2. 9, iv. 8. 26; with opt. in general conditions or in indir. disc., i. 9. 15, 27, iii. 1. 32, iv. 5. 30, 8. 26, vii. 2. 18.

ὀπτάω, *ὀπτήσω*, *ὤπτησα*, *ὤπτημαι*, *ὠπτήθην* [*ὀπτός*], *roast*, of bread, *bake*, Lat. *coquō*, v. 4. 29.

ὀπτός, *ή*, *όν*, *roasted*, of bricks, *baked*, *burnt*, Lat. *coctus*, ii. 4. 12.

ὅπως, relative adv., used also as final particle. Adv., *in what way*, *how*, *as*, ii. 1. 6, vi. 5. 30; so in the phrase *οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται*, *it is not possible that that he will not attack*, ii. 4. 3; in indir. questions, i. 6. 11, iii. 1. 7, v. 7. 7, vi. 1. 17; in obj. clauses, *that*, gen. with fut. indic., i. 1. 4, 3. 11, iii. 1. 16, iv. 6. 7, 8. 9, v. 4. 21, with subjv., iii. 1. 38, 2. 3, with opt., i. 8. 13, ii. 6. 8, vii. 1. 38, 2. 12, with opt. and *ἄν*, iv. 3. 14, v. 7. 20, so in exhortations with fut. indic., *ὅπως ἔσεσθε ἄνδρες*, *see that you be men*, i. 7. 3; after a verb of *commanding* with fut. indic., instead of the infin., vii. 3. 34. In the elliptical phrase *οὐχ ὅπως*, *not to speak of*, *not only not*, vii. 7. 8. As final particle (in Anab. used much more frequently than *ἵνα* or *ὡς*), *that*, *in order that*, with subjv. after primary tenses, i. 7. 4, iv. 6. 15, v. 1. 12, 5. 20, vi. 3. 13, vii. 3. 43; rarely after secondary, i. 6. 6, ii. 5. 28, v. 6. 21, which are generally followed by opt., i. 1. 6, 4. 5, ii. 1. 9, iii. 1. 34, iv. 6. 1, 7. 19, v. 1. 16, vii. 2. 18; with *ἄν* and opt., vii. 4. 2.

ὁράω (*ὁρα-*, *ὀπ-*), *ὄψομαι*, *ἑώρᾱκα* or *ἑώρᾱκα*, *ἑώρᾱμαι* or *ὤμμαι*, *ὤφθην* (for 2 aor. *εἶδον*, see the word) [R. 2 **Fερ** and R. **οπ**], *see* in its widest sense, *behold*, *look*, *observe*, *perceive*, Lat. *videō*, abs. (esp. in parenthetical clauses), or with acc., i. 3. 2, 12, 9. 28, ii. 1. 4, 16, 3. 3, iii. 1. 3, 27, iv. 3. 5, v. 1. 10, 7. 22, vi. 5. 10, vii. 2. 18; with acc. and partic., i. 5. 12, 8. 21, ii. 3. 12, iii. 1. 43, iv. 2. 12, v. 1. 11, vii. 2. 15, but either of these may be omitted, iii. 1. 36, 5. 5, iv. 3. 22, 30, v. 6. 15, vi. 1. 31; rarely with *ὅτι* or *ὡς* and a clause, ii. 2. 5, iii. 2. 29, v. 8. 20, vi. 1. 27, 4. 23; with a rel. or interr. clause or with *πότερον*, *whether*, ii. 5. 13, iii. 1. 15, vi. 5. 16; with acc. and inf. (where also a partic. has preceded), vii. 7. 30; dependent on an adj., as *ὀρᾶν στυγνὸς ἦν*, *his look was stern*, ii. 6. 9, *cf.* iii. 4. 5.

ὀργή, *ῆς*, *temperament*, *temper*, esp. *anger*, Lat. *īra*; as adv., *ὀργῇ*, *in a passion*, i. 5. 8, ii. 6. 9.

ὀργίζομαι (*ὀργιδ-*), *ὀργιοῦμαι*, *etc.* [*ὀργή*], *be angry*, *be in a passion*, *be enraged*, Lat. *īrāscor*, abs. or with dat. of pers., i. 2. 26, 5. 11, vii. 1. 25; with *ἐάν* and subjv., vi. 1. 30.

ὀργυιά, *ᾶς* [*ὀρέγω*], the *reach* of the two arms, as originally a natural measure of length, *fathom*. As an exact linear measure the *ὀργυιά* equalled 6 Greek feet, or 1.774 metres, or about 5 ft., 10 inches. See *s.v.* *πούς*. i. 7. 14, iv. 5. 4, vii. 1. 30.

ὀρέγω, *ὀρέξω*, *ὤρεξα*, *ὠρέχθην* [*cf.* Lat. *regō*, *direct*, *lead*, *regiō*, *direction*, *tract*, Eng. REACH, RIGHT, RICH], *reach*, *stretch*, *reach out*, vii. 3. 29.

ὀρεινός, *ή*, *όν* [*ὄρος*], *consisting of mountains*, *mountainous*, *hilly*, Lat. *mōntuōsus*, v. 2. 2.

ὄρειος, *ᾱ*, *ον* [*ὄρος*], *belonging to mountains*, *mountainous*, Lat. *mōntānus*, of persons, *mountain-dwelling*, vii. 4. 11; subst., *τῶν ὀρείων*, *mountaineers*, vii. 4. 21.

ὄρθιος, *ᾱ*, *ον* [*ὀρθός*], *straight up*, *steep*, Lat. *praeceps*, of a hill or road, i. 2. 21, iv. 1. 20, 2. 14; subst., *τὸ ὄρθιον*, *steep place*, *ascent*, iv. 2. 3. Phrases: *ὄρθιον λέναι*, *march up hill*, iv. 6. 12; *ὄρθιοι λόχοι*, *companies in column*, a military formation that was esp. serviceable in attacking a height, iv. 2. 11, 3. 17, 8. 10, 12, 13, 14, 15, v. 4. 22. If an infantry force were drawn up

in line (see *s.v.* φάλαγξ) with the λόχοι (having each a front of 24 and a depth of 4 men) ranged side by side, each company could be brought into 'column' by advancing the first enomoty at the right (see *s.v.* ἐνωμοτία) a sufficient distance before the line and deploying the second, third, and fourth enomoties to the right to a position behind it. The ὄρθιος λόχος thus formed would have a front of 6 and a depth of 16 men, and spaces would be left between the columns. But the front and depth of the column varied according to circumstances. The essential feature of the formation was that the depth of the column should be greater than the front, and that spaces should be left between columns.

ὀρθός, ή, όν [*cf.* Eng. *ortho-dox, ortho-graphy*], *straight*, Lat. *rēctus*, of a road, *direct*, vi. 6. 38; *straight up and down, upright, erect*, ii. 5. 23, iv. 8. 20.

ὄρθρος, ὁ, *daybreak, dawn*, strictly the twilight just before sunrise, Lat. *dīlūculum*, ii. 2. 21, iv. 3. 8.

ὀρθῶς, adv. [ὀρθός], *in the straight* or *right way, rightly, with reason, justly*, Lat. *rēctē*, i. 9. 30, ii. 5. 6, iii. 3. 12, vii. 3. 39. Phrase: ὀρθῶς ἔχειν, *be proper*, iii. 2. 7.

ὅρια, τά [*cf.* ὁρίζω], *limits*, of a country, *boundary, frontier*, Lat. *fīnēs*, iv. 8. 8, vi. 2. 19.

ὁρίζω, -ορι-ῶ, ὥρισα, ὥρικα, ὥρισμαι, ὡρίσθην [ὅρος, ὁ, *boundary*, *cf.* Eng. *ap-horism, horizon*], *be a boundary between*, as a river, *bound*, iv. 3. 1, 8. 1, 2, *define, determine*, vii. 7. 36; mid., *set up as one's boundary*, vii. 5. 13.

ὅρκος, ὁ, *oath*, Lat. *iūsiūrandum*, ii. 5. 3, 41, iii. 1. 20, vii. 7. 17; οἱ τῶν θεῶν ὅρκοι, *oaths in the name of the gods*, ii. 5. 7, iii. 1. 22.

ὁρμάω, ὁρμήσω, *etc.* [ὁρμή,], *start quickly, hasten on, rush, start*, with ἐκ and gen., or ἐπί or κατά and acc., iii. 4. 33, iv. 3. 31, v. 7. 25; with inf., iii. 4. 44; mid. and pass., *set out, start*, Lat. *proficiscor*, abs. or with ἐκ or ἀπό and gen., i. 1. 9, 2. 5, ii. 1. 3, iii. 2. 24, vi. 1. 23. Phrases: ὁρμᾶν τὴν ὁδόν, *start on one's march*, iii. 1. 8; εἰς τὸ διώκειν ὁρμήσαντες, *starting in pursuit*, i. 8. 25.

ὁρμέω [ὅρμος, ὁ, *anchorage*], *be moored, lie at anchor*, Lat. *in ancorīs cōnsistō*, i. 4. 6; with παρά, *off*, i. 4. 3.

ὁρμή, ῆς, *motion, start*, ἐν ὁρμῇ ὄντων, *being on the point of starting*, ii. 1. 3; in a hostile sense, *movement, attack*, iii. 1. 10; *motion, impulse*, Lat. *impetus*, iii. 2. 9.

ὁρμίζω (ὁρμιδ-), ὁρμιοῦμαι, ὥρμισα, ὥρμισμαι, ὡρμίσθην [*cf.* ὁρμέω], *bring to anchor, anchor*, Lat. *dēligō ad ancorās*, iii. 5. 10; mid., *come to anchor, cast anchor*, Lat. *in ancorīs cōnsistō*, abs. or with εἰς and acc. or παρά and dat., vi. 1. 15, 2. 1, 2.

ὄρνεον, τό [*cf.* ὄρνῖς], *bird*, vi. 1. 23.

ὀρνίθειος, ᾱ, ον [ὄρνῖς], *belonging to a bird, of bird* or *fowl*; κρέᾱ ὀρνίθεια, *chicken*, iv. 5. 31.

ὄρνῖς, ὄρνῑθος, ὁ, ἡ [*cf.* Eng. *ornitho-logy*], *bird*, esp. *fowl, hen*, Lat. *gallīna*, iv. 5. 25.

Ὀρόντᾱς, ᾱ or ου, *Orontas*, a Persian officer of royal blood, condemned and executed by Cyrus for treason, i. 6. 1, 5, 6 ff., 9. 29.

Ὀρόντᾱς, ᾱ (Dor. gen.), *Orontas*, a Persian nobleman, son-in-law of the king, ii. 4. 8, in command of part of the Persian army, ii. 4. 9, iii. 4. 13, and satrap of Armenia, iii. 5. 17, iv. 3. 4.

ὄρος, ους, τό, *mountain*, Lat. *mōns*, i. 2. 21, ii. 5. 18, iii. 4. 30, iv. 3. 7, v. 3. 11, vi. 6. 5, vii. 4. 22.

ὄροφος, ὁ [*cf.* ἐρέφω, *cover with a roof*], *roof* of a house, Lat. *tēctum*, vii. 4. 16.

ὀρυκτός, ή, όν [ὀρύττω], *made by digging, dug*, of a ditch, i. 7. 14; of an entrance to a cave, *sunken*, iv. 5. 25.

ὀρύττω (ὀρυχ-), -ορύξω, ὤρυξα, -ορώρυχα, ὀρώρυγμαι, ὠρύχθην, *dig*, Lat. *fodiō*, v. 8. 9; of stone, *quarry*, i. 5. 5.

ὀρφανός, ή, όν [*cf.* Lat. *orbus*, *bereft*, Eng. *orphan*], *orphan*, *fatherless*, vii. 2. 32.

ὀρχέομαι, ὀρχήσομαι, ὠρχησάμην [*cf.* Eng. *orchestra*], *dance*, Lat. *saltō*, abs. or with acc. of the name of the dance, v. 4. 34, vi. 1. 5, 7, 10, 12.

ὄρχησις, εως, ἡ [ὀρχέομαι], *dance*, Lat. *saltātiō*, vi. 1. 8, 11.

ὀρχηστρίς, ίδος, ἡ [ὀρχέομαι], *dancing girl*, Lat. *saltātrīx*, vi. 1. 12.

Ὀρχομένιος, ὁ [Ὀρχομενός, ἡ, *Orchomenus*], *an Orchomenian. native of Orchomenus*, ii. 5. 37, iv. 8. 18, a city in Arcadia (Kalpáki).

ὅς, ἥ, ὅ, relative pron., *who*, *which*, *what*, Lat. *quī*, often attracted to case of antec., which is often omitted or rarely attracted to the case of rel., i. 1. 2, 2. 2, 5. 13, 7. 3, ii. 5. 14, iii. 1. 6, 17, 2. 20, 21, 23, v. 1. 8, 5. 20, 7. 33, vi. 2. 12, vii. 6. 15; the rel. clause sometimes precedes the dem., i. 8. 11, ii. 6. 26, vi. 4. 9; rarely in indir. questions, ii. 4. 18; as dem., καὶ ὅς, καὶ οἵ, *and he*, *and they*, i. 8. 16, iii. 4. 48, v. 2. 30, vi. 5. 22, vii. 6. 4; οὗ, ᾗ, as advs., see the words. Phrases: ἐν ᾧ, *during which time*, *meantime*, i. 2. 20; ἀφ' οὗ, *since*, iii. 2. 14; ἐξ οὗ, *since when*, vi. 6. 11; μέχρι οὗ, *to the point where*, i. 7. 6, v. 4. 16; δι' ὅ, see διό.

ὅσιος, ᾱ, ον, *sanctioned by the gods' laws*, *holy*; of persons and acts, *pious*, Lat. *religiōsus*, ii. 6. 25, v. 8. 26.

ὅσος, η, ον, relative pron., as correlative to τοσοῦτος or πᾶς (but these may be omitted), *as great as*, *as much as*, *as many as*, Lat. *quantus*, i. 1. 2, 2. 1, ii. 1. 11, 16, 4. 26, iii. 1. 36, 45, v. 8. 13, vii. 3. 20, 4. 6; foll. by inf., the antec. τοσοῦτος being expressed or omitted, *sufficient*, *enough*, iv. 1. 5, 8. 12, vii. 3. 22; *how great*, *how much* or *many*, in indir. quest., ii. 5. 10, iii. 1. 19; neut. as adv., ὅσον, of space, *as far as*, *so far that*, iii. 3. 15, vi. 3. 14, vii. 3. 9; ἐφ' ὅσον, *as widely as*, vi. 3. 19; with numerals, *about*, i. 8. 6, iii. 4. 3, vii. 3. 7, *cf.* iv. 5. 10, vii. 3. 20, 8. 19. Phrases: with comps., to denote degree, Lat. *quantō*, as ὅσῳ θᾶττον, *the quicker*, i. 5. 9, *cf.* iv. 7. 23, vii. 3. 20; with sups., ὅσον ἐδύναντο μέγιστον, *as loudly as possible*, Lat. *quam māximē poterant*, iv. 5. 18, *cf.* vii. 1. 37, 7. 46; so without sup., v. 5. 14, vii. 7. 8; ὅσον οὐ, *all but*, *almost*, vii. 2. 5.

ὁσοσπερ, ὅσηπερ, ὅσονπερ, stronger than ὅσος, *q.v.*, *just as great*, *much*, or *many as*, i. 7. 9, iv. 2. 23, 3. 2, vi. 5. 28; of time, *just as long as*, vii. 4. 19; with comp., vii. 7. 28.

ὅσπερ, ἥπερ, ὅπερ, stronger than ὅς, *q.v.*, *who certainly*, *which to be sure*, ii. 6. 29, iii. 2. 10; *just what*, *exactly what*, i. 4. 5, iii. 1. 34, 2. 29, v. 4. 34.

ὄσπριον, τό, *pulse*, *i.e.* any leguminous plant, Lat. *legūmen*; pl., *legumes*, *beans*, iv. 4. 9, vi. 4. 6.

ὅστις, ἥτις, ὅ τι, gen. and dat. in Anab. always ὅτου, ὅτῳ, gen. pl. ὅτων, rel. pron. [ὅς + τις], *whoever*, *whichever*, *whatever*, *whosoever*, *who*, *which*, *what*, i. 3. 5, 6. 7, iii. 1. 26, 2. 4, iv. 1. 26, v. 7. 33, vi. 6. 18, vii. 6. 24; in sing. referring to a pl. antecedent, i. 1. 5, iii. 3. 1; in pl. after ἕκαστος, vii. 3. 16; in indir. questions, i. 3. 11, 6. 9, ii. 4. 7, v. 7. 23; in a clause following οὕτω, *that he*, ii. 5. 12, vii. 1. 28, *cf.* ii. 5. 21, 6. 6; introducing a final clause in fut. indic., i. 3. 14, ii. 3. 4, v. 4. 10; ὅτου with partic., *whoever it was*, *i.e. somebody*, iv. 7. 25, v. 2. 24. Phrases: ὅ τι ἐδύνατο, *as much as he could*, vi. 1. 32; ἐξ ὅτου, *ever since*, vii. 8. 4.

ὁστισοῦν, ὁτιοῦν [ὅστις + οὖν]. Phrase: μηδ' ὁντιναοῦν μισθόν, *not the slightest payment*, vii. 6. 27.

ὀσφραίνομαι (*ὀσφραν-, ὀσφρα-, ὀσφρ-*), *ὀσφρήσομαι, ὠσφρόμην, ὠσφράνθην* [*ὄζω, smell, cf. εὐώδης,* + R. *φερ*], *smell, get a smell of,* with gen., v. 8. 3.

ὅταν, relative adv. [*ὅτε* + *ἄν*], *whenever, when,* with subjv., iii. 3. 15, 4. 20, iv. 7. 4, v. 5. 20, vii. 7. 47.

ὅτε, relative adv., *at the time when, as, when,* Lat. *cum,* with indic., i. 2. 9, 8. 8, iii. 1. 33, v. 3. 6, vii. 7. 10; with subjv., see *ὅταν*; with opt. in a general cond., *whenever, as often as,* ii. 6. 12, iv. 1. 16.

ὅτι, conj. [neut. of *ὅστις*], *that,* introducing indir. disc., with indic., after both primary and secondary tenses, i. 3. 9, ii. 1. 8, 4. 21, iv. 7. 20, v. 8. 10, vi. 3. 11, vii. 2. 16; after a secondary tense with opt., i. 6. 10, iii. 1. 10, vii. 1. 16, or with both indic. and opt., i. 2. 21, vi. 3. 11, but editt. differ, i. 3. 21, 8. 13; without a preceding verb expressed, iv. 3. 29, v. 8. 8; the infs. found in Mss. after *ὅτι* have been altered by editors, iii. 1. 9, v. 6. 34, vi. 1. 29, vii. 1. 5. Introducing dir. disc., i. 6. 8, 8. 16, ii. 4. 16, v. 4. 10, vii. 6. 7. Causal, *because, since,* Lat. *quod,* with indic., i. 2. 21, ii. 3. 19, iii. 1. 12, iv. 8. 6. To strengthen a sup., as *ὅτι ἀπαρασκευότατον, as unprepared as possible,* i. 1. 6, *cf.* iii. 1. 45, iv. 3. 29, vii. 3. 7.

οὐ, before a vowel **οὐκ,** before a rough vowel **οὐχ,** neg. adv., *not,* Lat. *nōn,* used to deny a fact, i. 2. 11, 3. 5, ii. 2. 11, 5. 21, iii. 1. 13, 18, v. 2. 17, vi. 2. 4; accented at the end of a clause or sentence, iv. 8. 3, v. 1. 17; in litotes, as *οὐ πάνυ πρός, at some distance from,* i. 8. 14, *cf.* ii. 1. 13, 6. 15, vi. 1. 26; introducing a question expecting the answer yes, Lat. *nōnne,* iii. 1. 29, vii. 6. 24. Phrases: *οὐ φημί, deny,* Lat. *negō,* i. 3. 1, iv. 1. 21, vi. 4. 19, *cf.* vii. 7. 19, and see *ἐάω*; *οὐ μή,* see *μή*.

οὗ, relative adv. [*ὅς*], *where,* Lat. *quō,* i. 2. 22, ii. 1. 6, iii. 4. 32, iv. 7. 27, v. 7. 33; strengthened by *δή, where in fact,* iv. 5. 6; *μέχρι οὗ,* see *ὅς*.

οὗ, dat. *οἱ* (the only sing. form found in Anab.), pers. pron. of the third pers., but in Attic Greek always refl. and generally indir. refl. [pronominal stem *ἑ* for *σFε, cf.* Lat. *sē*], *of himself,* Lat. *suī,* i. 1. 8, 2. 8, 9. 29, iii. 4. 42; pl., *themselves, σφεῖς,* v. 7. 18, vii. 5. 9, *σφῶν,* iii. 5. 16, iv. 3. 28, vi. 6. 33, *σφίσι,* i. 7. 8, 8. 2, v. 4. 33, *σφᾶς,* v. 7. 25, vii. 2. 16.

οὐδαμῇ, adv. [*οὐδαμός, none, οὐδέ* + *ἀμός,* an obsolete word = *τις*], *in no way, in no wise,* Lat. *nullō modō,* v. 5. 3, vii. 3. 12, 6. 30.

οὐδαμόθεν, adv. [*cf. οὐδαμῇ*], *from no place, direction,* or *quarter,* Lat. *nullā ex parte,* ii. 4. 23, iv. 5. 30.

οὐδαμοῖ, adv. [*cf. οὐδαμῇ*], *to no place, nowhere,* vi. 3. 16.

οὐδαμοῦ, adv. [*cf. οὐδαμῇ*], *in no place, nowhere,* Lat. *nusquam,* i. 10. 16, ii. 2. 18, iv. 5. 18.

οὐδέ, neg. conj. and emphatic adv. [*οὐ* + *δέ*], *and not, but not, nor yet, nor,* connecting a following with a preceding neg. clause, Lat. *neque, nec,* i. 2. 25, 3. 11, 4. 8, 8. 20, iii. 1. 2, 10, iv. 7. 2, v. 8. 25; *not even,* Lat. *nē . . . quidem,* i. 3. 21, 4. 9, ii. 1. 11, iii. 4. 15, vii. 6. 35; *not at all, by no means,* i. 3. 12, ii. 5. 18; *οὐδ' ὥς, not even so, not even in these circumstances,* i. 8. 21, iii. 2. 23; *οὐ μέντοι οὐδέ, not by any means however,* ii. 2. 16.

οὐδείς, *οὐδεμία, οὐδέν,* gen. *οὐδενός, οὐδεμιᾶς* (*cf. οὐδὲ μιᾶς,* vi. 3. 16) [*οὐδέ* + *εἷς*], *not one, not any, none, no,* Lat. *nullus,* ii. 5. 1, iv. 1. 9, vii. 1. 29; subst., *οὐδείς, nobody,* Lat. *nēmō,* i. 2. 22, 8. 20, iii. 1. 16, iv. 5. 18; *οὐδέν, nothing,* Lat. *nihil,* i. 8. 20, ii. 2. 11, v. 2. 3, vi. 2. 10; *οὐδέν τι, nothing at all,* vii. 3. 35; neut as adv., *οὐδέν, in no respect, not at*

all, i. 1. 8, 6. 7, vii. 1. 25; with comps., *οὐδὲν μᾶλλον βλάπτειν*, *do not a bit the more harm*, iii. 3. 11, *cf.* 13, vii. 5. 9.

οὐδέποτε, adv. [*οὐδέ* + *ποτέ*], *never*, Lat. *numquam*, ii. 6. 13.

οὐδέπω, adv. [*οὐδέ* + *πώ*], *not yet*, Lat. *nōndum*, vii. 3. 24; separated, *οὐδὲ νῦν πω*, vii. 6. 35.

οὐθ', see *οὔτε*.

οὐκ, see *οὐ*.

οὐκέτι, adv. [*οὐ* + *ἔτι*], *no more, no longer, no further*, i. 8. 17, 10. 12, iii. 4. 16, vii. 6. 29; *οὐκέτι μή* and subjv., ii. 2. 12, see *οὐ μή* under *μή*.

οὔκουν, inferential particle [*οὐ* + *οὖν*], *therefore not*, Lat. *nōn igitur*; *οὔκουν ἔμοιγε δοκεῖ*, *I don't think so then*, iii. 5. 6. In old editt. sometimes in questions, but see *οὐκοῦν*.

οὐκοῦν, interr. particle [*οὐ* + *οὖν*], *not therefore?* expecting an affirmative answer, Lat. *nōnne igitur*, i. 6. 7, ii. 5. 24; as inferential conj., *therefore, then, so*, Lat. *igitur*, iii. 2. 19, v. 8. 9, vi. 5. 21, vii. 6. 14, 16, 7. 26, 29, 31 (where the old editt. have *οὔκουν*, introducing a question).

οὖν, post-positive particle of inference, stronger than *ἄρα*, *therefore, then, so, in consequence, certainly, of course, at any rate, however that may be*, i. 1. 2, 2. 12, 3. 5, 5. 6, iii. 1. 20, 2. 30, v. 1. 8, vi. 6. 15; *καὶ γὰρ οὖν*, *for the fact is*, i. 9. 8, 12, 17.

οὗπερ, adv., stronger than *οὗ*, *q.v.*, *just where*, iv. 8. 26.

οὔποτε, adv. [*οὐ* + *ποτέ*], *never*, Lat. *numquam*, i. 3. 5, ii. 5. 7, iii. 1. 3, 19.

οὔπω, adv. [*οὐ* + *πώ*], *not yet, not before*, Lat. *nōndum*, i. 5. 12, 8. 8, 9. 25, iii. 2. 14; separated, see *πώ*.

οὐπώποτε, adv., before a rough vowel *οὐπώποθ* [*οὐ* + *πώποτε*], *never yet, never before*, i. 4. 18 (see *πώποτε*).

οὐρά, *ᾶς*, *tail* of an animal, Lat. *cauda*; of an army *rear*, Lat. *nouissimum āgmen*, iii. 4. 38, 42, vi. 5. 5.

οὐραγός, *ὁ* [*οὐρά* + R. *αγ*], *rear leader, i.e.* the last man in a file who led when the file faced about, iv. 3. 26, 29.

οὐρανός, *ὁ*, *the heavens, the sky*, Lat. *caelum*, iv. 2. 2.

οὖς, *ὠτός*, *τό* [R. 1 *αϝ*], *ear*, Lat. *auris*, pl., iii. 1. 31, vii. 4. 4.

οὔτε, neg. conj. [*οὐ* + *τέ*], *and not*, Lat. *neque*, doubled, *neither . . . nor*, i. 2. 26, 3. 6, 4. 8, ii. 5. 7, 21, v. 3. 1, or followed by *τέ*, *not only not . . . but also*, Lat. *neque . . . et*, ii. 5. 4, iv. 3. 6, vii. 7. 48.

οὕτοι, adv. [*οὐ* + *τοί*], *certainly not*, Lat. *nōn sānē*, vii. 6. 11.

οὗτος, *αὕτη*, *τοῦτο*, dem. pron., *this*, pl., *these*, freq. as pers. pron., *he, she, it*, pl., *they*, Lat. *hīc*, generally referring to what precedes and in pred. position when used with subst., i. 1. 7, 9, 2. 4, 5. 10, ii. 2. 12, iii. 2. 20, 4. 29, iv. 2. 6, 8. 4, v. 8. 15, vi. 4. 5, vii. 1. 9, 2. 10, 5. 3; when the subst. has also an adj., *οὗτος* follows the adj., iv. 2. 6, vii. 3. 30, *cf.* i. 1. 7; the art. is sometimes omitted, i. 5. 16, esp. with proper names, v. 5. 10, vii. 2. 29; rarely *οὗτος* refers to what follows, iii. 1. 7, 2. 17, iv. 6. 3, vii. 3. 22. Phrases: *καὶ οὗτος*, *he too, even he*, iii. 2. 5, iv. 1. 27, *cf.* i. 1. 11, ii. 6. 30, iv. 7. 9; *καὶ ταῦτα*, *and that too, although*, with partic., i. 4. 12, ii. 4. 15, *cf.* ii. 5. 21.

οὑτοσί, *αὑτηί*, *τουτί*, strengthened form of *οὗτος*, applied to a person or thing present and implying a gesture, *this man here, this present*, without the art., i. 6. 6, vii. 2. 24, 6. 12.

οὕτως, or, before a consonant, **οὕτω,** adv. [*οὗτος*], *in this way, so, thus, to such an extent* or *degree, under these circumstances*, Lat. *ita*, i. 1. 5, 10, 8. 22, ii. 6. 1, 6, iii. 1. 31,

2. 10, iv. 1. 11, 7. 4, v. 2. 20, 4. 22, vii. 1. 28, 7. 50; referring rarely to what follows, *thus, as follows*, ii. 2. 2, iv. 6. 10, v. 6. 12, 32.

οὐχί, adv., emphatic form of *οὐ*, iii. 1. 13, vi. 5. 18, vii. 7. 47.

ὀφείλω (*ὀφελ-*), *ὀφειλήσω*, *ὠφείλησα* and *ὤφελον*, *ὠφείληκα*, *ὤφειλήθην*, *owe*, Lat. *dēbeō*; pass., *be due*, of pay, i. 2. 11, vii. 7. 14, 34; with inf., *be bound, ought, should*, as in wishes, *ὤφελε Κῦρος ζῆν, would Cyrus were living*, Lat. *utinam uiueret*, ii. 1. 4.

ὄφελος, *τό*, only in nom. and acc., *help, advantage, use, good*. Phrase: *στρατηγοῦ ὄφελος οὐδέν, a general is of no use*, Lat. *nōn prōdest*, i. 3. 11, *cf.* ii. 6. 10.

ὀφθαλμός, *ὁ* [R. **οπ**], *eye*, Lat. *oculus*, i. 8. 27, iv. 5. 12. Phrase: *ἔχοντες ἐν ὀφθαλμοῖς, keeping in sight, cf.* Lat. *in oculīs habēre*, iv. 5. 29.

ὀφλισκάνω (*ὀφλ-*, *ὀφλισκ-*), *ὀφλήσω*, *ὤφλον*, *ὤφληκα*, *ὤφλημαι* [*cf.* *ὀφείλω*], *owe* or *be liable to* a money fine, *be fined*, Lat. *multor*, with acc of fine and gen. of cause, v. 8. 1.

Ὀφρύνιον, *τό*, *Ophrynium*, a city on the coast of the Troad, between Dardanus and Rhoetēum, vii. 8. 5. (Fren Kievi.)

ὀχετός, *ὁ* [R. **Fεχ**], *channel* for water, *ditch, drain*, Lat. *canālis*, ii. 4. 13.

ὀχέω, *ὀχήσω* [R. **Fεχ**], *carry*, pass., *be carried, ride*, Lat. *uehor*, with *ἐπί* and gen., iii. 4. 47.

ὄχημα, *ατος, τό* [R. **Fεχ**], *carrier, supporter*, in the widest sense, as a wagon, ship, or animal, *vehicle, conveyance*; of the earth, iii. 2. 19.

ὄχθη, *ης*, *height*, esp. *high bank* of a stream, *bluff*, iv. 3. 3, 5, 17, 23. (Poetic in Attic, except here.)

ὄχλος, *ὁ* [R. **Fεχ**], *mass, throng, crowd, company, press*, Lat. *turba*, of men, ii. 5. 9, iv. 1. 20, v. 4. 34, vii. 1. 18; as a military phrase applied to the undisciplined part of the army, *camp followers, non-combatants*, Lat. *impedīmenta*, iii. 2. 36, iv. 3. 15, vi. 5. 3; *confusion, annoyance*, in the phrase *ὄχλον παρέχουσιν, are a bother*, iii. 2. 27.

ὀχυρός, *ά, όν* [R. **σεχ**], *tenable*, esp. in a military sense, of a height or fortress, *strong, secure, fortified* by nature, i. 2. 22, 24; subst., *τὰ ὀχυρά, holds, strongholds*, iv. 7. 17.

ὀψέ, adv., *late*, Lat. *sērō*, ii. 2. 16, vi. 5. 31.

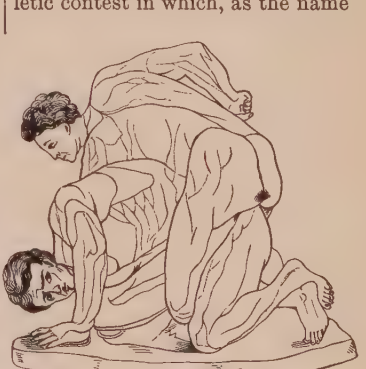
ὄψεσθαι, see *ὁράω*.

ὀψίζω, *ὀψίσθην* [*ὀψέ*], *do* a thing *late, be* or *come late*, iv. 5. 5.

ὄψις, *εως, ἡ* [R. **οπ**], *aspect, look, appearance*, ii. 3. 15; *sight, spectacle, show*, vi. 1. 9.

Π.

παγκράτιον, *τό* [**πᾶς** + R. 1 **κρα**], *the pancratium*, iv. 8. 27, an athletic contest in which, as the name



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signifies, all the powers of the fighter were called into action. It comprised boxing (see *s.v.* *πυγμή*) and wrestling (see *s.v.* *πάλη*), but in the boxing the hands were not bound with thongs, since these would have been a hindrance in

wrestling, nor was the blow delivered with clenched fist but simply with the fingers bent. In the wrestling the object was not the simple fall, but the fighting was continued on the ground. The struggle was maintained until one of the contestants was either disabled or declared himself defeated. The pancratium was one of the regular contests at the Greek national games.

παγχάλεπος, *ον* [πᾶς + χαλεπός], *very difficult*, v. 2. 20.

παγχαλέπως, adv. [πᾶς + χαλεπός], *very hardly*. Phrase: πρὸς Ξενοφῶντα παγχαλέπως εἶχον, *they were very hard on Xenophon*, vii. 5. 16.

παθεῖν, see πάσχω.

πάθημα, *ατος, τό* [R. σπα], *wretchedness, misfortune*, vii. 6. 30.

πάθος, *ους, τό* [R. σπα], *experience, accident, mishap, trouble, matter*, Lat. *cāsus*, i. 5. 14, iv. 5. 7.

παιᾰνίζω, ἐπαιάνισα [παιάν, *paean*], *sing the paean*, in honour of Apollo or Artemis; as a *war song* the paean followed the prayer and immediately preceded the war cry and attack, i. 8. 17; 10. 10, iv. 3. 19, 8. 16, v. 2. 14; it was sung in acknowledgment of any blessing, *e.g.*, of an omen, iii. 2. 9, at a feast after the libation preceding the symposium, vi. 1. 5, and in sacred processions, vi. 1. 11.

παιδεῐᾶ, *ᾶς* [παῖς], *bringing up, education, training*, Lat. *institūtiō*, iv. 6. 15, 16.

παιδεραστής, *οῦ* [παῖς + ἔραμαι], *lover of boys*, vii. 4. 7.

παιδεύω, παιδεύσω, *etc.* [παῖς], *train up a child, educate*, Lat. *īnstituō*, pass., i. 9. 2, 3.

παιδικά, *τά* [παῖς], *beloved youth, favourite*, Lat. *dēliciae*, ii. 6. 6, v. 8. 4.

παιδίον, *τό* [παῖς], *infant, little child*, iv. 7. 13.

παιδίσκη, *ης* [παῖς], *maiden, young girl*, Lat. *puella*, iv. 3. 11.

παῖς, παιδός, *ὁ, ἡ* [παῖς], *child, boy, girl, slave;* in Anab. always masc. in sing., *boy, son*, Lat. *puer*, pl. without article, *children*, Lat. *līberī*, i. 1. 1, 7. 9, ii. 6. 12, iii. 1. 3, iv. 6. 3, v. 3. 10, vii. 8. 22. Phrase: ἐκ παίδων, *from boyhood*, iv. 6. 14.

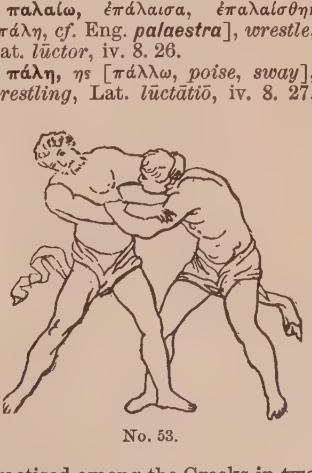
παίω, παίσω, ἔπαισα, -πέπαικα, ἐπαίσθην [root παϝ, *cf.* Lat. *pauiō, strike, paueō, be struck with fear*, Eng. *ana-paest*], *strike, hit, beat, strike at*, Lat. *caedō*, abs., with acc., or with κατά or πρός and acc., i. 8. 26, ii. 3. 11, iii. 1. 29, 2. 19, iv. 2. 3, 6. 2, v. 7. 21, 8. 16, vi. 6. 27. Phrase: ὀλίγᾶς παίσειεν, v. 8. 12, see ὀλίγος.

πάλαι, adv., *of old, long ago, long, long since*, Lat. *iamdūdum, iam prīdem*, i. 4. 12, iv. 8. 14, vii. 6. 37, 7. 48. Phrase: οἱ πάλαι ἥκοντες, *the early comers*, iv. 5. 5.

παλαιός, *ά, όν* [πάλαι, *cf.* Eng. *palaeo-graphy, palae-ontology*], *old* in years, Lat. *uetus*, iv. 4. 9; comp. παλαίτερος, *somewhat old*, iv. 5. 35. Phrase: τὸ παλαιόν, *in old times*, iii. 4. 7.

παλαίω, ἐπάλαισα, ἐπαλαίσθην [πάλη, *cf.* Eng. *palaestra*], *wrestle*, Lat. *lūctor*, iv. 8. 26.

πάλη, *ης* [πάλλω, *poise, sway*], *wrestling*, Lat. *lūctātiō*, iv. 8. 27,



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practised among the Greeks in two forms. In the first, named πάλη ὀρθή or ὀρθίᾱ, the wrestlers stood,

and the bout ended when one of them had received a fall. Three falls meant defeat. In the second, named ἀλίνδησις or κύλισις, lit. *rolling* (*cf.* κυλίνδω), the struggle continued on the ground until one of the combatants was disabled or declared himself defeated. The first was the form practised in the πένταθλον, the second that in the παγκράτιον, *q.v.* Before all gymnastic and athletic contests among the Greeks, the body was well rubbed with oil, to make it supple; before wrestling, it was also sanded, in order to furnish a firmer hold.

πάλιν, adv. [*cf.* Eng. *palim-psest, palin-ode*], of place, *back, backwards*, Lat. *rūrsus*, i. 3. 16, ii. 3. 24, iii. 1. 7, iv. 3. 12, v. 7. 1; of time, *again, over again, a second time*, Lat. *iterum*, i. 1. 3, 6. 7, ii. 1. 23, iii. 2. 9, vi. 6. 37, vii. 2. 25.

παλλακίς, ίδος, ἡ, *concubine, kept mistress*, Lat. *paelex*, i. 10. 2.

παλτόν, τό [*cf.* πάλη], *lance, javelin, spear*, used in the Anab. only by Persians and the Mossynoeci, not by Greeks. Those of the Mossynoeci, which they used for hurling, were six cubits long. i. 5. 15, 8. 3, 27, v. 4. 12, 25.

παμπληθής, ές [πᾶς + R. πλα], *in full numbers, vast, multitudinous*, iii. 2. 11.

πάμπολυς, πόλλη, πολυ [πᾶς + R. πλα], *very much, great*, or *numerous, very many*, Lat. *permultus*, ii. 4. 26, iv. 1. 8, vii. 7. 35. Phrase: ἐπὶ πάμπολυ, *over a great extent, far and wide*, with gen., vii. 5. 12.

παμπόνηρος, ον [πᾶς + R. σπα], *wholly bad, utterly depraved*, vi. 6. 25.

πανουργία, ᾱς [πᾶς + R. Fεργ], *knavishness, villainy*, vii. 5. 11.

πανοῦργος, ον [πᾶς + R. Fεργ], *that will do anything*, of persons, in a bad sense, *villainous, rascally, knavish*, Lat. *perditus*, ii. 5. 39, 6. 26.

παντάπᾱσι, -σιν before a vowel, adv. [πᾶς], *altogether, wholly, entirely*, Lat. *prōrsus*, i. 2. 1, ii. 5. 21, v. 2. 20, vii. 6. 23; after a neg., *at all*, Lat. *omnīnō*, ii. 5. 18, iii. 1. 38, iv. 2. 3.

παντᾳῇ, adv. [πᾶς], *everywhere*, Lat. *ubīque*, ii. 5. 7.

παντᾳοῦ, adv. [πᾶς], *everywhere*, Lat. *ubīque*, ii. 6. 7, iv. 5. 30.

παντελῶς, adv. [πᾶς + τέλος], *wholly, utterly*, Lat. *prōrsus*, ii. 2. 11, vii. 4. 1.

πάντῃ, adv. [πᾶς], *in every way, throughout, on all sides*, i. 2. 22, ii. 3. 3, iii. 1. 2.

παντοδαπός, ή, όν [πᾶς], *of every sort, manifold, of all sorts*, Lat. *omne genus*, i. 2. 22, iv. 4. 9, vi. 4. 5.

πάντοθεν, adv. [πᾶς], *from every side* or *quarter, on every side*, Lat. *undique*, iii. 1. 12, vi. 6. 3.

παντοῖος, ᾱ, ον [πᾶς], *of all sorts* or *kinds*, Lat. *omne genus*, i. 5. 2, ii. 4. 14.

πάντοσε, adv. [πᾶς], *in every direction, everywhere*, Lat. *passim*, vii. 2. 23.

πάντως, adv. [πᾶς], *altogether, thoroughly, at any rate, anyhow*, vi. 5. 21, vii. 7. 43.

πάνυ, adv. [πᾶς], *very, altogether*, Lat. *ualdē*, i. 4. 10, 9. 27, ii. 2. 3, iii. 4. 15, iv. 5. 27, v. 6. 7; *very well*, vi. 1. 31; after a neg., *at all*, Lat. *omnīnō*, i. 8. 14, vi. 1. 26. Phrases: πάνυ ἐν καιρῷ, *just at the right time*, iii. 1. 39; πάνυ μέν οὖν, *to be sure*, vii. 6. 5.

πάομαι, a supposed pres., not in use, fut. πάσομαι, ἐπᾱσάμην, πέπᾱμαι, *acquire*, perf. as pres. *possess, have*, i. 9. 19, iii. 3. 18, vi. 1. 12, vii. 6. 41. (Poetic verb, except in Xen.)

παρά, before a vowel παρ', prep. with gen., dat., and acc. [*cf.* *para-* in composition in Eng. words, as *para-graph, para lyse, etc.*], *beside*, generally used with persons. With gen., *from beside, from the presence of, from, through*, Lat. ā, i. 1. 5, 3. 16, 6. 7, ii. 1. 17, 3. 18,

6. 14, iii. 4. 8, v. 2. 25, 6. 18, vi. 6. 24, vii. 3. 7; with a pass. verb, *by*, i. 9. 1. With dat., *beside, by the side of, at* or *on the side of, with, at*, Lat. *apud*, i. 1. 5, 4. 3, 8. 27, 9. 29, ii. 6. 26, iv. 1. 24, 3. 29, vi. 2. 2, vii. 7. 47; *τὰ παρ' ἐμοί, my fortunes, my side*, i. 7. 4, *cf.* iv. 3. 27, vi. 3. 26. With acc., *to the side of, to, towards, along to*, Lat. *ad*, i. 2. 12, 7. 8, ii. 2. 3, iv. 3. 13, vii. 3. 24, *cf.* i. 6. 3; *along, near, by, past*, i. 2. 13, 5. 5, 7. 15, 10. 7, ii. 4. 14, iii. 1. 32, vi. 2. 18, *cf.* ὥρμουν παρὰ τὴν Κύρου σκηνήν, *they anchored off Cyrus's tent*, i. 4. 3; *beside, beyond, against, contrary to, in violation of*, Lat. *contrā*, ii. 1. 18, 5. 41, v. 8. 17, vii. 7. 17; of time, *during*, ii. 3. 15. Phrase: παρ' ὀλίγον, see ὀλίγος, vi. 6. 11. In composition παρά signifies *along, alongside, by, beside, beyond, amiss*.

παραβαίνω [R. **βα**], *step beyond, transgress, break*, of a treaty, iv. 1. 1.

παραβοηθέω [R. **βοF** + *θέω*], *go to the aid* or *rescue*, iv. 7. 24.

παραγγέλλω [*ἀγγέλλω*], *pass along a message* or esp. *an order, pass the word, command, give order, give out, direct*, abs. or with acc., i. 8. 15, 16, iii. 5. 18, iv. 3. 27, vii. 3. 6; with dat. or acc. of pers. and inf., i. 1. 6, 8. 3, ii. 2. 21, iii. 5. 18, iv. 3. 14, 6. 8, *cf.* iv. 3. 29, v. 2. 12; with inf. alone, iii. 4. 14, iv. 1. 16, vi. 5. 25; with ὅπως and a clause, vii. 3. 34. Phrases: παραγγέλλει εἰς τὰ ὅπλα, *he calls to arms*, i. 5. 13; κατὰ τὰ παρηγγελμένα, *according to orders*, ii. 2. 8, *cf.* vi. 3. 18; παρήγγελτο, *orders had been given*, iii. 4. 3, vi. 5. 25.

παράγγελσις, εως, ἡ [παραγγέλλω], *word of command; ἀπὸ παραγγέλσεως, at the word*, iv. 1. 5.

παραγίγνομαι [R. **γεν**], *be by* or *beside, be present* or *at, be at one's side, come to, arrive*, abs. or with dat. of pers., i. 1. 11, 2. 3, v. 6. 8, vi. 6. 33, vii. 2. 34, 7. 30; with εἰς and acc. of place or ἐν and dat., i. 2. 3, 7. 12, iii. 4. 38.

παράγω [R. **αγ**], *lead along* or *aside, conduct, lead on*, iv. 8. 8, vii. 2. 8, 6. 3. Phrases: εἰς τὰ πλάγια παράγειν, *lead into position on either flank* (said when the approach is from the rear, and the enemy in front is moving in a hollow square), iii. 4. 14; παρῆγον ἔξωθεν τῶν κεράτων, *led on* (their companies) *out of the way of* (*i.e. behind*) *the wings*, iii. 4. 21; παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν, *moving the enomoty* (which had been in column) *to the left* (so that it became part of the line of battle), iv. 3. 26; so παράγειν τοὺς λόχους, *bring the companies* (which had been marching κατὰ κέρας) *into the line*, iv. 6. 6.

παραγωγή, ῆς [R. **αγ**], *conveyance*, esp. along the coast, *transportation*, v. 1. 16.

παράδεισος, ὁ [Persian word, *cf.* Eng. *paradise*], *park, pleasure garden*, when used for game, *preserve*, Lat. *uīuārium*, i. 2. 7, 4. 10, ii. 4. 14.

παραδίδωμι [R. **δο**], *give over* to a person, *give up, deliver over, surrender*, Lat. *trādō*, ii. 1. 8, 12, iii. 1. 27, 4. 2, iv. 2. 1, 8. 26, v. 4. 30, vii. 2. 14; of the watchword, *give out*, vii. 3. 34; of gods, *grant, allow*, vi. 6. 34.

παραδραμεῖν, see παρατρέχω.

παραθαρρύνω [**θρασύς**], *embolden, encourage, cheer up*, ii. 4. 1, iii. 1. 39.

παραθέω [*θέω*], *run past, outrun*, iv. 7. 12.

παραινέω (*αἰνέω, αἰνέσω, ἤνεσα, -ήνεκα, -ήνημαι, -ηνέθην* [*αἶνος*, ὁ, *tale, praise*], *praise*), *recommend, advise, exhort*, Lat. *admoneō*, i. 7. 2, v. 7. 35, vii. 3. 20.

παραιτέομαι [**αἰτέω**], *intercede with* a person for another, with περί and gen., vi. 6. 29.

παρακαλέω [R. **καλ**], *call to one's side, summon, invite*, Lat.

arcessō, i. 6. 5, ii. 5. 31, iii. 1. 32, iv. 7. 11, v. 6. 1, vi. 1. 3, vii. 6. 22; *call on, urge on, exhort*, iii. 1. 44, vi. 5. 24; with ἐπί and acc., iii. 1. 24.

παρακαταθήκη, ης [R. θε], *what is put down beside* one, a *deposit* for safe keeping, Lat. *dēpositum*, v. 3. 7.

παράκειμαι [κεῖμαι], *lie near, be set near*, vii. 3. 22.

παρακελεύομαι [R. κελ], *exhort, encourage, urge*, Lat. *adhortor*, with dat. of pers., to which may be added the inf., i. 7. 9, 8. 11, iv. 2. 11, v. 7. 19.

παρακέλευσις, εως, ἡ [R. κελ], *encouraging, cheering on*, iv. 8. 28.

παρακολουθέω [R. κελ], *follow beside* one, *accompany*, abs., iii. 3. 4, iv. 4. 7.

παραλαμβάνω [λαμβάνω], *receive from* one, *take into one's possession*, Lat. *accipiō*, vii. 6. 41, 7. 47; as a military phrase *succeed to the command*, Lat. *succēdō*, vi. 4. 11, vii. 8. 24; *take along*, v. 6. 36, vii. 2. 17.

παραλείπω [λείπω], *leave at one side, leave out, pass by*, Lat. *omittō*, vi. 3. 19, 6. 18.

παραλῡπέω [λῡπέω], *give trouble, be refractory*, abs., ii. 5. 29.

παραλύω [λύω], *loose from the side*, of a rudder, *unship*, v. 1. 11.

παραμείβομαι (ἀμείβω, ἀμείψω, ἤμειψα, -ημείφθην, *change*), dep. mid. and pass., *change one's position;* παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα, *changing to the same formation*, i. 10. 10.

παραμελέω [R. μελ], *disregard, neglect*, abs. or with gen., ii. 5. 7, vii. 8. 12.

παραμένω [R. μα], *stay by, stand by, remain loyal*, ii. 6. 2, vi. 2. 15.

παραμηρίδια, τά [μηρός, ὁ, *thigh*], *thigh pieces, armour for the thighs*, i. 8. 6.

παραπέμπω [πέμπω], *send along, despatch*, of troops sent from the main body to the front or flanks, iv. 5. 20; with εἰς and acc., vi. 3. 15.

παραπλέω [R. πλεF], *sail along* or *past, coast, sail*, Lat. *praetervehor*, abs. or with εἰς and acc., v. 1. 11, 6. 10, vi. 2. 1, vii. 2. 7.

παραπλήσιος, ᾱ, ον, or ος, ον [πλησίος], *close beside, nearly resembling, like*, i. 3. 18, 5. 2.

παραρρέω [ῥέω], *flow beside*, with παρά and acc., v. 3. 8; of snow, *run beside, run off* (after melting), *slip off*, with dat. of pers., iv. 4. 11.

παρασάγγης, ου [Persian word], *parasang*, a Persian road measure, equal to about 30 stadia (ii. 2. 6, v. 5. 4), used not only of distances travelled (as below), but also of length and distance in general, i. 7. 15, 10. 1, ii. 4. 10, iii. 4. 7, iv. 5. 10. The Greeks marched usually from 6 to 7 parasangs a day, i. 2. 5, 7, 4. 10, 5. 1, iii. 4. 10, iv. 7. 1; once 8 parasangs, i. 2. 6; the longest march was ten, i. 2. 10, 11; the shortest five, i. 2. 10, 14, 4. 1, ii. 4. 25, iv. 6. 4, except when the presence of enemies or other causes reduced the distance still more, i. 7. 1, 14, iii. 4. 13, iv. 5. 3.

παρασκευάζω [R. σκυ], *get ready, prepare, provide*, Lat. *parō*, ii. 6. 8; mid., *make one's preparations, get ready, arrange, procure, provide*, in past tenses, *be all ready for*, abs. or with acc., i. 9. 27, 10. 18, iii. 1. 16, 36, iv. 6. 10, v. 2. 21; with fut. partic., or ὅπως and fut. indic., i. 10. 6, iii. 1. 14, v. 4. 21, vi. 1. 33; with inf. with or without ὥστε, iii. 2. 24, vii. 3. 35; with εἰς and acc., i. 8. 1, vi. 4. 21. Phrases: παρασκευασαμένους τὴν γνώμην, *with our minds made up*, vi. 3. 17; οἴκαδε παρασκευαζόμενος, *getting ready to go home*, vii. 7. 57.

παρασκευή, ῆς [R. σκυ], *preparation*, of an armament, Lat. *apparātus*, i. 2. 4.

παρασκηνέω [R. σκα], aor., *encamp beside*, iii. 1. 28.

παράταξις, εως, ἡ [R. τακ], *order of battle*, v. 2. 13.

παρασχήσω, see παρέχω.

παρατάττω [R. τακ], *draw up side by side*, only in pass. in Anab., παρατεταγμένος, *drawn up in line of battle* or *in battle array*, Lat. *īnstrūctus*, i. 10. 10, iv. 3. 3, 8. 9, v. 2. 13.

παρατείνω [τείνω], *stretch out, extend*, with παρά and acc., vii. 3. 48; mid. intr., i. 7. 15.

παρατίθημι [R. θε], *put beside*, of food, *set before, serve*, Lat. *adpōnō*, iv. 5. 30, 31; mid., *put aside*, of arms, *lay at one's side*, vi. 1. 8.

παρατρέχω [τρέχω], *run along, run by*, abs. or with παρά and acc., iv. 5. 8, vii. 1. 23, 4. 18; *run over* or *across*, iv. 7. 6, 7; with εἰς and acc., iv. 7. 11.

παραχρῆμα, adv. [χρῆμα], for παρὰ τὸ χρῆμα, *on the spot*, of a payment, *in cash*, vii. 7. 24.

παρεγγυάω [παρεγγύη], *pass the word*, esp. of command, *give orders, exhort, suggest*, abs., with inf., or with acc. and inf., iv. 1. 17, 7. 24, 25, 8. 16, vi. 5. 12, vii. 3. 46; with ταῦτα, vii. 1. 22. Phrase: ὅτε παρεγγυῶτο, *whenever word was passed*, iv. 1. 17.

παρεγγύη, ης [*cf.* ἐγγυάω], *word passed, order, command*, vi. 5. 13.

παρεδεδραμήκεσαν, see παρατρέχω.

πάρειμι [R. εσ], *be beside, be at hand* or *near, be there, be present, have come, arrive*, Lat. *adsum*, abs. or with dat., i. 1. 1, 4. 8, 5. 15, ii. 4. 19, 6. 14, iii. 1. 17, 46, iv. 3. 9, v. 5. 8, 6. 29, vi. 6. 20; with εἰς, ἐπί, or πρός and acc., previous motion being implied, i. 2. 2, vi. 4. 15, 6. 26, vii. 1. 11, 35, 2. 5; denoting possession, with dat., *have*, ii. 3. 9, iii. 2. 18; impers., *it is possible*, iv. 5. 6, vii. 1. 26, so acc. abs., v. 8. 3. Phrases: τὰ παρόντα with or without πράγματα, *the present state of things, circumstances*, i. 3. 3, iii. 1. 34, iv. 1. 26; ἐν τῷ παρόντι, *in the present crisis*, ii. 5. 8; ἐκ τῶν παρόντων, *from these straits*, iii. 2. 3.

πάρειμι [εἶμι], *go* or *pass by, come by, pass*, abs. or with acc., iii. 2. 35, 4. 37, iv. 2. 13, 5. 30, v. 4. 30, vii. 8. 14; *go* or *come along*, iii. 4. 48, vi. 5. 12, vii. 3. 46, with παρά and acc., vi. 5. 23. Phrase: οἱ παρόντες, *those who come forward*, esp. of speakers, v. 1. 3.

παρελαύνω [ἐλαύνω], *drive by, march by* or *past, pass in review*, abs., i. 2. 16, 8. 12, vi. 5. 25; with ἐπί and gen., i. 2. 16, iii. 4. 46; with acc., *ride past, review*, i. 2. 17, iii. 5. 4.

παρέρχομαι [ἔρχομαι], *pass by, pass, pass through, go along*, abs. or with acc., i. 4. 4, 7. 16, 8. 16, ii. 4. 25, iv. 7. 11; with εἴσω or ἔξω and gen., i. 10. 6, ii. 4. 12; *come by* others to the front, *come forward*, esp. of speakers, v. 5. 24, vi. 1. 31, 6. 21, *cf.* vii. 5. 11; of time, *go by, elapse, pass*, i. 7. 18, iv. 3. 2, v. 8. 1.

παρεσχημένος, see παρέχω.

παρέχω [R. σεχ], *hold beside* or *ready, afford, provide, offer, furnish, give, supply*, Lat. *praebeō*, ii. 1. 11, 3. 22, 24, 4. 5, 10, 11, iii. 1. 2, iv. 1. 22, 6. 13, v. 3. 9, 6. 1, vii. 6. 22; *render, make*, ii. 5. 13, 6. 27, iii. 5. 9; *produce, arouse, cause, inspire*, i. 1. 11, iii. 1. 18, 2. 27, v. 8. 15, vi. 5. 29; mid., *offer for oneself, contribute, display*, vi. 2. 10, vii. 6. 11. Phrase: πράγματα παρέχειν, see πρᾶγμα.

παρῆσθα, see πάρειμι, *be beside*.

Παρθένιον, τό, *Parthenium*, a town in Mysia with a citadel, near Pergamus, vii. 8. 15, 21.

Παρθένιος, ὁ, *the Parthenius*, a river flowing between Paphlagonia and Bithynia into the Pontus, v. 6. 9, vi. 2. 1. (Bartan Tchai.)

παρθένος, ἡ, *maiden, virgin*, Lat. *uirgō*, iii. 2. 25.

Παριᾶνοί, οἱ [Πάριον], *Parians, natives of Parium*, vii. 3. 16.

παρίημι [ἵημι], *let by, let pass, give way, yield, allow*, abs. or with inf., Lat. *concēdō*, v. 7. 10, vii. 2 15.

Πάριον, *τό*, *Parium*, a city on the northern coast of the Troad on the Propontis, vii. 2. 7, 25, 3. 20. (Kamares.)

παρίστημι [R. **στα**], *set by* or *near;* intrans. in pf. and 2 pf., *stand by* or *beside*, abs. or with dat., v. 8. 10, 21; aor. mid. trans., *set by one's side*, *produce*, *bring forward*, of victims at sacrifice, vi. 1. 22, of a soothsayer, vii. 8. 3.

πάροδος, *ἡ* [**ὁδός**], *way by* or *along*, *passage*, i. 7. 15, iv. 1. 2; *pass*, i. 4. 4, iv. 2. 24.

παροινέω, *ἐπαρῴνησα*, *πεπαρῴνηκα*, *ἐπαρῳνήθην* [*πάροινος*, *addicted to wine*, *οἶνος*], *act* or *treat insolently when in wine*, v. 8. 4.

παροίχομαι [*οἴχομαι*], *be gone by* or *past;* subst., *τῶν παροιχομένων*, *the past*, ii. 4. 1.

Παρράσιος, *ὁ*, *a Parrhasian*, *native of Parrhasia*, i. 1. 2, iv. 1. 27, vi. 5. 2, a district or canton in southwestern Arcadia.

Παρύσατις, *ιδος*, *ἡ*, *Parysatis*, daughter of Artaxerxes I., and half-sister as well as wife of Darīus Nothus, king of Persia, i. 1. 1, 4. 9, mother of Artaxerxes II. and of Cyrus the Younger, i. 7. 9, ii. 4. 27. Of an intriguing and cruel character, she had an almost absolute power during the life of her weak husband. She favoured the designs of Cyrus and saved his life, i. 1. 4; afterwards, by her influence with Artaxerxes, she compassed the death of all the leaders who had opposed her favourite son.

πᾶς, *πᾶσα*, *πᾶν*, gen. *παντός*, *πάσης*, *παντός* [**πᾶς**], *all*, Lat. *omnis;* with a subst. generally in pred. position, *all*, *the whole*, i. 1. 6, 5. 9, 9. 9, ii. 1. 16, 5. 33, iii. 1. 13, v. 2. 11, vii. 2. 11, but in this sense the art. is freq. omitted with plurals, i. 8. 9, iii. 1. 18, 2. 22, iv. 5. 29, v. 4. 15, vi. 2. 16; rarely in attributive position, ii. 3. 18, v. 6. 7; without the art., *every*, Lat. *quisque*, i. 9. 18, ii. 5. 9, iii. 5. 11, vi. 1. 21, vii. 2. 8; with numerals, *in all*, *altogether*, iv. 3. 2. Subst., *πάντες*, *everybody*, *all*, i. 1. 2, ii. 3. 11, v. 1. 3; *πᾶν*, *πάντα*, *everything*, i. 4. 10, iii. 2. 28, vii. 3. 13. Neut. as adv., *πάντα*, *in all respects*, or *relations*, *utterly*, i. 3. 10, 9. 2. Phrases: *περὶ παντὸς ἐποιεῖτο*, with inf., *he considered it all-important*, see **περί**, i. 9. 16, *cf.* ii. 4. 3; *οὐκ ἂν ἐπὶ πᾶν ἔλθοι; would he not make every effort? cf.* Lat. *omnia facere*, iii. 1. 18; *διὰ παντὸς πολέμου ἰέναι*, *wage every kind of war*, iii. 2. 8; *ἡ τοῦ παντὸς ἀρχή*, *the command in chief*, vi. 2. 12; *διὰ παντός*, *ever*, *throughout*, vii. 8. 11.

Πᾶσίων, *ωνος*, *ὁ*, *Pasion*, of Megara; joined Cyrus with a force, i. 2. 3, but deserted when his troops went over to Clearchus, i. 3. 7, 4. 7 f.

πάσχω (*παθ-*, *πενθ-*), *πείσομαι*, *ἔπαθον*, *πέπονθα*, [R. **σπα**], *experience*, *feel*, *be treated*, *undergo*, *stand*, *suffer*, Lat. *patior*, i. 3. 5, ii. 5. 5, iii. 1. 13, 17, 2. 6, iv. 3. 2, v. 8. 15, vii. 1. 16; with *τι*, *suffer hurt*, *be wounded*, i. 8. 20, vi. 1. 6, also euphemistically for *die*, like our *if anything happens to one*, Lat. *sī quid hūmānitus acciderit*, v. 3. 6, vii. 2. 14. Phrases: *εὖ* or *ἀγαθὸν παθεῖν*, with *ὑπό* and gen. of pers., *receive benefits from one* or *be well treated by one*, i. 3. 4, v. 5. 9, vii. 7. 8; *κακῶς παθεῖν*, see *κακῶς*, iii. 3. 7, v. 2. 2, vii. 3. 38; *δίκαια* or *ἔσχατα παθεῖν*, see the adjs., ii. 5. 24, v. 1. 15.

πατάσσω, *πατάξω*, *ἐπάταξα*, *beat*, *strike*, iv. 8. 25, vii. 8. 14.

Πατηγύας, *ā* (Dor. gen.), *Pategyas*, a Persian follower of Cyrus, i. 8. 1.

πατήρ, *τρός*, *ὁ* [*cf.* Lat. *pater*, *father*, Eng. FATHER], *father*, i. 4. 12, 9. 7, vi. 4. 8; as a title of love to a benefactor, vii. 6. 38.

πάτριος, *ā*, *ον* [*πατήρ*], *of* or *belonging to a father*, *hereditary*, *old established*, *ancestral*, Lat. *patrius*, iii. 2. 16, v. 4. 27, vii. 8. *b*.

πατρίς, ίδος, ἡ [πατήρ], *fatherland, native land,* Lat. *patria,* i. 3. 3, iii. 1. 4, iv. 8. 4; pl., iii. 1. 3, vii. 1. 29.

πατρῷος, ᾱ, ον [πατήρ], *belonging to* or *inherited from one's father,* applied to concrete objects, *ancestral, hereditary,* Lat. *paternus,* i. 7. 6, iii. 1. 11, vii. 2. 34, 3. 31.

παῦλα, ης [παύω], *stopping point, means of stopping, prevention,* v. 7. 32.

παύω, παύτω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην [root **παυ,** *little, cf.* Lat. *paucus, few, pauper, poor,* Eng. FEW], *make cease, bring to an end, stop,* Lat. *cohibeō, sistō,* ii. 5. 2, with acc. of partic., ii. 5. 13; mid., *cease, leave off, stop, finish, end, rest,* Lat. *dēsistō,* abs. or with gen., i. 2. 2, 5. 3, 6. 6, iii. 5. 6, v. 6. 31, vi. 4. 14; with nom. of partic., iii. 1. 19, iv. 2. 4, vii. 6. 9; *be rid of,* with gen., v. 1. 2. Phrase: παύσαντας τὴν φάλαγγα, *giving up the phalanx formation,* iv. 8. 10.

Παφλαγονία, ᾱς [Παφλαγών], *Paphlagonia,* v. 5. 6, vi. 1. 1, 14, a district in Asia Minor on the Pontus.

Παφλαγονικός, ή, όν [Παφλαγών], *Paphlagonian,* v. 2. 22, 4. 13; subst., ἡ Παφλαγονική (*sc.* χώρᾱ), *Paphlagonia,* vi. 1. 15.

Παφλαγών, όνος, ὁ, *a Paphlagonian, native of Paphlagonia,* i. 8. 5, v. 5. 12, 22, vi. 1. 1, 14.

πάχος, ους, τό [R. **παγ**], *thickness,* v. 4. 13.

παχύς, εῖα, ύ [R. **παγ**], *thick, large, stout,* Lat. *crassus,* v. 4. 25; *thickset,* Lat. *dēnsus,* iv. 8. 2.

πέδη, ης [R. **πεδ**], *fetter, shackle,* for the feet, Lat. *pedica,* but generally pl. like Lat. *compedēs,* iv. 3. 8.

πεδινός, ή, όν [R. **πεδ**], *plane, flat, level,* vii. 1. 24, in comp., v. 5. 2.

πεδίον, τό [R. **πεδ**], *level ground* or *open country, plain,* Lat. *plānitiēs, campus,* i. 1. 2, ii. 5. 18, iii. 2. 23, iv. 4. 1, v. 6. 6, vi. 2. 3, vii. 4. 11; used with a proper subst. to form a city name, like Lat. *campus,* Eng. *-field,* i. 2. 11, vii. 8. 7, 8.

πεζεύω, ἐπέζευσα [R. **πεδ**], *travel on foot* or *by land,* v. 5. 4.

πεζῇ, adv. [R. **πεδ**], *on foot, afoot,* Lat. *pedibus,* as opp. to going on horseback, iii. 4. 49, or to sailing, *by land,* i. 4. 18, v. 4. 5, vi. 4. 12.

πεζός, ή, όν [R. **πεδ**], *on foot, afoot, walking,* as opp. to riding, Lat. *pedes, pedester,* vii. 3. 45; subst., πεζός, *foot soldier,* pl. *infantry,* i. 10. 12, ii. 2. 7, iii. 3. 15, v. 6. 9. Phrase: δύναμιν πεζήν, *infantry force,* i. 3. 12.

πειθαρχέω, ἐπειθάρχησα [R. **πιθ** + ἄρχω], *obey a superior, obey, defer to,* with dat., i. 9. 17.

πείθω (πιθ-), πείσω, ἔπεισα, ἔπιθον, πέπεικα or πέποιθα, πέπεισμαι, ἐπείσθην [R. **πιθ**], *persuade, win over, induce, prevail upon,* Lat. *persuādeō,* abs. or with acc., i. 2. 26, 6. 7, ii. 1. 10, 5. 15, iii. 1. 26, v. 5. 11; with added inf. or ὡς and a clause, ii. 6. 2, v. 1. 14, vi. 1. 19, 4. 14; in a bad sense, *bribe,* vii. 2. 2; mid. and pass., *be talked over, be brought round, be won over* or *prevailed upon,* i. 1. 3, 4. 13, vii. 5. 12; hence, *obey, yield, comply with,* Lat. *pāreō,* abs. or with dat., i. 2. 2, 3. 15, ii. 2. 5, iii. 2. 29, 30, v. 1. 13, vii. 3. 39; *believe,* vii. 8. 3.

πεινάω, πεινήσω, ἐπείνησα, πεπείνηκα [R. **σπα**], *be hungry, fast,* i. 9. 27.

πεῖρα, ᾱς [R. **περ**], *trial, proof,* Lat. *perīculum,* so ἐν ἐμαυτῷ πεῖραν λαβών, *since I have tested it in my own person,* Lat. *quī perīculum fēcī,* v. 8. 15; πεῖραν λαβεῖν Δεξίππου, *put Dexippus to the test,* vi. 6. 33; πεῖραν ἤδη ἔχετε αὐτῶν, *you have already put them to the proof, i.e. you know all about them,* iii. 2. 16; hence, Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, *reputed to have had intimate relations with Cyrus,* i. 9. 1.

πειράομαι, πειράσομαι, ἐπειρᾱσάμην, πεπείρᾱμαι, ἐπειράθην [R. **περ**], *try, attempt, endeavour,* Lat. *cōnor,* generally with inf., i. 1. 7, 9. 19, ii. 3. 23, 6. 3, iii. 2. 39, iv. 6. 15, v. 4. 25, vi. 2. 11, vii. 2. 15; with ὅπως and subjv., iii. 2. 3; abs. or with an adv., iv. 2. 4, 3. 6, vii. 2. 37; *make a trial of, test,* Lat. *explōrō,* with gen., iii. 2. 38, 5. 7.

πείσᾱς, πεισθῆτε, see πείθω.

πείσει, πείσομαι, see πάσχω.

πειστέον, verbal of πείθω [R. **πιθ**], *one must obey, obedience must be rendered,* ii. 6. 8, vi. 6. 14.

πελάζω (πελαδ-), πελάσω or πελῶ, ἐπέλασα, ἐπελάσθην [πέλας, adv., *near, cf.* πλησίος], *draw near, approach,* with dat., iv. 2. 3; abs., i. 8. 15 (where ὑπελάσᾱς is commonly read). (Poetic, except in Xen.)

Πελληνεύς, έως, ὁ [Πελλήνη, *Pellēne*], *a Pellenian, native of Pellēne,* v. 2. 15, an ancient city in Achaia near the boundary of Sicyon.

Πελοποννήσιος, ᾱ, ον [**ναῦς**], *belonging to Peloponnēsus, Peloponnesian,* i. 1. 6; subst. pl., *Peloponnesians,* vi. 2. 10.

Πελοπόννησος, ἡ [**ναῦς**], *Peloponnēsus, i.e. Pelops's Island* (Morea), the peninsula constituting the southern half of Hellas, i. 4. 2.

πελτάζω (πελταδ-) [πέλτη], *be a peltast, serve in the peltasts,* v. 8. 5.

Πέλται, ῶν, *Peltae,* a city in Greater Phrygia, on the Maeander, i. 2. 10.

πελταστής, οῦ [πελτάζω], *peltast, targeteer.* The peltasts differed from other light-armed troops (see *s.v.* γυμνής, ἀκοντιστής, τοξότης, σφενδονήτης) in carrying a shield (see *s.v.* πέλτη). There is no evidence in the Anab. that they had other defensive armour, but doubtless they were offensively armed with a sword as well as with spears. Of the latter they carried probably several, which were hurled with (v. 2. 12) or without the thong. After the expedition of the Ten Thousand, they were developed by the Athenian Iphicrates into a

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distinct branch of the service, combining the peculiar advantages both of heavy-armed and light-armed troops. Iphicrates added to the shield a linen corselet, increased the length of the spear and sword, and invented an improved sort of boots, which took his name. The peltasts among the Ten Thousand were largely Thracians, i. 2. 9, but those of other races are specifically named, i. 2. 6. This sort of troops was of Thracian origin, *cf.* vi. 3. 4, vii. 3. 40. In contrast with hoplites, the peltasts were detailed to service that required celerity of movement, iv. 3. 22, 4. 20, 6. 25, 8. 18, *cf.* vi. 3. 4. In the Anab. they are sometimes contrasted with bowmen, i. 2. 9, iv. 8. 15, with bowmen and slingers, iv. 3. 27, v. 6. 15, and once with the ψῑλοί, *i.e.* light-armed troops of any sort not armed with the shield, v. 2. 16. But they probably usurped the place of the ἀκοντισταί, v. 6. 15, who are but seldom mentioned; and since the bowmen and slingers were few in number relatively to the peltasts, the term πελτασταί is constantly used as a designation of the light-armed troops in general as contrasted with the heavy-armed. *Cf.* i. 2. 9, where in an enumeration of the forces of Cyrus 2000 peltasts are named as representing the total of the light-armed troops in contrast with 11,000 hoplites.

These 2000 peltasts included the 500 γυμνῆτες and 200 τοξόται mentioned in i. 2. 3, 9. The same contrast of light-armed troops, designated as peltasts, with heavy-armed troops is found also in i. 7. 10, 10. 7, equal to τὸ πελταστικόν in i. 8. 5, where all the light-armed troops of Cyrus are meant, iii. 3. 8, 4. 3, iv. 1. 26 (*cf.* iv. 1. 28, where γυμνῆτες is equivalent to the preceding πελτασταί), v. 2. 4, vi. 2. 16, vii. 1. 23, 3. 44 (*cf.* vii. 3. 37). *Cf.* also v. 8. 5.

πελταστικός, ή, όν [πελταστής], *of* or *belonging to peltasts;* subst., τὸ πελταστικόν (*sc.* στράτευμα), *the peltast force, the light-armed troops*, i. 8. 5, vii. 3. 37, 6. 29.

πέλτη, ης, *shield, target*, small and light as compared with the hoplite's shield (see *s.v.* ἀσπίς),

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that part of the armour of the peltasts (see *s.v.* πελταστής) which distinguished them from other light-armed troops. The πέλτη consisted of a wooden frame covered with leather. Sometimes it was covered wholly or in part with bronze, v. 2. 29. In shape it was either elliptical or crescent shaped, generally the latter, to judge from representations of it in works of art. This was the form of shield attributed to the Amazons (see *s.v.* Ἀμαζών). The πέλτη was of Thracian origin, *cf.* vii. 4. 7, 17, but was used by other barbarian tribes, vi. 1. 9. The text

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in ii. 1. 6 is probably corrupt, since there is no evidence that any of the Persian troops were armed with πέλται. In i. 10. 12 πέλτη is equivalent to δόρυ or λόγχη, unless the reading should be παλτῷ.

πεμπταῖος, ᾱ, ον [πέντε], *on the fifth day*, of persons; hence, of corpses, ἦσαν πεμπταῖοι, *they had lain unburied five days*, vi. 4. 9.

πέμπτος, η, ον [πέντε], *fifth*, Lat. *quīntus*, iii. 4. 24, iv. 7. 21.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send, despatch, send word, send a message*, Lat. *mittō*, abs. or with acc., i. 9. 25, ii. 3. 1, iii. 1. 27, iv. 3. 28, v. 5. 19, vi. 2. 7, vii. 3. 1; there may be added the dat. of pers., i. 3. 8, vii. 1. 31, or πρός, παρά or εἰς and acc. of pers., i. 1. 8, iv. 3. 27, v. 4. 2 or ἐπί or εἰς and acc. of place, i. 10. 14, vii. 2. 24; the purpose is expressed by a fut. or pres. partic., i. 3. 14, v. 2. 10, vi. 1. 2, ὅπως with a clause, iv. 7. 19, the inf., v. 2. 12, or πρὸς τοῦτο, vii. 2. 13.

πένης, ητος, ὁ [R. σπα], *toiler, day-labourer, poor man*, vii. 7. 28.

πενίᾱ, ᾱς [R. σπα], *poverty, narrow means*, Lat. *pēnūria*, vii. 6. 20.

πένομαι [R. σπα], *toil, work because of poverty, be poor*, iii. 2. 26.

πεντακόσιοι, αι, α [πέντε + ἑκατόν], *five hundred*, Lat. *quīngentī*, i. 2. 3, iii. 2. 12, vi. 1. 15.

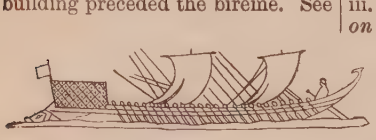
πέντε, indecl. [πέντε], *five*, Lat. *quīnque*, i. 2. 8, iii. 4. 7, vii. 7. 12.

πεντεκαίδεκα, indecl. [πέντε + δέκα], *fifteen*, Lat. *quīndecim*, i. 4. 11, iv. 4. 3, vi. 5. 5.

πεντήκοντα, indecl. [πέντε + εἴκοσι], *fifty*, Lat. *quīnquāgintā*, i. 4. 19, ii. 6. 15, iii. 4. 10.

πεντηκοντήρ, ῆρος, ὁ [πέντε + εἴκοσι], *commander of fifty men, i.e.* of half a company (see πεντηκοστύς), iii. 4. 21.

πεντηκόντορος, ἡ [πέντε + εἴκοσι + R. ερ], *sc.* ναῦς, *fifty-oared ship, penteconter*, vi. 6. 5, 22, in v. 1. 15 called simply ναῦς, *q.v.* The penteconter was a war vessel of the pirate type. It had single banks of oars, twenty-five on each side, and in the development of shipbuilding preceded the bireme. See



No. 57.

s.v. τριήρης. It was not decked throughout, and might, like the trireme, carry a ram. Like the πλοῖον, ναῦς, and τριήρης, it was provided with masts and sails.

πεντηκοστύς, ύος, ἡ [πέντε + εἴκοσι], *the number fifty, a body of fifty men, i.e.* half a company (see λόχος), iii. 4. 22.

πέπανται, **πέπᾶται**, see πάομαι.

πεπόνθᾶσιν, **πεπονθώς**, see πάσχω.

πεπρᾶκέναι, **πεπράσεται**, see πιπράσκω.

πεπτωκότα, see πίπτω.

πέρ, an intensive and post-positive enclitic particle, *very, just, even*, in Attic prose found only joined to rels. and particles; see ἑάνπερ, εἴπερ, καθάπερ, καίπερ, οἷός τερ, ὅσπερ, ὥσπερ, *etc.*

πέρᾱ, adv. [R. περ], *beyond, further*, Lat. *ūltrā;* of time, οὐκέτι πέρᾱ, *no further*, vi. 1. 28; with gen., πέρᾱ μεσούσης τῆς ἡμέρᾱς, *in the afternoon*, vi. 5. 7.

περαίνω (περᾶν-), περανῶ, ἐπέρᾶνα, πεπέρασμαι, ἐπεράνθην [R. περ], *bring to an end, carry out, execute, accomplish*, Lat. *exsequor*, iii. 1. 47, 2. 32, vi. 1. 18.

περαιόω, περαιώσω, ἐπεραίωσα, πεπεραίωμαι, ἐπεραιώθην [R. περ], *set over* a stream, *transport;* mid. and pass., *pass over, cross*, Lat. *trānsiciō*, vii. 2. 12.

πέρᾱν, adv. [R. περ], *on the further side*, Lat. *trāns*, ii. 4. 20, iii. 5. 12, iv. 3. 24; with a verb of motion, *across, over, over to*, iv. 3. 29, vi. 5. 22, vii. 2. 2; τὸ πέρᾱν, *the further bank*, Lat. *ūlterior rīpa*, iii. 5. 2, iv. 3. 11; with gen., *across, on the further bank*, i. 5. 10, iv. 3. 3.

περάω, περᾶσω, ἐπέρᾶσα, πεπέρᾶκα [R. περ], *drive right through, pass through, cross*, of water, iv. 3. 21.

Πέργαμος, ἡ, or **Πέργαμον**, τό, *Pergamus* or *Pergamon* (the nom. is not found in Anab., and both forms are found in the Greek and Roman authors, but the word occurs earliest probably in Xen. Hell. iii. 1. 6, where it is fem.), a city in Mysia, in the valley of the Caïcus and district of Teuthrania, settled in early times by Aetolians, vii. 8. 8, 23. After the partition of the empire of Alexander, it became the capital of a kingdom embracing the whole western half of Asia Minor, and was adorned with famous works of art and with libraries. Here *parchment* (*pergamēna*) was first used. Under the Romans

it was the capital of the province of Asia. (Bergama.)

πέρδιξ, ῑκος, ὁ, ἡ [*cf.* Eng. *partridge*], *partridge*, i. 5. 3.

περί, prep. with gen., dat., and acc. [*cf.* *peri-* in Eng. words, as *peri-helion*, *peri-patetic*, *peri-od*], *on all sides*, *about*, *round*. With gen., not in the literal sense, but indicating the subject about which some mental act centres, *about*, *with respect to*, *concerning*, *because of*, *for*, Lat. *dē*, i. 2. 8, 7. 2, ii. 1. 12, 5. 8, iii. 2. 15, v. 5. 7, 8. 4, vi. 3. 9, vii. 6. 35; expressing comparative value (*cf.* **περιγίγνομαι**, **περίειμι**, *be superior*), in the phrases **περὶ παντὸς ποιεῖσθαι**, *consider all-important*, i. 9. 16, ii. 4. 3, **περὶ πλείονος ποιεῖσθαι**, *consider more important*, v. 6. 22, vii. 7. 44, **περὶ πλείστου ποιεῖσθαι**, *consider most important*, i. 9. 7, iii. 2. 4, *cf.* Lat. *māximī*, *plūrimī*, *plūris facere*. With dat. rarely, of position, *round*, *about*, Lat. *circā*, of parts of the body, i. 5. 8, vii. 4. 4. With acc., of position, *about*, *all round*, *round*, Lat. *circā*, i. 6. 4, iii. 5. 10, iv. 4. 3, 5. 36, v. 2. 5; of persons, *about*, *attending on*, i. 2. 12, 5. 7, 6. 4, but sometimes the person himself is included, as **οἱ περὶ Ἀριαῖον**, *Ariaeus and his people*, ii. 4. 2, *cf.* iv. 5. 21, vi. 3. 25; of things, **περὶ τὰ ἐπιτήδεια ἦσαν**, *they were busy about the provisions*, iii. 5. 7; of time, *about*, i. 7. 1, ii. 1. 7, vi. 5. 32, vii. 8. 12; of relation, esp. towards persons, *in respect to*, *to*, *in one's dealings with*, Lat. *dē*, i. 4. 8, 6. 8, iii. 2. 20, vii. 6. 38, towards things, v. 7. 33. In composition **περί** signifies *round*, *about*, (*remaining*) *over*, but especially superiority, excess, and intensity, like *per-* and *super-* in Latin.

περιβάλλω [**βάλλω**], *throw round* or *about*, of persons, *embrace*, Lat. *amplector*, iv. 7. 25; mid., *throw oneself round*, *compass*, *get possession of*, vi. 3. 3. Phrase: **ὄπισθεν περιβαλλόμενοι τὰς πέλτας**, *shifting their shields to their backs*, vii. 4. 17.

περιγίγνομαι [R. **γεν**], *be superior to*, *get the upper hand*, *conquer*, abs. or with gen., Lat. *superō*, i. 1. 10, iii. 2. 29, vii. 1. 28; *remain over*, *issue*, *result*, with **ὥστε** and inf., v. 8. 26.

περιεῖδον [R. **Fιδ**], *overlook*, *allow*, *suffer*, *permit*, Lat. *sinō*, with acc. of pers. and partic., vii. 7. 40, 49.

περιειλέω (**εἰλέω**, **-ειλήθην**, *press*), *press round*, *put* or *wrap round*, with **περί** and acc., iv. 5. 36.

περίειμι [R. **εσ**], *be superior to*, *excel*, *be greater*, abs. or with gen., i. 8. 13, 9. 24, iii. 4. 33.

περιειμι [**εἶμι**], *go round* or *about*, *traverse*, abs. or with acc., iv. 1. 3, 2. 2, vii. 1. 33.

περιέλκω [**ἕλκω**], *drag about*, vii. 6. 10.

περιεστῶτας, see **περιστημι**.

περιέχω [R. **σεχ**], *surround*, Lat. *cingō*, i. 2. 22.

περίστημι [R. **στα**], *place round*; intrans. in 2 aor. and 2 pf. act., *stand round* or *about*, iv. 7. 2; **τοὺς περιεστῶτας**, *the bystanders*, Lat. *circumstantēs*, vi. 6. 6.

περικυκλόομαι [**κυκλόω**], *surround completely*, *beset*, vi. 3. 11.

περιλαμβάνω [**λαμβάνω**], *seize round*, *embrace*, vii. 4. 10.

περιμένω [R. **μα**], *wait round*, *abide*, *remain*, abs. or with **ἄχρι** or **ἕστ' ἄν** and subjv., ii. 1. 6, 3. 2, v. 1. 4, vii. 3. 41; *wait for*, *expect*, with acc. of pers., ii. 1. 3, 4. 1.

Περίνθιος, ὁ [**Πέρινθος**], *a Perinthian*, *a native of Perinthus*, vii. 2. 8, 11.

Πέρινθος, ἡ, *Perinthus*, a city in European Thrace on the Propontis founded by the Samians in 599 B.C., and called in the fourth century A.D. Heraclēa (hence Eregli), ii. 6. 2, vii. 2. 8, 4. 2, 6. 24.

πέριξ, adv. [**περί**], *round*, *about*, ii. 5. 14, iv. 4. 7; as prep., with gen., *round*, vii. 8. 12.

περίοδος, ἡ [ὁδός], *way round, circumference, circuit,* iii. 4. 7, 11.

περιοικέω [R. Fικ], *live round* or *on the shore of,* v. 6. 16.

περίοικος, ον [R. Fικ], *dwelling round;* subst., περίοικος, ὁ, *a Perioecus,* v. 1. 15. In Lacedaemonia the Perioeci were the free inhabitants of the towns, except Sparta itself, the provincials, who enjoyed civil but not political liberty and were eligible to the lower military offices. They were distinguished on the one hand from the Spartans, on the other from the Helots. See Λακεδαίμων.

περιοράω [R. 2 Fερ], *overlook, allow, suffer, permit,* Lat. *sinō,* with acc. of pers. and partic., vii. 3. 3, 7. 46.

περίπατος, ὁ [πάτος, ὁ, *step, path, cf.* Lat. *passus, step, pace, perpetuus, uninterrupted,* Eng. PATH, *foot*-PAD, *peripatetic*], *a walking round, place for walking, walk,* ii. 4. 15.

περιπέτομαι [R. πετ], *fly round,* vi. 1. 23.

περιπήγνῡμι [R. παγ], *make freeze round;* pass., *be frozen round* or *on,* iv. 5. 14.

περιπίπτω [R. πετ], *fall round,* hence of persons, *fall on* to protect, *embrace,* i. 8. 28; *fall foul of, fall upon,* vii. 3. 38.

περιπλέω [R. πλεF], *sail round, coast round,* with ἀπό and εἰς, i. 2. 21, vii. 1. 20.

περιποιέω [ποιέω], *make remain over;* mid., *save for oneself, acquire, gain,* v. 6. 17.

περιπτύσσω (πτύσσω, πτυγ-, -πτύξω, ἔπτυξα, -έπτυγμαι, -επτύχθην, *fold*), *fold round, enfold, outflank,* i. 10. 9.

περιρρέω [ῥέω], *flow round, encircle,* i. 5. 4; *flow round* and off, *fall off from,* of fetters, iv. 3. 8.

περισταυρόω (σταυρόω, ἐσταύρωσα, -εσταύρωμαι, ἐσταυρώθην [R. στα], *fence with pales*), *surround with a paling fence,* plpf. pass., *had been enclosed with a stockade,* vii. 4. 14.

περιστερά, ᾶς, *dove, pigeon,* Lat. *columba,* i. 4. 9. Acc. to the Syrian tradition the mythical queen Semiramis, daughter of the Syrian goddess Astarte, was changed into a dove.

περιτρέχω [τρέχω], *run about,* iv. 5. 8.

περιττεύω, ἐπερίττευσα [περί], *be over and above,* of number, esp. as a military phrase, *outnumber, outflank,* iv. 8. 11.

περιττός, ή, όν [περί], *more than enough, superfluous, to spare, over and above,* vii. 6. 31; subst., οἱ περιττοί, *outflanking troops,* iv. 8. 11; τὸ περιττόν, *surplus,* v. 3. 13; τὰ περιττά, *superfluous* or *unnecessary articles,* iii. 2. 28, 3. 1.

περιτυγχάνω [R. τακ], *happen round, fall in with, meet,* vi. 6. 7.

περιφανῶς, adv. [R. φα], *visibly from every point, manifestly, notably,* iv. 5. 4.

περιφέρω [R. φερ], *carry round, pass round,* vii. 3. 24.

περίφοβος, ον [φόβος], *in great alarm, much frightened,* iii. 1. 12.

Πέρσης, ου, *a Persian, native of Persia,* and applied to all subjects of the king whether real Persians or not, i. 2. 20, 5. 8, ii. 3. 17, iii. 2. 25, iv. 4. 17, vii. 8. 9. Persia in its restricted sense was Persis (old Persian *Pârsâ,* now *Fârs, Fâristân*), a district on the northern shore of the Persian Gulf. In Persis was the earliest royal city Pasargadae, and also the residence of Darius and Xerxes, near which grew up Persepolis. The empire of the Persians was extended by conquest until it included, before the time of Alexander the Great, all Asia from the Aegean to northern India, as well as Egypt. This vast empire was divided into 20 satrapies.

περσίζω [Πέρσης], *behave like a Persian, talk Persian,* iv. 5. 34.

Περσικός, ή, όν [Πέρσης], *of Persia, Persian*, i. 2. 27, iii. 3. 16, iv. 4. 16; subst., τὸ Περσικόν, *the Persian*, name of a dance, described in vi. 1. 10.

περσιστί, adv. [περσίζω], *in Persian*, of speech, iv. 5. 10.

περυσινός, ή, όν [πέρυσι, adv., *last year*], *of a year ago, last year's*, v. 4. 27.

πέταλον, τό [*cf.* ἀναπετάννῡμι, Eng. *petal*], *leaf*, Lat. *folium*, v. 4. 12.

πέτομαι (πετ-, πετε-, πτα-), -πτήσομαι and poet. πετήσομαι, ἐπτόμην [R. πετ], *fly*, Lat. *uolō*, i. 5. 3, vi. 1. 23.

πέτρᾱ, ᾱς [*cf.* πέτρος], *rock, living rock, mass of rock, cliff, ledge*, Lat. *saxum*, i. 4. 4, iv. 2. 3, 3. 11, vi. 4. 3.

πετροβολίᾱ, ᾱς [πέτρος + βάλλω], *stone throwing, stoning*, Lat. *lapidātiō*, vi. 6. 15.

πέτρος, ὁ [*cf.* Eng. *petral, petri-fy, petr-oleum*], *stone*, Lat. *lapis*, iv. 7. 12, vii. 7. 54.

πεφυλαγμένως, adv. [φυλάττω], *circumspectly, cautiously*, ii. 4. 24.

πῇ, indef. adv., enclitic, *in any way, anyhow, somehow*, iv. 8. 11, 13; as a dat. fem. in form πῇ in the phrase πῇ μὲν . . . πῇ δέ, *in some respects . . . in others*, iii. 1. 12, but in late editt. τῇ. So πῇ μὲν . . . ὁπόσε δέ, vi. 1. 20.

πηγή, ῆς, *fountain head, spring, source*, Lat. *fōns*, always pl. in Anab., i. 2. 7, iii. 2. 22, iv. 1. 3.

πήγνῡμι (παγ-), παγήσομαι, ἔπηξα. πέπηγα, ἐπάγην, and poet. ἐπήχθην [R. παγ], *make fast* or *solid, fix, freeze*, Lat. *gelō*, iv. 5. 3, vii. 4. 3.

πηδάλιον, τό [R. πεδ], *oar, steering oar, paddle, rudder*, Lat. *gubernāculum*. Each boat or ship carried two, one on each side of the vessel. These were removable, v. 1. 11. Originally simply oars, they were later developed into paddles with broad blades. See the illustrations *s.v.* ναῦς, πεντηκόντορος, τριήρης. See also *s.v.* κυβερνήτης.

πηλός, ὁ [*cf.* Lat. *palūs, swamp*], *clay, mire, mud*, Lat. *lutum*, i. 5. 7, 8, ii. 3. 11.

πῆχυς, εως, ὁ, prop. *forearm;* hence, as a natural measure of length, *cubit*, the distance from the elbow to the tip of the middle finger, Lat. *cubitum*, iv. 7. 16. As an exact linear measure the πῆχυς equalled 1½ Greek feet, or .444 metres, or about 1 foot 5½ inches. See *s.v.* ποῦς.

Πίγρης, ητος, ὁ, *Pigres*, interpreter to Cyrus, i. 2. 17, 5. 7, 8. 12.

πιέζω (πιεδ-), πιέσω, ἐπίεσα, ἐπιέσθην, *press hard* or *tight, squeeze close*, used esp. of the pressure of a burden, Lat. *premō;* in Anab. always pass., *be weighed down, be encumbered*, iii. 4. 48; *be crowded*, iii. 4. 19; *be hard pressed, be hard put to it*, i. 1. 10, iii. 4. 27, iv. 8. 13, vii. 8. 18.

πικρός, ά, όν, *bitter*, Lat. *amārus*, iv. 4. 13.

πίμπλημι (πλα-), πλήσω, ἔπλησα, -πέπληκα, -πεπλη(σ)μαι, ἐπλήσθην [R. πλα], *fill*, Lat. *impleō*, with acc. and gen., i. 5. 10.

πίνω (πι-, πο-), πίομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην [R. πο], *drink*, Lat. *bibō*, abs., with acc., or with ἐκ and gen., iv. 5. 32, v. 8. 19, vi. 1. 4, 4. 11.

πιπράσκω, pres. not Attic (πρα-), πέπρᾶκα, πέπρᾶμαι, ἐπράθην, fut. pf. πεπράσομαι [*cf.* Lat. *pretium, price*], *sell*, Lat. *uēndō*, vii. 1. 36, 2. 6, 8. 6; with gen. of price, vii. 7. 26.

πίπτω (πετ-, πτο-), πεσοῦμαι, ἔπεσον, πέπτωκα [R. πετ], *fall*, esp. in battle, Lat. *cadō*, abs., i. 8. 28, 9. 31, iv. 5. 7, vi. 1. 6; with εἰς and acc., iii. 1. 11; *fall, be involved*, with εἰς and acc., ii. 3. 18.

Πῐσίδαι, ῶν, *the Pisidians, natives of Pisidia*, i. 1. 11, 2. 1, 9. 14, ii. 5. 13, iii. 2. 23, a country in Asia Minor, south of Phrygia and north of Pamphylia, mountainous

and wild. The people did not acknowledge the sovereignty of Persia.

πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευμαι, ἐπιστεύθην [R. **πιθ**], *put faith in, trust, rely on, have confidence in, credit*, Lat. *crēdō*, with dat. of pers. or thing, i. 2. 2, 3. 16, ii. 5. 22, iii. 1. 29, v. 2. 9, vii. 2. 17; *believe*, with inf., i. 9. 8, vii. 7. 47; pass., *be trusted* or *believed*, vii. 6. 33, 7. 25.

πίστις, εως, ἡ [R. **πιθ**], *trust* in a person, or, as a quality, *faith, confidence, good faith*, Lat. *fidēs*, i. 6. 3. Phrases: πίστεως ἕνεκα, *to make sure of his loyalty*, iii. 3. 4; διὰ πίστεως, see διά, iii. 2. 8; πίστεις ἔλαβε, *he received assurances of protection*, Lat. *fidem accēpit*, i. 2. 26.

πιστός, ή, όν, [R. **πιθ**], *that can be trusted, trusty, faithful, sincere, sure, true, trustworthy*, Lat. *fīdus, fidēlis*, of persons, abs. or with dat., i. 4. 15, 7. 5, ii. 1. 14, iii. 3. 2, iv. 6. 3, vii. 2. 29; of things, vii. 2. 30; subst., πιστοί, a title given to Persian royal counsellors, *cf.* Eng. '*trusty* and well-beloved,' i. 5. 15, 8. 1; πιστά, τά, *pledges, guarantees*, between former enemies, ii. 4. 7, iv. 8. 7, freq. with διδόναι and λαμβάνειν, i. 6. 7, ii. 3. 26, iii. 2. 5, v. 4. 11, vii. 4. 22; hence ἐπεὶ τὰ πιστὰ ἐγένετο, *after the exchange of pledges, i.e. after the treaty was made*, ii. 2. 10, *cf.* iv. 8. 8.

πιστότης, ητος, ἡ [R. **πιθ**], *faithfulness, loyalty*, Lat. *fidēlitās*, i. 8. 29.

πίτυς, υος, ἡ [*cf.* Lat. *pīnus, pine*], *pine-tree*, iv. 7. 6.

πλάγιος, ᾱ, ον [πλάγος, τό, *the side*], *sideways, slanting*, Lat. *oblīquus, trānsuersus*; subst., τὰ πλάγια, *sides*, of an army, *flanks*, Lat. *latera*, iii. 4. 14, vi. 3. 15. Phrase: εἰς πλάγιον, *sideways, in transuersum*, i. 8. 10.

πλαίσιον, τό, any *rectangular figure*, esp. of troops, the *square*, as a marching order, more exactly πλαίσιον ἰσόπλευρον, iii. 4. 19, Lat. *āgmen quadrātum*. The square might be solid, ἐν πλαισίῳ πλήρει ἀνθρώπων, i. 8. 9, or hollow, enclosing the baggage and camp followers, iii. 2. 36, vii. 8. 16. The front was called τὰ πρόσθεν or στόμα, the sides πλευραί or κέρατα, iii. 2. 36, 4. 19, 20, 21, 22, 28, 43.

πλανάομαι, πλανήσομαι, πεπλάνημαι, ἐπλανήθην [πλάνη, *wandering*, *cf.* Eng. *planet*], *wander, stray, straggle*, Lat. *uagor*, i. 2. 25, v. 1. 7; of words, *be pointless, miss the mark*, vii. 7. 24.

πλάτος, ους, τό [πλατύς], *breadth*, Lat. *lātitūdō*, v. 4. 32.

πλάττω (πλατ-), ἔπλασα, πέπλασμαι, ἐπλάσθην [*cf.* Eng. *plastic*], *mould, shape*; mid., of falsehoods, *fabricate, invent*, Lat. *fingō*, ii. 6. 26.

πλατύς, εῖα, ύ [*cf.* Lat. *latus, flank*, Eng. *place, plate, plateau*], *broad, wide*, Lat. *lātus*, iii. 4. 22, v. 4. 29.

πλεθριαῖος, ᾱ, ον [R. **πλα**], length *of a plethron*, of width, with εὖρος, i. 5. 4, iv. 6. 4.

πλέθρον, τό [R. **πλα**], *plethron*, a measure of length, equal to 100 Greek feet, or 29.57 metres, or about 97 ft. 1 inch. See *s.v.* πούς. i. 2. 5, 4. 1, 4, ii. 4. 25, iii. 4. 9, iv. 7. 18, v. 6. 9, vi. 5. 11.

πλεῖστος, πλείων, see **πολύς.**

πλέκω, ἔπλεξα, πέπλεγμαι, ἐπλέχθην and -επλάκην [*cf.* Lat. *plico, fold, duplex, double*, Eng. FOLD, FLAX], *twist, plait*, of slings, iii. 3. 18.

πλέον, see **πολύς.**

πλεονεκτέω, πλεονεκτήσω, ἐπλεονέκτησα [R. **πλα** + R. **σεχ**], *have more, get a larger share, claim too large a part, get the better*, abs. or with gen. of pers., to which may be added dat. of thing, iii. 1. 37, v. 4. 15, 8. 13.

πλευρά, ᾶς [*cf.* Eng. *pleurisy*], *rib, side*, of man, generally (in

Anab. always) pl., Lat. *latera*, iv. 1. 18, 7. 4; of a square, *side*, *flank*, iii. 2. 36, 4. 22, 28 (sing.).

πλέω (πλυ-), πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι [R. **πλεF**], *sail*, *go by sea*, *take ship*, Lat. *nāuigō*, v. 1. 4, 10, 6. 10, vii. 6. 37; with *πρός* and acc. of pers. or *εἰς* or *ἐπί* and acc. of place, i. 9. 17, ii. 6. 3, vii. 2. 8; with *παρά* or *ἐκ* and gen. of pers. or place, vi. 2. 17, 4. 3; with *ἐν* and dat., v. 7. 8; of a ship, i. 7. 15.

πληγή, ῆς [πλήττω], *blow*, *stroke*, Lat. *plāga*, always pl. in Anab., *stripes*, i. 5. 11, ii. 4. 11, iv. 6. 15.

πλῆθος, ους, τό [R. **πλα**], *great number*, *multitude*, *crowd*, *mass*, *numbers*, Lat. *multitūdō*, of men, i. 7. 4, ii. 1. 11, iii. 1. 42, iv. 2. 20, v. 2. 21, vii. 7. 31; of things, iv. 4. 8, 7. 26, v. 2. 15; with a numeral, *number*, iv. 2. 2; of space and time, *length*, *amount*, *sum*, v. 5. 4, vii. 8. 26; dat., *πλήθει*, *in number* or *extent*, abs. or with gen., i. 5. 9, 8. 13. Phrase: *τὸ πλῆθος*, *the common soldiers*, iii. 1. 37.

πλήθω, poet. *πέπληθα* [R. **πλα**], in Anab. only in pres. partic., *be full*, see *ἀγορά*, i. 8. 1, ii. 1. 7.

πλήν, adv., used also freq. as conj. [R. **πλα**], *except*, *except that*, *save that*, *only that*, i. 2. 24, 8. 20, 25, 9. 29, iii. 1. 26, 2. 28, vii. 3. 2; as prep. with gen., *except*, *save*, i. 1. 6, 9. 31, ii. 4. 27, iv. 6. 1, vii. 2. 29.

πλήρης, ες [R. **πλα**], *full*, *full of*, *abounding in*, Lat. *plēnus*, with gen., i. 2. 7, 5. 1, 8. 9, ii. 3. 10, iii. 5. 1; *complete*, *in full*, of pay, vii. 5. 5.

πλησιάζω (πλησιαδ-), πλησιάσω, *etc.* [πλησίος], *approach*, *draw near*, abs. or with dat., i. 5. 2, iv. 6. 6, vi. 5. 26.

πλησίος, ᾱ, ον, *near*, positive not found in Attic prose, but sup. *πλησιαίτατος*, *nearest*, i. 10. 5, vii. 3. 29; neut. as adv., *πλησίον*, Lat. *prope*, *near*, *close by*, *at hand*, i. 8. 1, ii. 2. 18, iv. 5. 15, vi. 3. 16, vii. 4. 6; with gen., v. 2. 11, vii. 1. 39; in attrib. position, *ἐν τῷ πλησίον παραδείσῳ*, *in the neighbouring park*, ii. 4. 16, *cf.* iii. 4. 9, vii. 8. 15.

πλήττω (πληγ-), πλήξω, -έπληξα, πέπληγα, πέπλημαι, ἐπλήγην, and rare poet. -επλήχθην [*cf.* Lat. *plangō*, *strike*, *plāga*, *blow*, Eng. FLECK, FLAG, FLATTER, PAT, *apo-plexy*], *strike*, *hit*, *give a blow*, in pass., v. 8. 2, 4, 12; *wound*, in pf. act., vi. 1. 5, which may be pass. in sense as in late writers.

πλίνθινος, η, ον [πλίνθος], *made of brick*, *brick*, iii. 4. 11.

πλίνθος, ἡ [*cf.* Eng. FLINT, *plinth*], *brick*, Lat. *later*, further defined by the adjs. *γήινος*, *κεραμεοῦς*, and *ὀπτός*, *q.v.*, ii. 4. 12, iii. 4. 7, vii. 8. 14.

πλοῖον, τό [R. **πλεF**], *vessel*, *boat*, in the widest sense, including at the extremes the *canoe* or '*dug-out*,' *πλοῖον μονόξυλον*, v. 4. 11, 12, and the man-of-war, *πλοῖον μακρόν*, Lat. *nāuis longa*, v. 1. 11, *cf.* i. 3. 14–17, where *πλοῖον* is identified with *τριήρης*. In other passages the *πλοῖον* is distinguished from the trireme, i. 4. 8, v. 1. 4, vi. 4. 18, 6. 1, 5, vii. 3. 3. The term is applied to river boats, i. 4. 18, 7. 15; including those by which the stream was crossed, ii. 2. 3, v. 6. 9; such boats might be used in the construction of a pontoon bridge, i. 2. 5, ii. 4. 13, 24. The *πλοῖον* was sometimes a *fishing boat*, vii. 1. 20; sometimes a *ship of burthen*, i. 7. 15, vi. 5. 1; or might be used as a *transport* for troops, v. 1. 4, 5, 10, 3. 1, 6. 1, 12; like the *ναῦς*, *πεντηκόντορος*, and *τριήρης*, *q.v.*, it was fitted with masts and sails, v. 1. 11, 6. 31, 36, 7. 8, 15, vi. 1. 14.

πλοῦς, ὁ [R. **πλεF**], *a sailing*, *voyage*, Lat. *nāuigātiō*, vi. 4. 2; *time for sailing*, *sailing weather*, v. 7. 7, vi. 1. 33.

πλούσιος, ᾱ, ον [R. **πλα**], *rich*, *opulent*, Lat. *dīues*, i. 9. 16, iii. 2. 26, vii. 7. 28.

πλουσίως, adv. [R. **πλα**], *in wealth* or *riches, opulently,* iii. 2. 26; comp. πλουσιωτέρως, i. 9. 16 (but some read the adj. in both passages).

πλουτέω, πλουτήσω, ἐπλούτησα, πεπλούτηκα [R. **πλα**], *be rich, have riches,* abs. or with gen., i. 9. 19, ii. 6. 21, vii. 7. 28, 42.

πλουτίζω (πλουτιδ-), πεπλούτικα [R. **πλα**], *enrich,* vii. 6. 9.

πνεῦμα, ατος, τό [πνέω, *cf.* Eng. *pneumatic, pneumonia*], *wind, breeze,* Lat. *uentus,* iv. 5. 4, vi. 1. 14.

πνέω (πνυ-), πνεύσομαι and πνευσοῦμαι, ἔπνευσα, πέπνευκα [*cf.* Lat. *pūlmō, lung*], *blow,* of the wind, Lat. *flō,* iv. 5. 3, v. 7. 7.

πνίγω (πνιγ-), -πνίξω, ἔπνῐξα, πέπνῐγμαι, -επνίγην, *choke, strangle,* pass., *be drowned,* v. 7. 25.

ποδαπός, ή, όν, *of what country? where from? where born?* Lat. *cūiās,* iv. 4. 17.

ποδήρης, ες [R. **πεδ** + R. **αρ**], *reaching to the feet,* of shields, i. 8. 9.

-ποδίζω (ποδιδ-), -ποδιῶ, πεπόδισμαι, ἐποδίσθην [R. **πεδ**], *tie the feet, fetter, hobble,* of horses, iii. 4. 35.

ποδῶν, see πούς.

πόθεν, interr. adv., *whence? where from?* Lat. *unde,* v. 4. 7.

ποθέν, indef. adv., enclitic, *from somewhere or other,* vi. 3. 15.

ποθέω, ποθήσω, ἐπόθησα [πόθος], *long, yearn,* with inf., vi. 4. 8.

πόθος, ὁ, *longing,* Lat. *dēsīderium,* with gen., iii. 1. 3.

ποί, indef. adv., enclitic, *somewhither, somewhere or other,* v. 1. 8, vi. 3. 10, vii. 2. 18.

ποιέω, ποιήσω, *etc.* [**ποιέω**], *make, produce, create, construct, fashion, form, render,* Lat. *faciō,* i. 5. 5, 8. 18, 9. 19, ii. 2. 17, iii. 1. 42, 2. 24, iv. 1. 13, 5. 14, 8. 26, v. 2. 5, 3. 9, vi. 4. 9; with two accs., one of which may be an adj., i. 1. 2, 7. 7, 9. 6, iii. 1. 4, 5. 17, v. 4. 18, vii. 7. 47; *bring about, effect, cause,* with inf., ὥστε and inf., or acc. and inf., i. 6. 2, 6, 7. 4, ii. 6. 14, iv. 1. 22, v. 7. 27, vii. 8. 14; *suppose, imagine,* Lat. *faciō, pōnō,* with acc. and inf., v. 7. 9; *do, act, perform, accomplish, inflict,* with acc. or freq. with an adv., i. 1. 11, 4. 5, 5. 8, ii. 5. 33, 6. 9, iii. 1. 28, iv. 8. 6, vi. 6. 18, vii. 1. 8; with two accs., i. 9. 11, ii. 5. 5, iii. 2. 3, v. 7. 10, or an acc. and an adv., i. 4. 8, 6. 7, ii. 3. 23, v. 5. 9. Mid., in most of the above senses but denoting that one does a thing in his own interest or has it done for him by another, i. 10. 9, ii. 3. 18, iii. 2. 36, iv. 8. 15, v. 3. 5, 6, 5. 12, vi. 3. 21, vii. 8. 16; often with an obj. so used that it forms one idea with the verb, as τὴν πορείαν ἐποιεῖτο = ἐπορεύετο, i. 7. 20, *cf.* i. 1. 6, 2. 9, 5. 9, iii. 3. 5, v. 4. 3, 8. 1. Phrases with the mid.: see esp. δεινός, εὕρημα, ὀλίγος, περί.

ποιητέος, ᾱ, ον, verbal [**ποιέω**], *to be done,* or impers., *one must do,* the agent, when expressed, being in the dat., i. 3. 15, iii. 1. 18, 35, vi. 4. 12.

ποικίλος, η, ον [root **πικ**, *cf.* Lat. *pingō, paint*], *variegated, party-coloured, of many colours,* Lat. *uarius,* i. 5. 8; of tattooing, v. 4. 32.

ποῖος, ᾱ, ον, interr. pron., *of what nature? of what sort? what kind of a? what?,* Lat. *quālis,* used in dir. and indir. questions, ii. 5. 7, 13, iii. 1. 14, vii. 6. 24.

πολεμέω, πολεμήσω, *etc.,* but **-πεπολέμημαι** [πόλεμος], *be at war, make* or *wage war, do battle, fight,* Lat. *bellum gerō,* sometimes in aor., *go to war,* Lat. *bellum īnferō,* abs. or with dat., i. 1. 5, 8, 9. 9, ii. 1. 20, 3. 21, iv. 8. 6, v. 5. 22, vi. 1. 27, vii. 6. 1; with πρός and acc., i. 3. 4, vii. 8. 24. Phrase: ὅσα ἐπολεμήθη πρὸς τοὺς Ἕλληνας, *what hostilities were carried on against the Greeks,* iv. 1. 1.

πολεμικός, ή, όν [*πόλεμος, cf.* Eng. *polemic*], *of* or *for war*, Lat. *bellicus;* of persons, *warlike, martial, valorous*, ii. 6. 1, iii. 5. 16, v. 2. 2; subst., *τὸ πολεμικόν, signal for battle, the charge*, Lat. *bellicum*, iv. 3. 29, *war cry*, vii. 3. 33; *τὰ πολεμικά, military operations*, Lat. *rēs bellica*, iii. 1. 38, 43.

πολεμικῶς, adv. [*πολεμικός*], *in a hostile manner, like enemies;* sup., vi. 1. 1.

πολέμιος, ᾱ, ον [*πόλεμος*], *of* or *belonging to war*, so subst., *τὰ πολέμια, military matters*, Lat. *rēs mīlitāris*, i. 6. 1; generally, *the enemy's, hostile*, Lat. *hostīlis*, of persons and places, i. 2. 19, 5. 16, ii. 2. 14, iii. 1. 2, iv. 3. 12, v. 1. 6, vi. 3. 22, vii. 1. 28; subst., *ἡ πολεμία* (*sc. χώρᾱ*), *the enemy's country, hostile territory*, iii. 3. 5, vii. 6. 25; *οἱ πολέμιοι, the enemy*, Lat. *hostēs*, i. 4. 5, ii. 2. 16, iv. 2. 2, vi. 5. 7.

πόλεμος, ὁ, *war, warfare*, Lat. *bellum*, i. 5. 9, ii. 4. 5, 6. 30, iii. 1. 20, 2. 7, iv. 3. 10, v. 4. 15, vi. 1. 29, vii. 1. 26; with gen., ii. 5. 7; with *πρός* and acc., i. 6. 6, iv. 4. 1, vii. 1. 27. Phrases: *τῶν εἰς τὸν πόλεμον ἔργων, warlike exercises*, i. 9. 5; see also *ἀναιρέω, διά, ἐκφαίνω, ἐκφέρω*.

πολίζω (πολιδ-) [R. **πλα**], *build* or *found a city*. Phrase: *πολίζει τὸ χωρίον, he was colonizing the place*, vi. 6. 4. (Elsewhere not Attic.)

πολιορκέω, πολιορκήσω, ἐπολιόρκησα, -πεπολιόρκημαι, ἐπολιορκήθην [R. **πλα** + *ἔργω*], *hem in a city, besiege*, Lat. *obsideō*, i. 1. 7, iii. 4. 8, vi. 1. 28; pass., of persons, *be hemmed in, be beset* or *blockaded*, iv. 2. 15, vi. 3. 11, 17, 22.

πόλις, εως, ἡ [R. **πλα**], *city*, Lat. *urbs*, i. 1. 6, 2. 6, ii. 4. 21, iii. 4. 9, iv. 7. 19, v. 5. 3, vi. 2. 18, vii. 3. 21; *body of citizens, state*, Lat. *cīvitās*, ii. 6. 2, v. 5. 8, vi. 1. 27; esp. at Athens, the upper city as distinguished from Piraeeus, vii. 1. 27.

πόλισμα, ατος, τό [R. **πλα**], *town*, iv. 7. 16, vi. 4. 7, vii. 8. 21.

πολῑτεύω, πολῑτεύσω, πεπολῑτευμαι, ἐπολῑτεύθην [R. **πλα**], *be a citizen, live in a city*, iii. 2. 26.

πολίτης, ου [R. **πλα**], *citizen, i.e.* one who holds the citizenship of a free state or city, Lat. *cīuis*, v. 3. 9, 10.

πολλάκις, adv. [R. **πλα**], *often, frequently*, Lat. *saepe*, i. 2. 11, v. 1. 11, vii. 3. 38.

πολλαπλάσιος, ᾱ, ον [R. **πλα**], *many times as many, many times more*, of number and amount, i. 7. 3, vii. 7. 25; with gen., iii. 2. 14, v. 5. 22, vii. 7. 27.

πολλαχῇ, adv. [R. **πλα**], *in many ways, often*, vii. 3. 12.

πολλαχοῦ, adv. [R. **πλα**], *in many places, on many occasions*, iv. 1. 28.

πολυάνθρωπος, ον [R. **πλα** + **ἀνήρ** + R. **οπ**], *thickly populated*, ii. 4. 13.

πολυαρχίᾱ, ᾱς [R. **πλα** + **ἄρχω**], *command vested in many*, vi. 1. 18.

Πολυκράτης, ους, ὁ, *Polycrates*, an Athenian captain, iv. 5. 24, useful to the army, v. 1. 16, and trusted by Xenophon, vii. 2. 17, 29, 30, 6. 41.

Πολύνῑκος, ὁ, *Polynīcus*, a Spartan, ambassador between Thibron and the army, vii. 6. 1, 39, 43, 7. 13, 56.

πολυπρᾱγμονέω [R. **πλα** + *πράττω*], *be a busybody, be a meddler, intrigue*, v. 1. 15.

πολύς, πολλή, πολύ [R. **πλα**], *much, many*, used in the widest sense, of persons and things, Lat. *multus;* of number or amount, *many, in great numbers, in large quantity*, i. 3. 14, 5. 2, iii. 1. 22, 5. 1, iv. 4. 7, 7. 7, vii. 5. 14, 6. 36; of space, *great, large, extensive*, ii. 4. 21, iii. 5. 17, vi. 4. 6; of time, *long*, i. 3. 2, 9. 25, v. 2. 17; of value, see *ἄξιος*, i. 3. 12, ii. 1. 14, iv. 1. 28; of size, force, intensity, degree, *much, great, large, strong, mighty*, i. 2. 18,

7. 4, 9. 15, ii. 5. 9, iv. 2. 20, vii. 2. 15. Often joined to another adj. by καί, as πολλὰ κἀμήχανα (*s.c.* πράγματα), *many difficulties*, ii. 3. 18, *cf.* iv. 6. 27, v. 5. 8, vi. 4. 8, vii. 1. 33. Subst., οἱ πολλοί, *the many, most, the majority*, abs. or with gen., ii. 3. 16, 4. 2, iii. 3. 16, iv. 3. 33; τὸ πολύ, *the bulk, the greater part, the most*, with gen., i. 4. 13, 7. 20, iv. 1. 11, 6. 24, *cf.* vii. 7. 36. Neut. as adv., πολύ, *much, far, a great way*, i. 5. 3, iii. 3. 6, 4. 33, freq. with comp. and sup., i. 5. 2, ii. 3. 13, iii. 1. 22, iv. 2. 14, rare with positive, vi. 6. 34; so πολλῷ with comp., ii. 5. 32, iv. 7. 23; πολλά, *often*, iv. 3. 2. Phrases: πολλὴ (*sc.* ὁδός), *a long journey*, vi. 3. 16; διὰ πολλά, *for many reasons*, i. 9. 22; ὁ πολὺς ὄχλος, *the numerous camp followers*, iii. 2. 36; ἐκ πολλοῦ, *with a long start*, iii. 3. 9; ἐπὶ πολύ, *over a great extent*, i. 8. 8, iv. 2. 13, v. 6. 5; ὡς ἐπὶ πολύ, *as a general rule*, iii. 1. 42, 4. 35; πολλοῦ δέω, see δέω, *lack*; περὶ πολλοῦ ποιεῖσθαι, see περί. Comp. πλείων, *more, greater*, with the same meanings, in general, as above, ii. 1. 20, iv. 1. 11, 6. 9, 7. 23, v. 6. 5, vii. 6. 16; with ἤ, *than*, i. 3. 7, 5. 13, vii. 7. 36; neut. as adv., πλεῖον or πλέον, *more, more highly, in greater degree*, i. 4. 14, v. 4. 31, vi. 3. 18; with gen. or ἤ, *than*, i. 2. 11, iii. 2. 34, 3. 11, iv. 2. 28, 6. 11. Phrases: ἐκ πλείονος or πλέονος ἔφευγον, *they fled when at a greater distance*, i. 10. 11; περὶ πλείονος or πλέονος ποιεῖσθαι, see περί. Sup. πλεῖστος, *most, in greatest number*, often strengthened by ὡς or ὅτι, i. 1. 6, ii. 4. 6, iv. 6. 1; subst., οἱ πλεῖστοι or πλεῖστοι, *most, most of them*, i. 5. 2, 13, v. 2. 14, vii. 4. 6; neut. as adv., πλεῖστον, πλεῖστα, *generally, mostly, chiefly*, iii. 2. 31, vii. 6. 35. Phrases: ὡς πλεῖστον, *as far as possible*, ii. 2. 12; περὶ πλείστου ποιεῖσθαι, see περί.

Πολύστρατος, ὁ, *Polystratus*, father of the Athenian Lycius, iii. 3. 20.

πολυτελής, ές [R. πλα + R. ταλ], *requiring outlay, costly, expensive*, i. 5. 8.

πόμα, see πῶμα.

πομπή, ῆς [πέμπω], *escort*; esp. *procession* in honour of a god, Lat. *pompa*, v. 5. 5.

πονέω, πονήσω, *etc.*, but -επονήθην [R. σπα], *work hard, toil, undergo hardship*, Lat. *labōrō*, esp. in war, abs., i. 4. 14, ii. 6. 6, iii. 4. 46, vii. 6. 36; with ὑπέρ and gen., vii. 3. 31; with acc. χρήματα, *earn by hard work*, vii. 6. 41. Phrase: ἐπὶ τοῖς πεπονημένοις, *at hardships*, vii. 6. 10.

πονηρός, ά, όν [R. σπα], *burdensome, troublesome, bad, poor, dangerous*, of things, Lat. *molestus*, iii. 4. 19, vi. 6. 10, vii. 4. 12; of persons, *bad, base, worthless*, Lat. *prāuus*, ii. 5. 21, v. 7. 33; *hostile*, with πρός and acc., vii. 1. 39; subst., πονηρός, ὁ, *knave*, ii. 6. 29; πονηρόν, τό, *a useless thing*, iii. 4. 35.

πονήρως, adv. [R. σπα], *with difficulty*, Lat. *molestē*, iii. 4. 19.

πόνος, ὁ [R. σπα], *hard work, labour, toil, hardship*, Lat. *labor*, ii. 5. 18, iii. 1. 12, vi. 2. 10. Phrase: τοὺς ἡμετέρους πόνους ἔχει, *he gets the benefits of all our toil*, vii. 6. 9.

πόντος, ὁ, *sea*; in Anab. always Πόντος, the *Black* or *Euxine Sea*, with or without Εὔξεινος (*q.v.*), iv. 8. 22, v. 1. 15, 7. 7, vi. 4. 1, vii. 5. 12.

Πόντος, ὁ, *Pontus*, v. 6. 15, a general term applied in the Anab. to the countries lying along the southern coast of the Euxine, esp. to those east of Paphlagonia. This part, with the northern half of Cappadocia, after Alexander's time became a kingdom, and under the Romans a province.

πορεῖα, ᾶς [R. περ], *a going, travelling, journey, march*, i. 7. 20, ii. 2. 10, iii. 1. 5, iv. 5. 35, pl., vii. 3. 37; with ἐπί and acc., iii. 4. 44.

πορευτέος, ᾱ, ον, verbal [R. περ], *that must be traversed* or *crossed*,

ii. 5. 18; impers., πορευτέον, *one must cross* or *traverse*, Lat. *eundum est*, ii. 2. 12, iv. 1. 2, 5. 1.

πορεύω, πορεύσω, ἐπόρευσα [R. περ], *make go*, but these act. forms are rare in prose, and in Anab. the verb is a pass. dep., πορεύομαι, πορεύσομαι, ἐπορεύθην, *go, move, travel, march, walk, march on, advance*, Lat. *iter faciō*, abs. and freq. with advs., i. 2. 1, 3. 4, 9. 28, ii. 2. 14, iii. 1. 7, iv. 4. 16, v. 3. 1, vi. 3. 26, vii. 1. 10; with ὡς, παρά, ἐπί, or πρός and acc. of pers., i. 2. 4, 3. 7, ii. 1. 4, vi. 6. 19; with εἰς, ἐπί, παρά, or πρός and acc. of place, iii. 4. 41, v. 4. 30, 7. 6, vii. 8. 7; with ἀπό, ἐκ, διά, or παρά and gen., i. 5. 4, iv. 4. 17, 5. 10, v. 4. 2, vi. 2. 4; often with cognate acc., ii. 4. 13, iii. 4. 46, iv. 4. 1.

πορθέω, πορθήσω, *etc.* [πέρθω, *sack*], *ravage, waste, plunder, lay waste*, Lat. *dēpopulor*, v. 7. 14, vii. 7. 3, 12.

πορίζω (ποριδ-), ποριῶ, ἐπόρισα, πεπόρικα, πεπόρισμαι, ἐπορίσθην [R. περ], *bring, bring to, bring about, provide, supply*, Lat. *praebeō*, ii. 3. 5, iii. 3. 20, 5. 8, v. 6. 5, vii. 3. 10; mid., *supply oneself with, get, obtain*, Lat. *parō*, ii. 1. 6, iii. 1. 20, v. 1. 6.

πόρος, ὁ [R. περ], *means of passing*, of a river, *ford*, Lat. *uadum*, iv. 3. 13, 20; *means, way* in general, hence, πόρους πρὸς τὸ ὑμῖν πολεμεῖν, *means of waging war on you*, ii. 5. 20.

πόρρω, adv. [πρό], *far off, afar;* with gen. of pers., *far from*, Lat. *procul*, i. 3. 12, iii. 4. 35.

πορφύρεος, η, ον, contr. **πορφυροῦς,** ᾶ, οῦν [*cf.* πορφύρᾱ, *purple-fish*, Eng. *porphyry*], *dark red, purple*, i. 5. 8.

ποσί, see πούς.

πόσος, η, ον, interr. pron., of size, amount, and distance, *how large* or *much? how far?* Lat. *quantus*, in dir. and indir. questions, ii. 4. 21, vi. 5. 20, vii. 3. 12, 8. 1.

ποταμός, ὁ [*cf. hippo-potamus*], *river, stream*, Lat. *flūmen*, i. 2. 23, 4. 17, ii. 1. 11, iii. 1. 2, iv. 3. 28, v 6. 9, vi. 2. 1. The name is generally in attrib. position, i. 2. 5, 5. 10, ii. 4. 25, iii. 4. 6, iv. 3. 1, vii. 8. 18, but, without the art., may follow or precede ποταμός, v. 3. 8.

ποτέ, indef. adv., enclitic, *at any time, once, once on a time, ever*, Lat. *aliquandō, ōlim*, i. 5. 7, 9. 6, iii. 4. 10, vii. 8. 3; in questions, like Lat. *tandem*, as ὅποι ποτὲ τρέψονται, *where in the world they would turn*, iii. 5. 13. Phrase: εἴ ποτε καὶ ἄλλοτε, *if ever in the world*, Lat. *sī umquam aliās*, vi. 4. 12.

πότερος, ᾱ, ον, interr. pron., *which of two?* Lat. *uter;* hence πότερον, adv., in questions where an alternative generally follows, as πότερον . . . ἤ, *whether . . . or*, Lat. *utrum . . . an*, in dir. questions, iii. 2. 21, vii. 7. 45; in indir., i. 4. 13, ii. 2. 10, iii. 2. 20, v. 2. 8; so πότερα . . . ἤ, ii. 1. 10, 5. 17, vi. 2. 15, vii. 1. 14; πότερον without foll. ἤ, v. 8. 4.

ποτέρως, interr. adv. [πότερος], *in which of the two ways?* followed by εἰ . . . ἢ εἰ, vii. 7. 30, 33, 34.

ποτήριον, τό [R. πο], *drinking cup, beaker*, vi. 1. 4.

ποτόν, τό [R. πο], *drink*, i. 10. 18, esp. in the phrase σῖτα καὶ ποτά, *eatables and drinkables, food and drink*, ii. 3. 27, iii. 2. 28, vii. 1. 33.

πότος, ὁ [R. πο], *a drinking, drinking party, symposium*, ii. 3. 15, vii. 3. 26.

ποῦ, interr. adv., *where?* Lat. *ubi*, ii. 4. 15, v. 8. 2.

πού, indef. adv., enclitic, *anywhere, somewhere*, of place, i. 2. 27, ii. 2. 15, iii. 4. 23, iv. 5. 8, v. 6. 17; to modify an assertion, as ἐπίστασθέ που, *you know, of course*, Lat. *opīnor*, v. 7. 13.

πούς, ποδός, ὁ [R. πεδ], *foot*, Lat. *pēs*, i. 5. 3, iv. 5. 12, v. 8. 15, vii. 4. 4; as a measure, shorter than the English foot, equal to .296

metres, or about 11.65 inches, i. 2. 8, ii. 4. 12, iii. 4. 7.

The table of Attic linear measure is as follows:

πούς				
$1\frac{1}{2}$	πῆχυς			
6	4	ὀργυιά		
100	$66\frac{2}{3}$	$16\frac{2}{3}$	πλέθρον	
600	400	100	6	στάδιον

Phrases: τὰ πρὸ ποδῶν, Lat. *ante pedēs*, *what is right before one*, iv. 6. 12; ἐπὶ πόδα, see ἀναχωρέω, v. 2. 32.

πρᾶγμα, ατος, τό [πράττω, *cf.* Eng. ***pragmatic***], *thing done, deed, action, fact, affair, business*, Lat. *rēs, negōtium*, i. 5. 15, v. 6. 28, 7. 18, vii. 1. 17; in a bad sense, *troublesome matter, trouble, difficulty, annoyance*, i. 3. 3, ii. 1. 16, iv. 1. 17, v. 5. 8, vi. 3. 6; pl., *government, state*, vii. 2. 32. Phrases: πράγματα παρέχειν with dat., *give* or *cause trouble*, Lat. *negōtium facessere*, i. 1. 11, iv. 1. 22, 2. 27; οὐδὲν εἴη πρᾶγμα, *nothing was the matter*, vi. 6. 8.

πρᾱγματεύομαι, ἐπρᾱγματευσάμην, πεπρᾱγμάτευμαι, ἐπρᾱγματεύθην [πρᾶγμα], *busy oneself in; πρᾱγματευόμενος ἀγαθὸν ὑμῖν, striving to compass some benefit for you*, vii. 6. 35.

πρᾱνής, ές [πρό], *bent forward*, Lat. *prōnus;* of descents, *headlong, steep*, Lat. *praeceps*, i. 5. 8, v. 2. 28. Phrases: εἰς τὸ πρᾱνές, *straight down hill*, iii. 4. 25; κατὰ τοῦ πρᾱνοῦς, *down along the incline*, iv. 8. 28, vi. 5. 31.

πρᾶξις, εως, ἡ [πράττω], *a doing, undertaking, enterprise, business*, i. 3. 16, 18, ii. 6. 17, vi. 2. 9; in a bad sense, *scheme, collusion*, vii. 6. 17.

πρᾷος, εῖα, ον, gen. pl. πρᾱέων, *mild*, of fish, *tame*, i. 4. 9.

πράττω (πρᾱγ-), πράξω, ἔπρᾱξα, πέπρᾱγα or πέπρᾰχα, πέπρᾱγμαι, ἐπράχθην [*cf.* Eng. ***practice***], *bring to pass, carry out, perform, accomplish, fulfil, do, act, negotiate*, Lat. *faciō*, abs. or with acc., ii. 2. 2, 18, 5. 21, iii. 1. 14, v. 4. 20, 6. 28, vi. 1. 18, vii. 6. 8, 32; with περί and gen. of pers. or thing, i. 6. 6, v. 6. 28, vii. 2. 12; with ὑπέρ and gen. of pers., vi. 6. 18; *effect, exact* from some one, with two accs., vii. 6. 17; intr., *be in a state* or *condition, do, fare*, esp. with advs., as εὖ πράττειν, *be fortunate* or *successful*, vii. 6. 11, 7. 42; καλῶς πράττειν, *prosper*, iii. 1. 6, *cf.* i. 9. 10; οὕτω πράξαντες, *with this result*, iii. 4. 6; so with adjs., vi. 4. 8, and rels., as ἃ πράττοι, *how he fared*, vii. 4. 21, *cf.* vii. 6. 31.

πρᾷως, adv. [πρᾷος], *mildly, lightly*, i. 5. 14.

πρέπω, πρέψω, ἔπρεψα, *be fitting, become, suit*, with dat., iii. 2. 7; impers., *it is fitting* or *proper*, Lat. *decet*, with inf., iii. 2. 16, so in the phrase ἐπεὶ τῇ ἡλικίᾳ ἔπρεπε, *when he was of suitable age*, i. 9. 6.

πρεσβεῖᾱ, ᾱς [πρεσβεύω], *embassy*, Lat. *lēgātiō*, vii. 3. 21.

πρεσβεύω, πρεσβεύσω, ἐπρεσβευσάμην, πεπρέσβευκα [πρέσβυς], *be ambassador, go as envoy*, vii. 2. 23, 7. 6; with παρά and gen. of pers., ii. 1. 18.

πρέσβυς, εως, ὁ [*cf.* Eng. ***presbyter, priest***], *old, reverend*, Lat. *senex*, poetic; as adj. in Anab. only in comp. and sup., πρεσβύτερος, πρεσβύτατος, i. 1. 1, ii. 1. 10, 3. 12, iii. 2. 37, vii. 4. 5; as subst., in prose always pl., πρέσβεις, οἱ, *ambassadors, envoys*, chosen for their age and standing in a community, Lat. *lēgātī*, iii. 1. 28, v. 5. 7, 6. 13, vi. 2. 5.

πρεσβύτης, ου [πρέσβυς], *old man*, Lat. *senex*, vi. 3. 10.

πρίασθαι, 2 aor. mid. inf., from indic. *ἐπριάμην*, *buy*, used in Attic for aor. of *ὠνέομαι*, opt. *πριαίμην*, partic. *πριάμενος*, ii. 3. 26, iii. 1. 20, vi. 4. 22; with gen. of price, i. 5. 6.

πρίν, temporal conj. [**πρό**], *before*, *ere*, *until*, after affirmative sentences with inf., i. 4. 13, 16, 8. 19, 10. 19, ii. 5. 2, 5, iv. 5. 1, v. 6. 16; after neg. sentences with indic., i. 2. 26, ii. 5. 33, iii. 1. 16, 2. 29, vi. 1. 27, with *ἄν* and subjv., i. 1. 10, v. 7. 5, 12, or with opt., i. 2. 2, vii. 7. 57, and in some Mss. and editt. with inf. (where some read opt.), iv. 5. 30.

πρό, prep. with gen. [**πρό**], of place, *before*, *in front of*, Lat. *ante*, i. 2. 17, 4. 4, 7. 11, 20, iv. 6. 12; hence, *in defence of*, *for the sake of*, *for*, Lat. *prō*, vi. 1. 8, vii. 6. 27, 36, but *πρὸ τῶν τοξευμάτων*, *as a defence against arrows*, vii. 8. 18; of time, *before*, i. 7. 13, vii. 3. 1. In composition *πρό* signifies *before*, *forth*, *forward*, *in public*, *for*, *on behalf of*.

προαγορεύω [**ἀγείρω**], *give public notice*, with *ὅτι* and a clause, ii. 2. 20.

προάγω [R. **αγ**], *lead forward*, iv. 6. 21; intr., *go forward*, *advance*, vi. 5. 6, 11.

προαιρέω [**αἱρέω**], *take before* others; mid., *pick out for oneself*, *select*, vi. 6. 19.

προαισθάνομαι [R. 1 **αϝ**], *find out* or *observe beforehand*, with partic., i. 1. 7.

προανᾱλίσκω [*ἀνᾱλίσκω*], *spend in advance*, vi. 4. 8.

προαποτρέπομαι [*τρέπω*], *turn away beforehand*, *leave off previously*, with partic., vi. 5. 31.

προάρχομαι [**ἄρχω**], *begin before*, *take the start*, with inf., i. 8. 17.

προβαίνω [R. **βα**], *step forward*, *advance*, iv. 2. 28, 3. 28; of time, *νὺξ προβαίνει*, *the night is wearing on*, iii. 1. 13.

προβάλλω [**βάλλω**], *throw before*; mid., *hold before oneself*, in the phrase *τὰ ὅπλα προβαλέσθαι*, *advance one's arms* for attack, *charge bayonets*, i. 2. 17, vi. 5. 16, also for defence, as in the phrase *πρὸ ἀμφοῖν προβεβλημένος* (*sc.* *ἀσπίδα*), *holding out his shield in front of both*, iv. 2. 21; of persons, *bring forward*, *propose*, *nominate*, vi. 1. 25, 2. 6.

πρόβατον, *τό*, *cattle*, Lat. *pecus*, generally plur., ii. 4. 27, v. 2. 4, vi. 3. 3; chiefly confined to small animals, as *sheep and goats*, iv. 7. 14, vii. 3. 48, 7. 53; of *sheep* only, iii. 5. 9.

προβολή, *ῆς* [**βάλλω**], *a throwing forward*. Phrase, *εἰς προβολήν*, see *καθίημι*, vi. 5. 25.

προβουλεύω [R. **βολ**], *plan for*, *contrive on behalf of*, with gen. of pers., iii. 1. 37.

πρόγονος, *ὁ* [R. **γεν**], *forefather*, vii. 2. 22, pl., *ancestors*, Lat. *māiōrēs*, iii. 2. 11, 13.

προδίδωμι [R. **δο**], *give over*, esp. to an enemy, *surrender*, iii. 1. 14; hence, *betray*, *abandon*, *desert*, Lat. *prōdō*, i. 3. 5, ii. 2. 8, 5. 39, iii. 1. 2, 2. 5, vi. 6. 17.

προδιώκω [*διώκω*], *pursue on* or *further*, iii. 3. 10.

προδότης, *ου* [R. **δο**], *betrayer*, *traitor*, Lat. *prōditor*, ii. 5. 27, vi. 6. 7.

προδρομή, *ῆς* [*cf.* *δρόμος*], *a running forth*, *sally*, iv. 7. 10.

προεῖδον [R. **Fιδ**], *see before* or *in front of* oneself, *see beforehand*, act. and mid., i. 8. 20, vi. 1. 8.

πρόειμι [*εἶμι*], *go on before* or *ahead*, i. 3. 1, 4. 18, iv. 3. 34; *go forward*, *advance*, *proceed*, i. 2. 17, 8. 14, iv. 5. 21, vi. 5. 12; with *εἰς* or *πρός* and acc., or *ἀπό* and gen., ii. 1. 2, 6, iii. 2. 22; of time, as *προιούσης τῆς νυκτός*, *in the course of the night*, ii. 2. 19.

προεῖπον [*εἶπον*], *tell before*, *give orders*, i. 2. 17.

προελαύνω [ἐλαύνω], intr. *ride before, march on before, push on*, i. 10. 16, vi. 3. 14, 22.

προεργάζομαι [R. Fεργ], *work* or *do beforehand*. Phrase: *τὴν προειργασμένην δόξαν, glory already won*, Lat. *glōriam ante partam*, vi. 1. 21.

προέρχομαι [ἔρχομαι], *go before* or *first, advance before* another, *go forward, advance, march on, proceed*, ii. 3. 3, iii. 3. 6, 4. 37; with acc. *σταδίους*, vii. 3. 7; with *εἰς* or *κατά* and acc., iv. 2. 16, vii. 2. 1.

προερῶ, used as fut. of *προλέγω* [R. 1 Fερ], *tell beforehand, warn, caution*, vii. 7. 13, *cf.* 3.

προέχω [R. σεχ], *have the advantage of*, iii. 2. 19.

προηγέομαι [R. αγ], *lead forward, lead on*, with cognate acc., vi. 5. 10.

προηγορέω [ἀγείρω], *speak for, be spokesman*, v. 5. 7.

προθέω [θέω], *run forward* or *ahead*, v. 8. 13.

προθῡμέομαι, *προθῡμήσομαι* and *προθῡμηθήσομαι, προυθῡμήθην* [R. 1 θυ], *be ready, eager, zealous* or *earnest, desire, wish earnestly*, Lat. *studeō*, abs. or with inf., i. 9. 24, ii. 4. 7, iii. 1. 9, 4. 15, vii. 7. 47; *give special attention*, vi. 4. 22 (but here probably read *προθέεσθαι*).

προθῡμίᾱ, ᾱς [R. 1 θυ], *readiness, eagerness, zeal, good will*, Lat. *studium*, i. 9. 18; with *περί* and acc. of pers., vii. 6. 11, 7. 45.

πρόθῡμος, *ον* [R. 1 θυ], *ready, willing, devoted, eager, zealous, well wishing*, Lat. *studiōsus*, i. 3. 19, 4. 15, 7. 8, iii. 2. 15.

προθύμως, adv. [R. 1 θυ], *readily, willingly, eagerly, zealously*, i. 4. 9, iii. 1. 5, v. 2. 2, vii. 7. 21.

προθύω [R. 2 θυ], *sacrifice before;* mid., *offer a sacrifice before* an event, as a battle or expedition, *offer a preliminary sacrifice*, i. 7 18, vi. 4. 22.

προΐημι [ἵημι], *send forth;* mid. *give oneself up, give over, entrust, surrender*, abs., or with acc., i. 9. 9, 12, v. 8. 14, vii. 3. 31. Phrase: *τούς σοι προεμένους εὐεργεσίᾱν, those who have bestowed kind offices on you*, vii. 7. 47.

προΐστημι [R. στα], *put at the head of;* intr. in pf., 2 pf., and plpf. act., *stand at the head of, command, be chief of*, Lat. *praesum*, with gen., i. 2. 1, vi. 2. 9, 6. 12, vii. 2. 2.

προκαίω or **-κάω** [καίω], *burn in front of*, vii. 2. 18.

προκαλέω [R. καλ], *call forth;* mid., *call forward to oneself*, with *ἐκ* and gen., vii. 7. 2.

προκαλύπτω (*καλύπτω, καλυβ-, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, cover*], *put a cover before, cover up*, iii. 4. 8.

προκαταθέω [θέω], *run along in advance*, vi. 3. 10.

προκατακαίω or **-κάω** [καίω], *burn down before one*, i. 6. 2.

προκαταλαμβάνω [λαμβάνω], *occupy* or *seize before* another, *preoccupy*, of strong positions, i. 3. 14, ii. 5. 18, iii. 4. 38, iv. 1. 25.

πρόκειμαι [κεῖμαι], *lie in front, jut out*, of a position on a coast, with *ἐν* and dat., vi. 4. 3.

προκινδῡνεύω [κίνδῡνος], *bear the first risk, brave danger for* another, vii. 3. 31.

Προκλῆς, *έους*, ὁ, *Procles*, governor of Teuthrania, a descendant of Demarātus of Sparta, friendly to the Greeks, ii. 1. 3, 2. 1, vii. 8. 17.

προκρίνω [κρίνω], *choose before* others, *prefer*, vi. 1. 26.

προλέγω [R. λεγ], *declare publicly, give public orders* or *warning*, with dat. and inf., vii. 7. 3. (As fut. *προερῶ*, aor. *προεῖπον*, *q.v.*)

προμαχεών, *ῶνος*, ὁ [R. μαχ], *rampart, battlement*, Lat. *prōpugnāculum*, vii. 8. 13.

προμετωπίδιον, τό [R. **οπ**], *frontlet*, armour worn on a horse's forehead, i. 8. 7.

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προμνάομαι (*μνάομαι*, *ἐμνησάμην* [R. **μα**], *court*), *sue for* one, *solicit*, vii. 3. 18.

προνοέομαι, *προνοήσομαι*, *προυνοησάμην* and *προυνοήθην* [R. **γνω**], *take thought for*, *provide for*, vii. 7. 37; with gen., vii. 7. 33.

πρόνοια, *ᾱς* [R. **γνω**], *forethought*, *prudent care*, vii. 7. 52.

προνομή, *ῆς* [R. **νεμ**], *a foraging*, *foraging party*, v. 1. 7.

προξενέω, *προξενήσω*, *προυξένησα* [**ξένος**], *be one's πρόξενος*, hence *manage anything for one*, *bring about*, in a bad sense, *put upon*, vi. 5. 14.

πρόξενος, ὁ [**ξένος**], *public ξένος*, the citizen of a state who was appointed by a foreign state to manage its business in his country and to protect such of its citizens as went thither, somewhat resembling our *consul*, but almost always, it should be observed, a citizen of the state where he performed his duties. The proxenus received many honours and distinctions from the state which he represented. v. 4. 2, 6. 11.

Πρόξενος, ὁ, *Proxenus*, a Theban, ii. 1. 10, pupil of Gorgias, ii. 6. 16, *ξένος* of Cyrus, i. 1. 11, to whom he brought troops, i. 2. 3, and one of whose generals he was, commanding the centre of the Greeks at Cunaxa, i. 8. 4. After the death of Cyrus, he was entrapped and killed with the other generals, ii. 5. 31 ff. Xenophon, his *ξένος*, v. 3. 5, was induced by him to join the expedition, iii. 1. 4 ff., and succeeded to his command, iii. 1. 47; his character, ii. 6. 16 ff. See also i. 5. 14, 10. 5, ii. 4. 15.

προπέμπω [*πέμπω*], *send forward* or *ahead*, *send on*, *despatch*, ii. 2. 15, iv. 4. 5, v. 8. 9; with *ἐπί* and acc., vii. 2. 8; *conduct*, *attend*, vi. 1. 23; mid., *send on before oneself*, vii. 2. 14.

προπίνω [R. **πο**], *drink before* another, *drink a health*, *pledge*, the custom being that the person pledging should first himself drink, and then pass the cup, with dat. of pers., iv. 5. 32, vii. 2. 23, 3. 26, 27.

προπονέω [R. **σπα**], *work before* or *for* another, *toil for*, iii. 1. 37.

πρός, prep. with gen., dat., and acc., *confronting*, *at*, *by*. A survival of its original adverbial use appears in *πρὸς δ' ἔτι*, *besides*, iii. 2. 2. With gen., sometimes with pass. verbs much like *ὑπό*, *by*, *from*, *in the judgment of*, i. 9. 20, ii. 3. 18, iii. 1. 5, vii. 6. 33, 39, with adjs., *in the sight of*, i. 6. 6, ii. 5. 20, v. 7. 12; of place, *on the side of*, *towards*, Lat. *ab*, ii. 2. 4, iv. 3. 26; expressing what is natural *in* some one, where the Greeks said *from*, from the point of view of the *terminus ā quō*, illustrated in all of the above examples, as *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου*, *it was not*

in Cyrus's character, i. 2. 11; in oaths, *by*, Lat. *per*, ii. 1. 17, iii. 1. 24, v. 7. 5, vii. 6. 33. With dat., *facing*, *by*, *near*, *beside*, *at*, i. 2. 10, 8. 4, 14, ii. 3. 4, iv. 5. 9, 22, v. 4. 25, vii. 2. 14, 3. 21; *besides*, *in addition to*, iii. 2. 33, 4. 13, vii. 6. 32. With acc., with verbs of motion or implied motion, or of address, *etc.*, *to*, *towards*, *before*, *at*, Lat. *in*, i. 1. 3, 5, 2. 1, 5. 7, ii. 3. 9, 6. 12, iii. 3. 2, 4. 28, 5. 15, iv. 2. 25, v. 6. 31, vi. 4. 4; in a hostile sense, *against*, *upon*, i. 3. 21, 9. 6, ii. 6. 10, iv. 6. 11, 25, v. 4. 14; denoting intercourse or relation, *with*, i. 1. 10, iii. 5. 16, vii. 3. 16; *with regard to*, *about*, *touching*, i. 4. 9, iv. 3. 10, vii. 1. 9, 7. 30; *in comparison to*, vii. 7. 41; of purpose or end, *for*, i. 10. 19, ii. 3. 11, 5. 20, iv. 3. 31; of time, *about*, *towards*, iv. 5. 21. Phrases: πρὸς ταῦτα, *in reply to this*, *thereupon*, i. 3. 19, 20, ii. 3. 21, vii. 6. 23; πρὸς φιλίαν, *in a friendly manner*, i. 3. 19; πρὸς αὐλόν, *to the music of the flute*, vi. 1. 5, 8. In composition πρός signifies *to*, *towards*, *against*, *besides*, *in addition to*.

προσάγω [R. **αγ**], *lead to*, *lead against*, iv. 6. 21; with εἰς and acc., vi. 1. 14; *make approach*, *apply to*, *employ*, iv. 1. 23; intr., *lead on*, *march forward*, *advance*, iv. 8. 11; with πρός and acc., i. 10. 9, v. 2. 8.

προσαιτέω [**αἰτέω**], *ask in addition*, *ask for more*, i. 3. 21, vii. 6. 27; with two accs., vii. 3. 31.

προσανᾱλίσκω [ἀνᾱλίσκω], *spend besides*, vi. 4. 8.

προσανεῖπον [εἶπον], *announce besides*, *command further*, vii. 1. 11.

προσβαίνω [R. **βα**], *step to* or *upon*, with πρός and acc., iv. 2. 28.

προσβάλλω [**βάλλω**], *strike* or *throw against*; intr., *hurl* (oneself) *against*, *make an attack*, *charge*, *storm*, abs. or with πρός and acc., iv. 2. 11, 6. 13, v. 2. 4, vi. 3. 7.

προσβατός, ή, όν [R. **βα**], *that can be approached*, *accessible*, iv. 3. 12, 8. 9.

προσβολή, ῆς [**βάλλω**], *assault*, *charge*, iii. 4. 2.

προσγίγνομαι [R. **γεν**], *come to*, *join*, *attach oneself to*, as an ally, iv. 6. 9, vii. 1. 28, 6. 29.

προσδανείζομαι (δανείζομαι, δανειδ-, δανείσομαι, ἐδανεισάμην, δεδάνεισμαι [R. **δο**], *borrow*), *borrow besides*, vii. 5. 5.

προσδεῖ [R. **δε**], *there is need besides*, *there is still need*, with gen. of thing and dat. of pers., iii. 2. 34, v. 6. 1.

προσδέομαι [R. **δε**], *need* or *be in want of besides*, with gen., vii. 6. 27; *want*, *strive for*, with gen., vi. 1. 24.

προσδίδωμι [R. **δο**], *give besides*, i. 9. 19.

προσδοκάω, προσεδόκησα (the simple δοκάω does not occur), *expect*, *look for*, with acc. and inf., iii. 1. 14, vi. 1. 16, vii. 6. 11.

προσδοκεῖ [R. **δοκ**], *it seems good* or *is approved besides*, iii. 2. 34.

πρόσειμι [εἶμι], *come to*, *come up*, *approach*, *advance*, abs., i. 5. 14, 7. 5, ii. 2. 17, iv. 1. 16, 8. 12, vii. 7. 57; with dat. or πρός and acc. of pers., ii. 4. 2, v. 6. 31, vi. 1. 19; with εἰς or πρός and acc. of place, iii. 4. 33, iv. 7. 7, vii. 6. 24.

προσελαύνω [ἐλαύνω], *drive towards*; intr., *ride towards*, *ride against*, iii. 4. 39, iv. 4. 5, vi. 3. 7; *march on*, *march against*, i. 5. 12, 7. 16, iii. 5. 13.

προσέρχομαι [ἔρχομαι], *come to*, *come up*, *approach*, *advance*, *draw near*, abs., i. 8. 1, ii. 1. 8, iv. 2. 7, vi. 1. 8, vii. 1. 33; with dat. of pers., iii. 5. 8, iv. 3. 10, vii. 1. 8; with εἰς and acc., iv. 4. 5; of soldiers, *go over to*, with dat., i. 3. 9.

προσεύχομαι [εὔχομαι], *pray to*, *offer up vows to*, with dat., vi. 3. 21.

προσέχω [R. **σεχ**], *hold to*; in Anab. always in the phrase προσέχειν τὸν νοῦν, *apply the mind to*, *pay attention to*, *give heed to*, *be*

intent on (see *νοῦς*), Lat. *animum intendere*, abs. or with dat., i. 5. 9, ii. 4. 2, iv. 2. 2, vi. 3. 18, vii. 8. 16; without *νοῦν*, v. 6. 22, vii. 6. 5.

προσήκω [*ἥκω*], *have come to, reach*, with *ἐπί* and acc., iv. 3. 23; of persons, *belong to, be related to, cf.* Lat. *propīnquus*, with dat., i. 6. 1; impers., *it belongs to, it is fitting, proper, seemly*, Lat. *decet*, with dat. or acc. and inf., iii. 2. 11, 15, 16, vii. 7. 18. Phrase: *τούτῳ τῆς Βοιωτίας προσήκει οὐδέν, he has nothing to do with Boeotia*, iii. 1. 31.

προσῇτε, see *πρόσειμι*.

πρόσθεν, adv. [*πρός*], *before*. Of place, *before, in front*, in the phrases: *ὑμᾶς τοὺς πρόσθεν, you in the van*, v. 8. 16; *εἰς τὸ πρόσθεν, forward, to the front*, i. 10. 5, ii. 1. 2, vii. 3. 41; *τὸ πρόσθεν, the van*, iii. 2. 36; with gen., *εἰς τὸ πρόσθεν τῶν ὅπλων*, see *ὅπλον*, iii. 1. 33. Of time, *before, formerly, previously, earlier*, i. 3. 18, ii. 4. 5, iii. 1. 45, v. 4. 1, vi. 1. 17, vii. 2. 22; in attrib. position, *former, early, preceding, previous*, i. 4. 8, 6. 3, ii. 3. 1, 22, iii. 4. 2, iv. 3. 7, vi. 4. 11; freq. in the clause on which a clause introduced by *πρίν* depends, when *πρόσθεν* is superfluous in Eng., i. 1. 10, iii. 2. 29, iv. 3. 12, vi. 1. 27. Phrases: *τὸ πρόσθεν, the time before, before*, i. 10. 11, iii. 1. 23; *πρόσθεν . . . ἤ, sooner than*, ii. 1. 10.

προσθέω [*θέω*], *run towards* or *up, run against, charge*, abs., v. 7. 21, vi. 3. 7, vii. 1. 15, 7. 55.

προσίᾶσι, see *πρόσειμι*.

προσίημι [*ἵημι*], *let come to, let approach*, with *πρός* and acc., iv. 5. 5; mid., *let come to oneself, admit, receive*, iv. 2. 12; *allow, permit*, v. 5. 3. Phrase: *προσίεσθαι εἰς ταὐτὸ ἡμῖν αὐτοῖς, admit to equal standing with ourselves*, iii. 1. 30.

προσκαλέω [R. **καλ**], *call towards, summon*, i. 9. 28.

προσκτάομαι [*κτάομαι*], *gain besides, acquire in addition*, v. 6. 15.

προσκυνέω, *προσκυνήσω, προσεκύνησα* [*κυνέω, ἐκύνησα, kiss*, poetic], *do obeisance, bow down to, worship*, of gods, iii. 2. 9, 13; of the oriental salute to potentates, *make a salaam, do homage*. i. 6. 10, 8. 21.

προσλαμβάνω [*λαμβάνω*], *take besides, receive in addition*, vii. 3. 13, 6. 27, 32; *take to* one, *receive to help*, abs. or with acc., i. 7. 3, iv. 1. 27, vii. 7. 53; *lay hold on, take part in, lend a hand*, ii. 3. 11.

προσμένω [R. **μα**], *wait still longer, wait for*, vi. 6. 1.

προσμίγνῡμι (*μίγνῡμι, μιγ-, μίξω, ἔμῐξα, μέμῐγμαι, ἐμίχθην* and *ἐμίγην* [R. **μιγ**], *mix*), *mingle with*, of persons, *join, unite with*, iv. 2. 16.

πρόσοδος, *ἡ* [**ὁδός**], *way to, approach*, Lat. *aditus*, with *πρός* and acc., v. 2. 3; *approach* for worship, *procession*, in honour of a god, Lat. *pompa*, vi. 1. 11; *income, revenue, profit*, Lat. *reditus*, i. 9. 19, vii. 7. 36.

προσόμνῡμι [*ὄμνῡμι*], *swear too*, ii. 2. 8.

προσομολογέω [**ἅμα** + R. **λεγ**], *concede to* one, *surrender*, vii. 4. 24.

προσπερονάω (*περονάω* [R. **περ**], *pierce*, not Attic), *προσπεπερόνημαι, fasten with a pin, skewer to*, vii. 3. 21.

προσπίπτω [R. **πετ**], *fall upon, rush towards*, vii. 1. 21.

προσποιέομαι [**ποιέω**], *take to oneself, assume, profess*, with inf., ii. 1. 7; *pretend, feign, make it appear*, Lat. *simulō*, with inf., i. 3. 14, iv. 3. 20, 6. 13, v. 2. 29.

προσπολεμέω [*πολεμέω*], *war against, carry on war against*, i. 6. 6.

προσσχόντες, see *προσέχω*.

προστατεύω [R. **στα**], *be at the head, take charge, see to* a matter, with *ὅπως* and subjv., v. 6. 21.

προστατέω, *προεστάτησα* [R. **στα**], *be in charge of, be manager of*, with gen., iv. 8. 25.

προστάτης, *ου* [R. **στα**], *one who stands before, chief, leader*, vii. 7. 31

προστάττω [R. **τακ**], *assign* or *appoint to* a duty, *give an order to*, i. 6. 10, 9. 18.

προστελέω [**τέλος**], *pay* or *spend besides*, vii. 6. 30.

προστερνίδιον, τό [R. **στρα**], *breastplate*, for horses, used partly as a protection, i. 8. 7, partly as an ornament. See the illustration *s.v.* προμετωπίδιον.

προστίθημι [R. **θε**], *add to*; mid., *add oneself to* another, *join*, *concur*, with dat., i. 6. 10.

προστρέχω [τρέχω], *run towards*, *run up to*, with dat., iv. 2. 21, 3. 10, vii. 4. 7.

προσφέρω [R. **φερ**], *bring to* or *against*, v. 2. 14; mid., *bear* or *conduct oneself* towards, *behave*, Lat. *mē gerō*, with dat. or πρός and acc., v. 5. 19, vii. 1. 6.

προσχωρέω [χωρέω], *go over to*, *surrender*, v. 4. 30.

πρόσχωρος, ον [χῶρος], *adjacent*; subst., οἱ πρόσχωροι, *neighbours*, v. 3. 9.

πρόσω, adv. [**πρό**], *forwards*, *onward*, *in advance*, vi. 1. 1, vii. 3. 42, comp. προσωτέρω, vii. 7. 1; *at a distance*, *far*, ii. 2. 15, iv. 5. 2, vii. 3. 17; with gen., *far from*, iii. 2. 22, iv. 1. 3, but πρόσω τοῦ ποταμοῦ, *far into the river*, iv. 3. 28; sup. προσωτάτω, vi. 6. 1. Phrases: *lέναι τοῦ πρόσω*, *go forward*, i. 3. 1; προσωτέρω τοῦ καιροῦ, see καιρός, iv. 3. 34; εἰς τὸ πρόσω, *forward*, *in advance*, v. 4. 30.

πρόσωπον, τό [R. **οπ**], *visage*, *face*, *look*, sing. poet., but plur. even of one person, ii. 6. 11.

προτάττω [R. **τακ**], *place in front*, *i.e. in the front rank*, v. 2. 13.

προτελέω [**τέλος**], *pay beforehand*, vii. 7. 25.

προτεραῖος, ᾱ, ον [**πρό**], only in the phrase *τῇ προτεραίᾳ*, *on the day before*, Lat. *prīdiē*, ii. 1. 3, v. 4. 23.

πρότερος, ᾱ, ον [**πρό**], *former*, *previous*, *earlier*, *preceding*, Lat. *prior*, v. 4. 26, vii. 8. 22; sometimes where we use an adv., as ἡ γυνὴ προτέρᾱ Κύρου ἀφίκετο, *the woman got there sooner than Cyrus*, i. 2. 25, *cf.* 4. 12; neut. as adv., πρότερον, *before*, *previously*, *earlier*, i. 2. 26, 3. 21, iv. 4. 15, vii. 6. 33; superfluous in Eng. when in a clause followed by a clause with πρίν, iii. 1. 16. Phrase: τὸ πρότερον, *the time before*, iv. 4. 14.

προτῑμάω [R. **τι**], *honour more* or *above*, *distinguish before*, with gen., i. 6. 5; fut. mid. as pass., *be preferred to*, *be honoured above*, with gen., i. 4. 14.

προτρέχω [τρέχω], *run forward* or *on*, i. 5. 2; with ἀπό and gen., iv. 7. 10; *run ahead of*, *outrun*, with gen., v. 2. 4.

προφαίνω [R. **φα**], *bring to light*; mid., *come to light*, *come in sight*, *appear*, of persons and things, i. 8. 1, ii. 3. 13.

προφασίζομαι (προφασιδ-), προφασιοῦμαι, προυφασισάμην [R. **φα**], *set up as a pretext* or *excuse*, iii. 1. 25.

πρόφασις, εως, ἡ [R. **φα**], *allegation*, *pretext*, *excuse*, with inf. or τοῦ and inf., i. 1. 7, vii. 6. 22; with ὡς and a partic., or ἵνα and a clause, i. 2. 1, ii. 3. 21.

προφυλακή, ῆς [**φυλάττω**], pl., *advanced posts*, *outposts*, *pickets*, Lat. *excubiae*, iii. 2. 1.

προφύλαξ, ακος, ὁ [**φυλάττω**], *outpost*, *picket*, *sentinel*, Lat. *excubitor*, ii. 3. 2, 4. 15, vi. 4. 26.

προχωρέω [χωρέω], *go forward* or *on*, *continue*, of drinking, vii. 3. 26; *make progress*, hence, *prosper*, *be favourable*, *succeed*, vi. 4. 21; impers., *it is advantageous*, so ἔχοντι ὅ τι προχωροίη, *with whatever was to his advantage*, i. 9. 13.

πρύμνα, ης, stern of a ship, Lat. *puppis*, v. 8. 20.

πρῲ or **πρωΐ**, adv. [**πρό**], *early*, *in the morning*, *betimes*, Lat. *mānē*, ii. 2. 1, vi. 5. 2, vii. 6. 6; comp. πρῳαίτερον or πρωιαίτερον, iii. 4. 1.

πρῷρα, ᾱς [πρό], *prow, bow* of a ship, Lat. *prōra*, v. 8. 20.

πρωρεύς, έως, ὁ [πρό], *man at the prow, lookout*, an officer in command at the bow of the Greek ship, subordinate to the κυβερνήτης, *q.v.*, v. 8. 20.

πρωτεύω, πρωτεύσω, ἐπρώτευσα [πρό], *be first, hold the chief place*, ii. 6. 26.

πρῶτος, η, ον [πρό], *first*, in its widest sense, of *place, order, degree*, and *time, foremost, chief, principal, earliest*, Lat. *prīmus*, i. 10. 7, ii. 2. 8, iii. 4. 25, iv. 2. 17, v. 8. 2, vi. 5. 5, vii. 1. 40; often where we use an adv., i. 3. 1, 6. 9, ii. 3. 19, iii. 4. 20, iv. 2. 9, vi. 2. 17, vii. 1. 29; of soldiers, οἱ πρῶτοι, *the van, the advance*, ii. 2. 16, iii. 5. 12, iv. 2. 25; of social position, ii. 6. 17; as adv. πρῶτον, *at first, in the first place, first*, Lat. *prīmum, prīmō*, i. 2. 16, ii. 3. 5, iii. 2. 9, v. 1. 6, vii. 2. 23. Phrases: τὸ πρῶτον, *the first time, at first*, i. 10. 10, iv. 8. 9, vi. 3. 23, vii. 2. 18; ὡς τὸ πρῶτον, *as soon as*, vii. 8. 14.

πταίω, πταίσω, ἔπταισα [R. πετ], *stumble, fall, dash*, with πρός and acc., iv. 2. 3.

πτάρνυμαι (πταρ-), ἔπταρον [*cf.* Lat. *sternuō, sneeze*], *sneeze*, iii. 2. 9.

πτέρυξ, υγος, ἡ [R. πετ], *wing* of a bird, Lat. *āla*, i. 5. 3; *flap* of a corselet, iv. 7. 15. Round the lower part of the θώρᾱξ (*q.v.*) a series of flaps was attached, below the ζώνη (*q.v.*) consisting of leather, or felt, covered with metal plates, and serving to protect the hips and groin, but not interfering with the wearer's freedom of movement. For additional illustration, see *s.v.* ἅρμα, ἀσπίς (No. 10), and ὁπλίτης.

πυγμή, ῆς [πύξ, *cf.* Eng. *pygmy*], *fist*, Lat. *pūgnus; boxing, boxing match*, Lat. *pugilātus*, iv. 8. 27. Boxing, as practised at the Greek national games, was a severe and dangerous contest, which sometimes resulted fatally, although the intentional killing of an antagonist was punished by law. The very severity of the exercise, however, made it an excellent training for soldiers. It was practised naked. Boxers used the caestus, thongs of leather tied round the hands and wrists, and often extending to the elbow. In Homeric times, and later in the Greek wrestling schools, the thongs were soft, and, while they increased the force of the blow, at the same time they mitigated it, since the knuckles were covered by them. But in the severer forms of the contest the strips of leather were hard and were loaded with metal, so that

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the caestus became a frightful weapon, as illustrated in the accompanying cut. Boxers were not allowed to clinch, and there were no rounds, but only enforced rests

as were due to the exhaustion of both the fighters. The contest continued until one of the combatants was disabled or acknowledged defeat by raising his hand.

Πῠθαγόρᾱς, ου, *Pythagoras*, admiral of the Spartan fleet, i. 4. 2.

πυθόμενος, see πυνθάνομαι.

πυκνός, ή, όν [*cf.* πύξ], *close-packed, close, compact, close together, thick*, Lat. *dēnsus*, ii. 3. 3, iv. 7. 15, 8. 2, v. 2. 5; neut. as adv., πυκνά, *constantly, often*, Lat. *frequenter*, vi. 1. 8.

πύκτης, ου [πύξ], *pugilist, boxer*, Lat. *pugil*, v. 8. 23.

Πύλαι, ῶν [πύλη], *Pylae, i.e.* '*The Gates*,' a fortress on the frontiers of Mesopotamia and Babylonia, i. 5. 5.

πύλη, ης, *gate*, of towns and forts, pl. because of the two wings of which such gates were composed, like Lat. *forēs*, i. 4. 4, v. 2. 16, vi. 2. 8, vii. 1. 12, 6. 24; *opening, entrance*, vi. 5. 1; hence *pass*, generally through mountains, Lat. *angustiae*; so πύλαι τῆς Κιλικίᾱς καὶ τῆς Συρίᾱς, *the Syro-Cilician Pass*, i. 4. 4, on the frontiers of Syria and Cilicia, a narrow pass between Mt. Amānus and the Gulf of Issus, while αἱ πύλαι Σύριαι, in i. 4. 5, means the pass to the south leading over the Amānus ridge inland from the coast.

πυνθάνομαι (πυθ-), πεύσομαι, ἐπυθόμην, πέπυσμαι, *inquire, ask*, with acc. and ὅπως with a clause, iii. 1. 7; with gen. of pers. or περί and gen. and an interr. clause, vi. 3. 25, vii. 1. 14; *learn by inquiry, ascertain, discover, find out*, abs. or with acc., i. 5. 15, ii. 1. 4, 2. 3, iv. 4. 22, vi. 3. 26; with acc. and partic. or inf., i. 7. 16, vii. 6. 11; with gen. of pers. and ὅτι, iv. 6. 17, vi. 3. 23.

πύξ, adv. [root πυγ, *thick, close, cf.* πυκνός, Lat. *pūgnus, fist*, Eng. FIST], *with the fist*, v. 8. 16.

πῦρ, ρός, τό [root πυ, *cleanse, cf.* Lat. *pūrus clean*, Eng. FIRE, *empyrean, pyre, pyro-technic*], *fire*, Lat. *ignis*, ii. 5. 19, iii. 1. 3, iv. 5. 5, 21, v. 2. 3, 14, vii. 4. 16; pl. τὰ πυρά, dat. πυροῖς, *watch fires, camp fires*, iv. 4. 9, vii. 2. 18; *fire signals, beacons*, iv. 1. 11, 6. 20.

πῠραμίς, ίδος, ἡ [*cf.* Eng. *pyramid*], *pyramid*, iii. 4. 9 (see Λάρισσα).

Πύραμος, ὁ, *the Pyramus*, one of the largest rivers in Asia Minor, rising in Cappadocia and flowing through Cilicia to the sea, i. 4. 1 (Djihân).

πυργομαχέω [πύργος + R. μαχ], *storm* or *assault a tower*, vii. 8. 13.

πύργος, ὁ, *tower*, esp. on the wall of a fortress or city, Lat. *turris*, vii. 8. 13.

πυρέττω (πυρετ-) [πῦρ], *have a fever*, vi. 4. 11.

πύρινος, η, ον [πῡρός], *of wheat, wheaten*, Lat. *trīticeus*, iv. 5. 31.

πυροῖς, see πῦρ.

πῡρός, ὁ, *wheat*, Lat. *trīticum*, always pl. in Anab., i. 2. 22, iv. 5. 5, 26, vi. 4. 6, 6. 1, vii. 1. 13.

Πυρρίᾱς, ου, *Pyrrhias*, an Arcadian taxiarch, vi. 5. 11.

πυρρίχη, ης, *the pyrrich*, a war dance, vi. 1. 12. We have a description of it in Plato, who says that the pyrrhic dance "imitates the modes of avoiding blows and darts by dropping, or giving way, or springing aside, or rising up, or falling down; also the opposite postures, which are those of action,

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as, for example, the imitation of archery and the hurling of javelins, and of all sorts of blows." It was

practised by children at Sparta, and exhibitions of pyrrhic dances were given at the celebration of the great festival of the Panathenaea at Athens. In the accompanying illustration two helmeted youths dance facing one another, striking sword against shield; between them dances a satyr with ivy-wreath and thyrsus.

πυρσεύω, *ἐπύρσευσα* [*πυρσός*, ὁ, *torch*, *cf.* *πῦρ*], *light up; make signals by fire, light beacon fires*, vii. 8. 15.

πώ, indef. adv., enclitic, only after a neg., *up to this time, yet, hitherto*, i. 2. 26, vi. 5. 14, vii. 3. 35, 5. 16, 6. 35; often in composition, Lat. *-dum*, see *οὔπω*, *μήπω*, *etc.*

πωλέω, *πωλήσω*, *ἐπωλήθην* [*cf.* Eng. *mono-poly*], *sell*, Lat. *uēndō*, abs. or with acc. of pers. or thing, i. 5. 5, v. 7. 13, vii. 3. 3, 7. 56.

πῶλος, ὁ, ἡ [παῖς], *foal, colt, filly*, iv. 5. 24, 35.

Πῶλος, ὁ, *Polus*, admiral of the Spartan fleet, succeeding Anaxibius, vii. 2. 5.

πῶμα, *ατος*, *τό* [R. πο], *drink, draught*, iv. 5. 27. (The form *πόμα*, found in some old editt., is not Attic.)

πώποτε, indef. adv. [*πώ* + *ποτέ*], in negative clauses like Lat. *umquam, at any time, ever, ever yet*, i. 6. 11, 9. 18, 19, vii. 7. 48.

πῶς, interr. adv., of manner, *in what way? how?* Lat. *quō modō?* used in dir. or indir. questions, i. 7. 2, iii. 4. 40, v. 7. 9, vi. 5. 19, vii. 6. 6.

πώς, indef. adv., enclitic, of manner, *in any way, somehow, somehow or other, by any means, at all*, ii. 3. 18, 5. 2, 6. 3, iii. 1. 20, 26; often modifying or weakening another word, as *τεχνιχῶς πως*, *in an artful sort of way*, vi. 1. 5; *ἀμφὶ τὴν αὐτὴν πως ὥραν*, *somewhere about the same hour*, iv. 8. 21, *cf.* vi. 2. 17; *ὧδέ πως*, *somewhat as follows*, i. 7. 9, *cf.* iii. 1. 43.

P.

ῥᾴδιος, *ᾱ*, *ον* [*cf.* Epic *ῥηΐδιος*, root **ῥα**, *join, reckon*, orig. the same as R. **αρ**, *cf.* Lat. *ratus, reckoned, fixed, reor, reckon, think*], *adaptable, easy*, Lat. *facilis*, abs., with inf., or with dat. and inf., iii. 4. 15, iv. 7. 7, 8. 13, v. 2. 7; comp. *ῥᾷον*, sup. *ῥᾷστον*, with inf., ii. 6. 24, iv. 6. 12, vi. 5. 29.

ῥᾳδίως, adv. [*ῥᾴδιος*], *easily, without difficulty*, iii. 5. 9, vii. 2. 34; sup. *ὡς ῥᾷστα*, *with the greatest of ease*, iv. 6. 10.

Ῥαθίνης, *ου*, *Rhathines*, one of the officers of Pharnabazus, vi. 5. 7.

ῥᾳθῡμέω [*ῥᾴθῡμος*, *easy-going*, *cf.* *ῥᾴδιος* + R. 1 **θυ**], *take things easily, live in idleness*, ii. 6. 6.

ῥᾳθῡμίᾱ, *ᾱς* [*cf.* *ῥᾳθῡμέω*], *easy-going ways, indifference, laziness*, ii. 6. 5.

ῥᾷον, ῥᾷστον, see *ῥᾴδιος*.

ῥᾳστώνη, *ης* [*ῥᾷστος*, *cf.* *ῥᾴδιος*], *easiness of disposition, indolence, indifference*, v. 8. 16.

ῥέω (*ῥυ-*), *ῥεύσομαι* or *ῥυήσομαι*, poetic *ἔρρευσα*, *ἐρρύηκα*, aor. pass. as act. *ἐρρύην* [*cf.* Eng. *cata-rrh, rheum*], *flow, run*, of a stream, Lat. *fluō*, with *ἀπό* or *διά* and gen. or *ἐπί* and dat., i. 2. 7, 23, 4. 4, 7. 15, vi. 4. 4.

ῥήτρᾱ, *ᾱς* [R. 1 **ϝερ**], *verbal agreement, compact, ordinance*, vi. 6. 28, a word applied in Sparta to the laws of Lycurgus.

ῥῖγος, *ους*, *τό* [*cf.* Lat. *frīgus, cold*], *cold, frost*, v. 8. 2.

ῥίπτω or in pres. and impf. **ῥῑπτέω** (*ῥιφ-*), *ῥῖψω*, *ἔρρῑψα*, *ἔρρῑφα*, *ἔρρῑμμαι*, *ἐρρίφθην* and *ἐρρίφην*, *throw, cast, toss*, Lat. *iaciō*, iii. 3. 1, iv. 8. 3, vii. 3. 22; *throw off* or *away, cast aside* or *down, hurl down*, i. 5. 8, iv. 7. 13.

ῥῖς, *ῥῑνός, ἡ* [*cf.* Eng. ***rhino-ceros***], *nose*, vii. 4. 3.

Ῥόδιος, *ᾱ, ον* [Ῥόδος, *Rhodes*], *Rhodian*, iii. 5. 8; subst., *ὁ Ῥόδιος, a Rhodian, native of Rhodes*, an island in the Aegēan, south of Caria; the people were famous slingers, iii. 3. 16, 4. 15.

ῥοφέω, *ῥοφήσομαι, ἐρρόφησα* [root **σορφ,** *cf.* Lat. *sorbeō, suck up*], *sup up, lap, suck in*, iv. 5. 32.

ῥυθμός, *ὁ* [*ῥέω, cf.* Eng. ***rhythm***], *measured movement, musical time, rhythm*, of singing, playing, and dancing, Lat. *numerus; ἐν ῥυθμῷ, in time*, v. 4. 14, vi. 1. 8, 10; *πρὸς τὸν ἐνόπλιον ῥυθμόν, in martial rhythm*, vi. 1. 11; *ῥυθμούς σαλπίζοντες, keeping time with the trumpet*, vii. 3. 32.

ῥῦμα, *ατος, τό* [*cf. ἐρύω, draw*], *thing drawn*, with *τόξου, bow-string*. Phrase: *ἐκ τόξου ῥῦματος, with a bowshot's start*, iii. 3. 15.

ῥώμη, *ης* [*cf. ῥώννῡμι*], *strength*, esp. military *force*, Lat. *cōpia*, iii. 3. 14.

ῥώννῡμι (*ῥω-*), *-ἔρρωσα, ἔρρωμαι, ἐρρώσθην, strengthen*, see *ἐρρωμένος*.

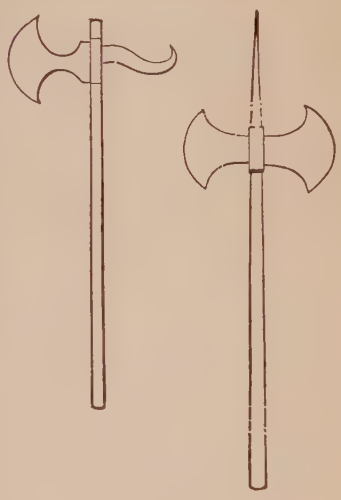
Ῥωπάρᾱς, *ᾱ* (Dor. gen.), *Rhoparas*, satrap of Babylonia, vii. 8. 25.

Σ.

σά, see *σός*.

σᾶ, see *σῶς*.

σάγαρις, *εως, ἡ, battle-axe*, used by Amazons, iv. 4. 16; those of the Mossynoeci were of iron, v. 4. 13. The battle-axe was not used by Greeks in historical times, but in the Orient it continued in use as late as the time of Alexander the Great. In the hands of Amazons, as depicted on the monuments, it is commonly double-edged (see also *s.v.* Ἀμαζών), but sometimes one of the sides, instead of being a blade, is a curved pick, as in the accompanying illustration, which represents Phrygian battle-axes.



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σακίον, *τό* [dim. of *σάκος, ὁ, bag, cf.* Eng. ***sack***], *little bag, pouch*, for horses' feet to keep them from sinking into snow, iv. 5. 36.

Σαλμυδησσός, *ὁ, Salmydessus*, a coast town and district of Thrace, extending from Cape Thynias to the Bosporus, vii. 5. 12. This was a dangerous place for ships, and the inhabitants were noted wreckers.

σαλπιγκτής, see *σαλπικτής*.

σάλπιγξ, *γγος, ἡ, trumpet*, Lat. *tuba*, used to give the signal for battle, iii. 4. 4, iv. 2. 1, v. 2. 14, vi. 5. 27, vii. 4. 16, or to sound the recall, iv. 4. 22. The *σάλπιγξ* was a long, straight bronze tube, which gradually increased in diameter and terminated in a bell-shaped aperture. (See *s.v. κέρας*.) The Roman tuba was precisely the same instrument. Xenophon relates the curious fact that the trumpets of

the Thracians, which he calls σάλπιγγες, were of raw oxhide, and

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that they executed on them airs and tunes like the music of the μάγαδις (*q.v.*), vii. 3. 32.

σαλπίζω (σαλπιγγ-), ἐσάλπιγξα [*cf.* σάλπιγξ], *blow the trumpet*, see ῥυθμός, vii. 3. 32; in ἐπεὶ ἐσάλπιγξε, i. 2. 17, the subj. σαλπικτήν is understood, and the phrase means *when the trumpet sounded the charge*, *cf.* Lat. *classicum cecinit*.

σαλπικτής or **σαλπιγκτής**, οῦ [σαλπίζω], *trumpeter*, Lat. *tubicen*, iv. 3. 29, 32, vii. 4. 19.

Σάμιος, ᾱ, ον [Σάμος, *Samos*], *Samian, of Samos*, i. 7. 5, an island in the Aegēan, southwest of Lydia. It was one of the most important Ionic colonies. (Samo.)

Σαμόλᾱς, ου or ᾱ, *Samolas*, a taxiarch from Achaia, v. 6. 14, vi. 5. 11.

Σάρδεις, εων, αἱ, *Sardis*, a city in the central part of Lydia on the Pactōlus, a tributary of the Hermus. It was the capital of the kingdom of Croesus, and under the Persians remained the capital of the Lydian satrapy. From it Cyrus set out on his march, i. 2. 2, 5, 6. 6, iii. 1. 8. (Its ruins are called Sart.)

σατραπεύω [σατράπης], *be satrap, govern as satrap*, with acc. or gen., i. 7. 6, iii. 4. 31.

σατράπης, ου, *satrap*, the title of the governor of a Persian province, i. 1. 2, 9. 7, iv. 4. 2.

Σάτυρος, ὁ, *a satyr*, but in Anab., i. 2. 13, *Silēnus* is meant, the jovial old attendant of Dionȳsus. The satyrs were wood, mountain, and water spirits, who were found everywhere, but especially in the train of Dionȳsus. In them the animal and sensual nature was strongly developed; this in art was indicated by thick lips, flat nose, pointed ears, long coarse hair, and a horse's tail, either short or long. Sporting with the nymphs, drinking, dancing, and music were their chief employments.

σαυτόν, *etc.*, see σεαυτοῦ.

σαφής, ές [root **σαπ**, *taste*, *cf.* Lat. *sapiō*, *have taste*, *be wise*, *sapiēns*, *wise*, Eng. SAP], prop. *tasty*, *of keen taste*, hence, applied to things, *clear*, *plain*, *certain*, iii. 1. 10.

σαφῶς, adv. [σαφής], *clearly*, *evidently*, Lat. *plānē*, i. 4. 18, iii. 4. 37, iv. 5. 8; *certainly*, *doubtlessly*, Lat. *certē*, ii. 5. 4, v. 1. 10, vii. 6. 43.

-σε, a suffix denoting the place *whither*.

σεαυτοῦ, ῆς, contr. **σαυτοῦ**, ῆς, refl. pron. [pronominal stem **σε** (see σύ) + **αὐτός**], *of yourself*, dat. σαυτῷ, vii. 8. 3, acc. σαυτόν, vii. 7. 23. The gen. in attrib. position takes the place of the possessive pron., Lat. *tuus*, i. 6. 7; here the substantive may be omitted, vii. 2. 37.

Σελῑνοῦς, οῦντος, ὁ, *Selīnus*, a little river near Scillus in Elis, v. 3. 8 (Kréstena). Also a river of the same name near the temple of Ephesian Artemis, v. 3. 8.

σεσω(σ)μένοι, σέσω(σ)ται, see *σῴζω*.

Σεύθης, *ου*, *Seuthes*, v. 1. 15, an Odrysian prince. His father, Maesades, had governed several Thracian tribes, but had been expelled from his country and died, vii. 2. 32. Seuthes was brought up by Medocus (*q.v.*), and on attaining manhood was given an independent force with which he carried on a guerilla warfare, vii. 2. 33, 34, until Xenophon and the army became his allies and reinstated him in his country (for a full account of this, see vii. 2–8).

Σηλυβρίᾱ, *ᾱς*, *Selybria*, a small town on the Propontis west of Byzantium and subject to that city, vii. 2. 28, 5. 15. (Silivri.)

σημαίνω (*σημαν-*), *σημανῶ*, *ἐσήμηνα*, *σεσήμασμαι*, *ἐσημάνθην* [*σῆμα*, *sign*], *give* or *make a sign*, *show by sign*, vii. 2. 18, esp. in military phrases, *give the signal*, Lat. *signum dō*, iv. 3. 32, vii. 4. 16, freq. without subj. (*cf.* *σαλπίζω*), *σημαίνει*, *the signal is given*, abs., with inf., with *σάλπιγγι* for attack or recall, and *κέρᾱτι* for 'taps,' ii. 2. 4, iii. 4. 4, iv. 2. 1, v. 2. 12, 30, vi. 5. 25, vii. 3. 32; *indicate*, *make known*, *inform*, Lat. *ostendō*, vi. 3. 15, vii. 3. 43; *instruct*, *order*, ii. 1. 2; of the will of gods made known by signs, *signify*, *declare*, with dat. of pers. and inf., vi. 1. 24, 2. 15.

σημεῖον, *τό* [*σῆμα*, *sign*], *sign*, *token*, *mark*, *trace*, Lat. *signum*, vi. 2. 2; *signal* to do a thing, ii. 5. 32; *ensign*, *standard*, i. 10. 12.

σησάμινος, *η*, *ον* [*σήσαμον*], *of sesame*, *made of sesame*, iv. 4. 13.

σήσαμον, *τό* [*cf.* Eng. ***sesame***], *sesame*, pl. *sesame seeds*, i. 2. 22, vi. 4. 6. The sesame (*sēsamum orientālis*) is an oily plant, native of the East, from the seeds of which is made an oil that serves for food, medicine, and ointment.

σῑγάζω (*σιγαδ-*) [*σῑγή*], *make silent*, *silence*, vi. 1. 32.

σῑγάω, *σῑγήσομαι*, *etc.* [*σῑγή*], *be silent*, *hold one's peace*, v. 6. 27.

σῑγή, *ῆς*, *silence*, Lat. *silentium*, ii. 2. 20; dat. as adv., *σῑγῇ*, *in silence*, i. 8. 11, iv. 2. 7.

σίγλος, *ὁ*, *siglus*, a silver coin, worth $\frac{1}{60\,00}$ of a Persian talent; a Persian drachma, worth 7½ Attic obols, i. 5. 6. See *μνᾶ* and *ὀβολός*.

σιδηρεῖᾶ, *ᾶς* [*cf.* *σιδηροῦς*], *working in iron*, as a trade, v. 5. 1.

σιδήρεος, *ᾶ*, *ον*, contr. **σιδηροῦς,** *ᾶ*, *οῦν* [*σίδηρος*, *ὁ*, *iron*], *made of iron*, *iron*, Lat. *ferreus*, v. 4. 13.

Σικυώνιος, *ὁ* [*Σικυών*, *Sicyon*], *a Sicyonian*, *native of Sicyon*, iii. 4. 47, a small state with a capital of the same name in the northern part of Peloponnēsus, west of Corinth, a centre for the art of moulding bronze and clay from very early times, and famous for its schools of painting and sculpture.

Σῑλᾱνός, *ὁ*, *Sīlānus*, soothsayer to Cyrus, from Ambracia, i. 7. 18, an opponent of Xenophon, v. 6. 16 ff., 29, 34; deserted the army, vi. 4. 13.

Σῑλᾱνός, *ὁ*, *Sīlānus*, a trumpeter from Macistus, vii. 4. 16.

σίνομαι, *do harm*, *hurt*, *harass*, iii. 4. 16. (Ionic verb; in Attic only in Xen. and Plato.)

Σῑνωπεύς, *έως*, *ὁ* [*Σῑνώπη*], *a Sinopean*, *native of Sinōpe*, iv. 8. 22, v. 3. 2, 5. 8, 6. 12, vi. 1. 15.

Σῑνώπη, *ης*, *Sinōpe*, v. 5. 7, 6. 10, a city in Paphlagonia on the Euxine, colonised by Milesians. vi. 1. 15. It was famous for its commerce and its colonies. (Sinub.)

σιός, *σιῶ*, Doric for *θεός*, *god*; esp. in oaths, as *ναὶ τὼ σιώ*, *aye*, *by the great twin brethren* (Castor and Pollux, protectors of the Spartan state), vi. 6. 34, vii. 6. 39.

σῑταγωγός, *όν* [*σῖτος* + R. *αγ*], *corn-carrying*; with *πλοῖα*, *provision ships*, i. 7. 15.

Σῑτάλκᾱς, *ου*, *the Sitalcas*, a Thracian war song, vi. 1. 6, apparently composed in honour of Sitalcas, king of the Odrysae in the time of Darīus Hystaspes.

σῑτευτός, *ή, όν* [verbal of *σῑτεύω, feed, σῖτος*], *corn-fed, fed up, fattened*, v. 4. 32.

σῑτηρέσιον, *τό* [*σῑτηρός, of corn, σῖτος*], *provision-money*, that part of a soldier's pay (see *s.v. μισθός*) which was allowed him for daily rations, vi. 2. 4.

σῖτίον, *τό* [*σῖτος*], *food*, i. 10. 18, pl., *provisions*, vi. 2. 4, vii. 3. 10 (where some read *σῖτα*).

σῖτος, *ὁ* [*cf.* Eng. *para-site*], *grain*, esp. *wheat*, Lat. *frūmentum*, i. 4. 19, ii. 4. 27, iii. 4. 18, v. 4. 27; *food, provisions, provender, supplies*, ii. 1. 6, iii. 1. 3, vii. 1. 41; so esp. in pl., *σῖτα, σίτων*, ii. 3. 27, iii. 2. 28, vi. 2. 4, vii. 3. 10. Phrase: *σῖτος μελίνης, millet-bread* or *cake*, i. 5. 10.

Σιττάκη, *ης*, *Sittace*, a city in Babylonia, on the west bank of the Tigris, ii. 4. 13.

σιωπάω, *σιωπήσομαι, ἐσιώπησα, σεσιώπηκα, -σιωπήθην* [*σιωπή, silence*], *be silent, hold one's peace*, i. 3. 2, v. 8. 25.

σκεδάννῡμι (*σκεδα-*), *σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην* [*cf.* Eng. SCATTER], *scatter;* mid., of persons, *spread, disperse*, iii. 5. 2.

σκέλος, *ους, τό* [*cf.* Eng. *isosceles*], *leg*, Lat. *crūs*, of persons, iv. 2. 20, v. 8. 10, 14.

σκέπασμα, *ατος, τό* [*σκεπάζω, cover, σκέπη, shelter*], *covering*, i. 5. 10 (but the better reading is *στεγάσματα, q.v.*).

σκεπτέον [verbal of *σκέπτομαι*], *one must consider* or *reflect*, with *ὅπως* and a clause, i. 3. 11, iv. 6. 10.

σκέπτομαι (*σκεπ-*), *σκέψομαι, ἐσκεψάμην, ἔσκεμμαι*, pres. rare in Attic (never in Anab.), and replaced by *σκοπέω, q.v.* [*cf.* Lat. *speciēs, sight*, Eng. SPY, *sceptic*], *look round, view, spy, search, spy out*, Lat. *speculor*, with acc. or an interr. clause, iv. 5. 20, 22, vii. 3. 41, 42; *observe carefully, deliberate, reflect, ponder, weigh, consider*, with an interr. clause, iii. 2. 20, 22, v. 4. 7, 7. 29, vii. 6. 33.

σκευάζω (*σκευαδ-*), *σκευάσω, ἐσκεύασα, ἐσκεύασμαι, -εσκευάσθην* [R. **σκυ**], *use utensils* or any *gear, make ready;* of persons, *dress, attire*, vi. 1. 12.

σκευή, *ῆς* [R. **σκυ**], *attire, dress, robe*, iv. 7. 27.

σκεῦος, *ους, τό* [R. **σκυ**], *gear* or *utensils* of any sort, pl. *baggage*, including all the camp equipage and the property of the soldiers, except arms, Lat. *impedīmenta, sarcinae*, iii. 1. 30, iv. 3. 30, v. 3. 1, vi. 5. 1, vii. 4. 18.

σκευοφορέω, *σκευοφορήσω* [R. **σκυ** + R. **φερ**], *carry baggage*, of men and horses, iii. 2. 28, 3. 19.

σκευοφόρος, *ον* [R. **σκυ** + R. **φερ**], *baggage-carrying*, of persons, subst., *οἱ σκευοφόροι, carriers, porters*, Lat. *cālōnēs*, iii. 2. 28; *τὰ σκευοφόρα, the baggage train*, i. 3. 7, iii. 2. 36, iv. 3. 25, vii. 2. 22; *pack animals, sumpters*, Lat. *iūmenta*, iii. 3. 19.

σκηνέω, *σκηνήσω, ἐσκήνησα* [R. **σκα**], *be in tents, be in quarters* or *in camp, be quartered*, abs. or with *ἐν* and dat., or with an adv., i. 4. 9, iv. 4. 14, 7. 27, 8. 25, vi. 1. 1, 4. 7, vii. 4. 12; hence, *be billeted, take one's meals, feast*, iv. 5. 33; in the aor. *go into camp, encamp*, with *εἰς* or *παρά* and acc., *ἐν* with dat., or with an adv., ii. 4. 14, iv. 2. 22, vi. 5. 21, vii. 3. 15, 7. 1.

σκηνή, *ῆς* [R. **σκα**], *covered place*, of soldiers, *tent*, Lat. *tentōrium*, made of hides (i. 5. 10) stretched on a wooden framework. i. 2. 17, 4. 3, 6. 4, iii. 2. 27, iv. 4. 21, vi. 4. 19; pl., sometimes, *camp, quarters, bivouac*, iii. 5. 7 (the tents had been burnt, iii. 2. 27, 3. 1).

σκηνόω, *ἐσκήνωσα, -εσκήνωκα* [R. **σκα**], *pitch tents, encamp, go into*

quarters, Lat. *castra pōnō*, abs. or with ἐν and dat., or κατά and acc., iv. 5. 23, v. 7. 31, vii. 4. 11; also like σκηνέω, *be in camp, be quartered*, with ἐν and dat., v. 5. 11, 20, 21.

σκήνωμα, ατος, τό [R. σκα], *tent*, ii. 2. 17; pl., *quarters, houses*, vii. 4. 16.

σκηπτός, ὁ, *thunder-bolt*, Lat. *fulmen*, iii. 1. 11.

σκηπτοῦχος, ὁ [σκῆπτον = σκῆπτρον, *sceptre*, *cf.* Eng. *sceptre*, + R. σεχ], *sceptre-bearer, wand-*

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bearer, a high officer in the Persian court, *chamberlain, marshal*, *cf.* the English *Usher of the Black Rod*, i. 6. 11, 8. 28.

Σκιλλοῦς, οῦντος, ὁ, *Scillus*, a town in the district of Triphylia in Elis, south of Olympia, detached from the territory of Elis by the Spartans in 394 B.C. Here Xenophon (*q.v.*) had an estate, presented to him by the Spartans about 387 B.C. v. 3. 7, 8.

σκίμπους, οδος, ὁ, a low *bed* or *couch*, vi. 1. 4.

σκληρός, ά, όν [*cf.* Eng. *sclerotic*], *hard, rough*, Lat. *dūrus*. Phrase: ἐν σκληρῷ, *in a rough* or *uneven place*, iv. 8. 26.

σκληρῶς, adv. [σκληρός], *austerely, in hardship*, iii. 2. 26.

σκόλοψ, οπος, ὁ, *pointed stake, palisade*, used on ramparts, Lat. *uāllus*, v. 2. 5.

σκοπέω, only pres. and impf. (see σκέπτομαι) [σκοπός], *look at, watch out for, keep a lookout, spy, watch*, Lat. *speculor*, ii. 4. 24, 5. 4, v. 1. 9, vi. 3. 14; *look to, have an eye to*, vii. 4. 8, with πρός and acc., i. 9. 22; *see, observe, learn*, with ἐκ and gen., iii. 1. 13; *consider, ponder, weigh*, v. 6. 30, 7. 32, vii. 8. 16; so mid., abs. or with an interr. clause, v. 2. 8, 20.

σκοπός, ὁ [*cf.* σκέπτομαι, Eng. *scope, bi-shop, epi-scopal, micro-scope*], *watcher, spy, scout*, Lat. *speculātor*, ii. 2. 15, vi. 3. 11.

σκόροδον, τό, *garlic*, Lat. *ālium*, pl., vii. 1. 37.

σκοταῖος, ᾱ, ον [R. σκα], *in the dark*, of persons, ii. 2. 17, iv. 1. 5, 10.

σκότος, ους, τό [R. σκα], *darkness*, of night, Lat. *tenebrae*, ii. 2. 7, 5. 7, 9, iv. 2. 4, vii. 2. 18, 4. 18.

Σκύθαι, ῶν, *Scythians*, a nomadic race first met by Greeks on the northern coasts of the Pontus. The name was afterwards extended to the nomadic tribes in the interior of Asia. The word is perhaps an interpolation in iii. 4. 15.

Σκυθῖνοι, οἱ, *the Scythīni*, a tribe living north of the Chalybes, not far from the southeastern shore of the Euxine, iv. 7. 18, 8. 1.

σκῦλεύω, ἐσκύλευσα [R. σκυ], *strip*, of a fallen enemy, *spoil, despoil*, Lat. *spoliō*, vi. 1. 6.

σκύταλον, τό, *stick, club*, vii. 4. 15.

σκύτινος, η, ον [R. σκυ], *of leather, leathern*, v. 4. 13.

σμῆνος, ους, τό, *swarm of bees*, iv. 8. 20.

Σμίκρης, ητος, ὁ, *Smicres*, a general in the Arcadian division of the army, vi. 3. 4, 5.

Σόλοι, οἱ [*cf.* Eng. *solecism*], *Soli*, an important city on the coast of Cilicia, west of the mouth of the Psarus river, i. 2. 24.

σός, *σή, σόν,* possessive pron. [pronominal stem **σε** (see *σύ*), *cf.* Lat. *tuus, thy,* Eng. THINE, THY], *thy, thine, your,* vii. 7. 29; subst., *τὰ σά, your interests,* vii. 7. 44.

Σοῦσα, *τά* [Semitic *Shûshân,* New Persian *Sûs*], *Susa,* capital of the province Susiāne (Semitic *Elâm*), lying east of the Tigris, and used as the winter residence of the Persian kings, iii. 5. 15. Extensive ruins, including those of the palaces of Darīus and Xerxes, still remain. (Sûs.)

Σοφαίνετος, *ὁ, Sophaenetus,* of Stymphālus in Arcadia, a friend of Cyrus, i. 1. 11, joining him with 1000 hoplites, i. 2. 3. He was the oldest general left after Cunaxa, vi. 5. 13, v. 3. 1, and was fined for neglect of duty, v. 8. 1; mentioned also in ii. 5. 37, iv. 4. 19. A history of the expedition of Cyrus is attributed to him.

σοφίᾱ, *ᾱς* [*σοφός*], *skill, ability,* in music, i. 2. 8.

σοφός, *ή, όν* [root **σαπ,** *cf. σαφής,* Eng. *philo-sophy, sophist*], *skilled, wise, clever, accomplished,* i. 10. 2.

σπανίζω (σπανιδ-), σπανιῶ, *ἐσπάνισα, ἐσπάνισμαι* [R. **σπα**], *lack, need, want,* with gen., ii. 2. 12, vii. 7. 42.

σπάνιος, *ᾱ, ον* [R. **σπα**], *rare, scanty, but little,* Lat. *paucus,* i. 9. 27, vii. 6. 24.

σπάνις, *εως, ἡ* [R. **σπα**], *scarceness, scarcity, lack,* with gen., vi. 4. 8, vii. 2. 15.

Σπάρτη, *ης, Sparta,* ii. 6. 4, the capital of Lacedaemonia (*q.v.*), on the Eurōtas, founded after the Dorian invasion. It was an open, unfortified city, scattered like a village, and containing no costly temples. The ruins are therefore scanty and insignificant.

Σπαρτιάτης, *ου* [*Σπάρτη*], *a Spartan,* a name applied only to the direct descendants of the Dorian invaders of Lacedaemonia (see *Λακεδαιμόνιος*), iv. 8. 25, vi. 6. 30.

σπάρτον, *τό* [root **σπαρ,** *twine, cf. σπεῖρα, coil, cable*], *rope, cord,* iv. 7. 15.

σπάω, *-σπάσω, ἔσπασα, -έσπακα, -έσπασμαι, ἐσπάσθην* [R. **σπα**], *draw;* mid., of a sword, Lat. *stringō,* i. 8. 29, vii. 4. 16.

σπείρω (σπερ-), σπερῶ, *ἔσπειρα, ἔσπαρμαι, ἐσπάρην* [*cf.* Eng. SPARE, SPURN, *sperm, sporadic*], *sow,* of seed, Lat. *serō, spargō,* abs., vi. 1. 8; mid. and pass., of persons, *scatter, spread out, be dispersed,* vi. 3. 19.

σπείσᾱς, σπείσεσθαι, *etc.,* see *σπένδω.*

σπένδω, *-σπείσω, ἔσπεισα, ἔσπεισμαι* [*cf.* Lat. *spondeō, promise solemnly*], *pour* or *offer a libation, make a drink-offering,* Lat. *lībō,* abs., iv. 3. 13, 14; dep. mid., of the usual libations made when concluding an agreement or treaty, hence, *make a treaty* or *alliance, make peace* or *a truce, cf.* Lat. *foedus īcī,* abs., i. 9. 8, ii. 3. 9, iii. 5. 5, vii. 4. 22, 23; with dat. of pers. with or for whom, or *πρός* and acc. of pers. with whom, i. 9. 7, ii. 3. 7, iii. 5. 16; with *ἐφ' ᾧ* and inf., or *ἐπί* and dat., iv. 4. 6.

σπεύδω, *σπεύσω, ἔσπευσα, urge;* intr., *hurry, hasten, press on,* Lat. *properō,* abs. or with inf., i. 3. 14, 5. 9, ii. 3. 13, iii. 4. 20, iv. 8. 2, vii. 3. 45. Phrase: *ταῦτ' ἐγὼ ἔσπευδον, this was my haste,* iv. 1. 21.

Σπιθριδάτης, *ου, Spithridātes,* a general under Pharnabazus, vi. 5. 7.

στολάς or **στολάς,** *άδος, ἡ* [*στέλλω*], prop. *equipment,* a name applied to the *leather cuirass* (see *s.v. θώρᾱξ*), Lat. *lōrīca,* iii. 3. 20, iv. 1. 18, which was introduced at an early period. Its construction was similar to that of the metal *θώρᾱξ,* but since it was made of leather, it was both lighter and less expensive.

σπονδή, *ῆς* [*cf. σπένδω,* Eng. *spondee*], *libation, drink-offering,* Lat. *lībātiō,* iv. 3. 14, vi. 1. 5

agreement, *treaty*, *alliance*, *truce*, Lat. *foedus*, i. 9. 8, ii. 3. 9, iii. 1. 19, iv. 2. 18, vi. 3. 9, vii. 4. 12; with dat. of pers., ii. 1. 21, 3. 7.

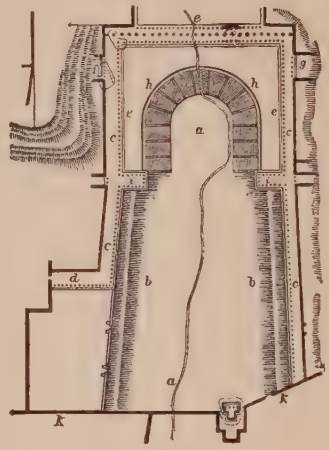
σπουδάζω (σπουδαδ-), σπουδάσομαι, ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι [σπουδή], *work in haste*, *be in earnest*, ii. 3. 12.

σπουδαιολογέω (assumed pres.), ἐσπουδαιολόγησα, ἐσπουδαιολογήθην [σπουδαῖος, *serious*, σπουδή + R. λεγ], *carry on an earnest conversation*, i. 9. 28.

σπουδή, ῆς [*cf.* σπεύδω], *haste*, *speed*, *hurry*, i. 8. 4, iv. 1. 17; dat. as adv. σπουδῇ, *hastily*, vi. 5. 14; κατὰ σπουδήν, *in haste*, vii. 6. 28.

στάδιον, τό, pl. στάδιοι, οἱ, and στάδια, τά, equally common [R. στα], an *extended space*, the *stadium*, a Greek measure of distance equal to 600 Greek ft. (see *s.v.* πούς), or 582 ft. 6 in. English, i. 4. 1, 4, 8. 17, ii. 4. 13, iii. 1. 2, iv. 3. 1, 16, v. 3. 11, 4. 31, 6. 9, vi. 2. 2, vii. 5. 15.

By this term the Greeks also designated the place for foot races, ἱππόδρομος (*q.v.*) being the name of the enclosure for horse races. The two were similar in shape, but the stadium was both shorter and narrower than the hippodrome. The accompanying cut represents the ground plan of the stadium at Messēne in Peloponnēsus. By *aa* is designated the level space where the races were run, through which a brook now flows; *bb* mark the seats of the spectators on the natural slope of two hills, continued at *hh* by a semicircular range of stone seats. Outside the seats ran colonnades, *cccc* (projected at *ii* with architectural effect), enclosing at the upper end a square space *ee*, and united with one another at the extreme upper limit by a double colonnade *e*. This double colonnade seems to have been the main entrance, but there were other minor entrances, as at *fgd*. *kk* mark the city wall.



No. 64.

The distance from the starting point near an altar (see *s.v.* βωμός) to the finish (these points are not marked on the plan) was 600 Greek feet, or a stadium, equal at Athens to 582 ft. 6 in. English. But the stadium at Olympia was longer, the Olympic foot being greater than the Attic. These points were each marked by a square stone pillar, and halfway between these was a third. On the first pillar, at the start, was inscribed the word ἀρίστευε, 'Win!', on the second, σπεῦδε, 'Faster!', on the third, at the goal, κάμψον, 'Turn!' The straight-away race, from start to finish, was called στάδιον or δρόμος (about 200 yards), and might be run by boys, iv. 8. 27. Double this distance, the runner turning at the goal and coming back to the starting point, was called the δίαυλος. The longest race was the δόλιχος, *q.v.* Other athletic contests took place at the

upper end of the stadium, in the space enclosed by the semicircular range of stone seats. See *s.v.* πάλη, πυγμή, and παγκράτιον.

σταθμός, ὁ [R. στα], *standing-place, stopping-place, stall* for animals, Lat. *stabulum*; for men, *halting-place, lodging*, Lat. *mānsiō*, i. 8. 1, 10. 1, ii. 1. 3, iv. 1. 19; of the distance between two halts, *station, stage, day's march* (for the actual distance see παρασάγγης), i. 2. 5, 3. 20, 5. 5, ii. 2. 11, iii. 4. 10, iv. 4. 3, v. 5. 1.

στάς, see ἵστημι.

στασιάζω (στασιαδ-), στασιάσω, ἐστασίασα, [R. στα], *form a faction, oppose, rebel, revolt*, abs., with dat., or πρός and acc. of pers., ii. 5. 28, vi. 1. 29, 32; *be divided into parties, be at odds* or *at variance*, vii. 1. 39, 2. 2.

στάσις, εως, ἡ [R. στα], *band, party, faction, insurrection, discord*, vi. 1. 29.

σταυρός, ὁ [R. στα], *stake, palisade*, Lat. *uāllus*, v. 2. 21, vii. 4. 14, 17.

σταύρωμα, ατος, τό [R. στα], *palisaded rampart, stockade*, Lat. *uāllum*, v. 2. 15, 19, 27.

στέαρ, ατος, τό [R. στα], *fat, suet*, of the *blubber* of dolphins, v. 4. 28.

στέγασμα, ατος, τό [στεγάζω, *cover*, στέγη], *covering*, of the hides used to cover tents, i. 5. 10.

στέγη, ης [*cf.* στέγω, *cover*, Lat. *tegō, cover, toga, gown*, Eng. DECK, THATCH, TIGHT], *roof*, hence, like Lat. *tēctum, house*, iv. 4. 14, v. 5. 20.

στεγνός, ή, όν [*cf.* στέγη], *covered*; subst., τὰ στεγνά, *houses*, vii. 4. 12.

στείβω (στιβ-), ἔστειψα, ἐστίβημαι [*cf.* Eng. STEP, STAMP], *tread*; pass., of roads, στειβόμενος, *trodden, travelled, beaten*, Lat. *trītus*, i. 9. 13.

στέλλω (στελ-), στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην, *put in order, arrange*, of persons, *equip, dress*, iii. 2. 7; pass., *be set going, start, journey, travel*, abs. or with ἐπί or κατά and acc., v. 1. 5, 6. 5, vi. 2. 13.

στενός, ή, όν [*cf.* Eng. *stenography*], *narrow, strait*, Lat. *angustus*, i. 4. 4, 7. 15, iv. 1. 10, v. 2. 28; comp. στενώτερος (or στενότερος), iii. 4. 19, 22; subst., τό στενόν and τὰ στενά, *defile, pass*, Lat. *angustiae*, iv. 1. 14, 4. 18, 5. 1.

στενοχωρίᾱ, ᾱς [στενός + χῶρος], *narrow pass*, i. 5. 7.

στέργω, στέρξω, ἔστερξα, *love*, ii. 6. 23.

στέρεσθαι, see στερέω.

στερέω, στερήσω, *etc.*, but -εστέρηκα, *rob, deprive of, bereave*, with gen. or acc. and gen., i. 4. 8, ii. 1. 12, 5. 10, iv. 5. 28; pres. pass. στέρομαι, with pf. sense, *be deprived of, have lost, be without*, with gen., i. 9. 13, iii. 2. 2, vii. 1. 30, 6. 16.

στέρνον, τό [R. στρα], *breast*, Lat. *pectus*, i. 8. 26, vii. 4. 4.

στερρῶς, adv. [στερρός, στερεός, *hard, firm*, *cf.* Lat. *sterilis, barren*, Eng. STARE, *stereo-type*], *steadfastly, resolutely*, iii. 1. 22.

στέφανος, ὁ [στέφω, *put round*], *circlet, crown, chaplet, garland*, Lat. *corōna*, of leaves, flowers, or metal, worn round the head or neck, and used as a festive ornament at dinner, iv. 5. 33 (see *s.v.* τρίπους), or to adorn the tombs of the dead, vi. 4. 9, or bestowed as a reward of merit, i. 7. 7, where a gold crown is promised as a mark of distinguished military service, like the medals and crosses of to-day. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (*cf.* iv. 3. 17); and the priest that officiated at the altar in sacrifice always wore a chaplet (*cf.* vii. 1. 40). The use of στέφανοι among the Greeks, on both private and public occasions, was very common.

στεφανόω, *στεφανώσω, ἐστεφάνωσα, ἐστεφάνωμαι, ἐστεφανώθην* [*στέφανος*], *crown, wreathe,* Lat. *corōnō,* mid., *put on a crown* or *garland,* iv. 3. 17; pass., *be crowned, wear a chaplet,* iv. 5. 33, vii. 1. 40.

στήλη, *ης* [*στέλλω*], *pillar, slab, post,* of stone, for an inscription, v. 3. 13; to mark a boundary, vii. 5. 13.

στῆναι, see *ἵστημι.*

στιβάς, *άδος, ἡ* [*στείβω*], *bed* or *couch of straw* or *rushes,* vi. 1. 4.

στίβος, *ὁ* [*στείβω*], *beaten track, trail,* of men or horses, Lat. *uestīgia,* i. 6. 1, vi. 3. 24, vii. 3. 43.

στίζω (*στιγ-*), *στίξω, ἔστιγμαι* [*cf.* Lat. *stimulus, goad,* Eng. STICK, STING, STITCH, *stig-ma*], *prick, puncture,* Lat. *pungō;* hence, *τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμια, with their fore parts all tattooed with flowers,* v. 4. 32.

στῖφος, *ους, τό, any close-pressed body,* esp. of troops, *close array, mass, throng,* i. 8. 13, 26, vi. 5. 26.

στλεγγίς, *ίδος, ἡ, scraper, strigil, flesh-scraper,* Lat. *strigilis,* used by bathers to remove impurities from the skin, like our flesh-brushes; of gold, given as prizes to athletes, i. 2. 10, but some understand that a sort of *tiara,* worn as an ornament for the head, is here meant.

στολάς, see *σπολάς.*

στολή, *ῆς* [*στέλλω, cf.* Eng. *stole*], *dress, raiment, garment, robe,* iv. 5. 33, 7. 13, vi. 1. 2; *στολὴ Περσική, Persian robe,* i. 2. 27, probably the same as the *κάνδυς, q.v.*

στόλος, *ὁ* [*στέλλω*], *equipment, expedition,* esp. for hostile purposes, abs. or with *εἰς* and acc., i. 3. 16, ii. 2. 10, iii. 1. 9, 3. 2; of those who go on such an expedition, *army, force, host,* i. 2. 5, ii. 2. 12, iii. 2. 11.

στόμα, *ατος, τό* [*cf.* Eng. *stomach*], *mouth,* Lat. *ōs,* of a pers., iv. 5. 27; of a river or sea, vi. 2. 1, 4. 1; of the *opening* or *entrance* of a house underground, iv. 5. 25; as a military expression, *the foremost, front, van,* iii. 4. 42, v. 4. 22. Phrase: *οἱ κατὰ στόμα, the enemy in front,* v. 2. 26.

στρατεία, *ᾶς* [R. **στρα**], *expedition, campaign,* iii. 1. 9, v. 4. 18.

στράτευμα, *ατος, τό* [R. **στρα**], *army,* Lat. *exercitus,* i. 1. 7, ii. 1. 6, iii. 3. 19, iv. 4. 19, v. 6. 17, vi. 3. 22, vii. 8. 24; of the parts of an army under particular generals, *force, division,* i. 5. 11, 12, 8. 4, 14; so pl., vii. 3. 38.

στρατεύω, *στρατεύσω, ἐστράτευσα, ἐστράτευμαι* [R. **στρα**], *make an expedition, conduct* or *carry on a campaign, make war,* of general officers, Lat. *bellum suscipiō,* with *ἐπί* and acc., ii. 1. 14, 3. 20, 6. 29, iii. 1. 17; dep. mid., of both generals and soldiers, *serve in a campaign, take the field, serve, march,* Lat. *mīlitō,* abs., with *εἰς, ἐπί,* or *ἀμφί* and acc., or *σύν* and dat., i. 1. 11, 2. 2, 3, 9. 14, v. 4. 34, vi. 2. 15, vii. 1. 2, 29, 3. 10; of single persons, *join an army,* iii. 1. 10, vii. 5. 10. Phrases: *τὸν δεινὸν χειμῶνα στρατευόμενοι, serving in a hard winter campaign,* vii. 6. 9.

στρατηγέω, *στρατηγήσω, ἐστρατήγησα, ἐστρατήγηκα* [R. **στρα** + R. **αγ**], *be general, take command, command, manage,* abs., or with gen., i. 4. 3, ii. 2. 13, 6. 28, iii. 2. 27; with cog. acc. and gen., vii. 6. 40. Phrase: *στρατηγήσοντα ταύτην τὴν στρατηγίαν, to assume this command,* i. 3. 15.

στρατηγία, *ᾶς* [R. **στρα** + R. **αγ**], *office of general* or *commander in chief,* i. 3. 15, v. 6. 25, vii. 1. 41; *generalship, plan of campaign,* ii. 2. 13.

στρατηγιάω [R. **στρα** + R. **αγ**], *wish to be general,* vii. 1. 33.

στρατηγός, *ὁ* [R. **στρα** + R. **αγ**], *leader of an army, general,* Lat. *dux, imperātor,* in the Anab. applied not to the highest in command (called *ἄρχων,* vi. 1. 18, 2. 6, 12),

but to every chief of a division, under whom stood the taxiarchs and captains, i. 2. 15, 4. 13, ii. 4. 2, iii. 1. 2, iv. 3. 9, v. 4. 16, vi. 5. 1, vii. 8. 23. The generals were elected by the soldiers, iii. 1. 47, and conducted the campaign in accordance with the votes of their own number, vi. 1. 18. When serving for pay they received four times the soldier's wages, vii. 3. 10, 6. 1, 7. The title is also applied by Xenophon to the Persian commander in chief of the troops of several provinces, who was properly called *κάρανος*, i. 1. 2, 9. 7.

στρατιά, ᾶς [R. **στρα**], *army*, Lat. *exercitus*, the actual effective force, the *host*, i. 2. 12, 7. 16, ii. 4. 3, iii. 1. 4, iv. 7. 3, v. 6. 1, vi. 2. 10, vii. 7. 56; the *troops*, in contrast to the high officers, iv. 3. 9, vi. 6. 19, 20, vii. 2. 35; the *main body*, *i.e.* hoplites, as contrasted with cavalry and peltasts, vi. 3. 19.

στρατιώτης, ου [R. **στρα**], *soldier*, *private*, pl. *troops*, *men*, Lat. *mīles*, i. 1. 9, ii. 5. 29, iii. 1. 4, iv. 4. 14, v. 1. 4, vi. 2. 4, vii. 8. 23. Phrase: *ἄνδρες στρατιῶται*, *fellow soldiers*, i. 3. 3, v. 4. 19.

Στρατοκλῆς, έους, ὁ, *Stratocles*, in command of the Cretan archers, iv. 2. 28.

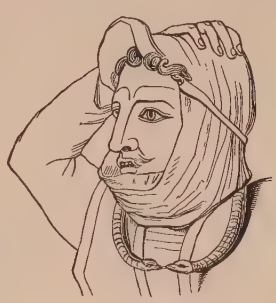
στρατοπεδεύω, ἐστρατοπεδευσάμην, ἐστρατοπέδευμαι [R. **στρα** + R. **πεδ**], *encamp*, *pitch a camp*, *bivouac*, *go into camp*, rare in act., vii. 6. 24, usually mid., abs., or with advs., iv. 4. 8, vi. 3. 6, vii. 2. 1; with *ἐγγύς* and gen. of pers., or with *παρά*, *εἰς*, *ἀνά* and acc., or *ἐν* and dat. of place, iii. 5. 1, iv. 3. 6, 8. 19, vi. 4. 7, vii. 4. 2; pf., *be encamped*, ii. 4. 1. Phrase: *παρὰ Ξενίου ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ*, *they went over from Xenias and joined Clearchus*, i. 3. 7.

στρατόπεδον, τό [R. **στρα** + R. **πεδ**], *camp ground*, *camp*, *encampment*, *bivouac*, Lat. *castra*, i. 10. 1, 8, ii. 3. 19, iii. 1. 46, iv. 4. 20, v. 1. 9, vi. 4. 10, vii. 6. 42; of an encamped *army*, iv. 4. 9, vii. 3. 34, 7. 57.

στρατός, ὁ [R. **στρα**], an *encamped army*, *army*, *force*, i. 5. 7.

στραφέντες, see *στρέφω*.

στρεπτός, ή, όν [verbal of *στρέφω*], *twisted*, *pliant*; as subst., *ὁ στρεπτός*, *necklace*, *collar*, Lat. *torquis*, worn by noble Persians,



No. 65.

i. 2. 27, 5. 8, 8. 29. See the accompanying illustration, from a famous mosaic representing the battle of Issus.

στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην and **ἐστράφην** [*cf.* Eng. *stro-phe*, *apo-strophe*], *turn*, *twist*, *braid*, of cords, Lat. *torqueō*, iv. 7. 15; intr., and in pass., of persons, *turn about*, *face about*, Lat. *mē uertō*, i. 10. 6, iii. 5. 1, iv. 3. 26, 32.

στρουθός, ὁ, ἡ [*cf.* Eng. *o-strich*], a small bird of the *sparrow* kind; with *μέγας*, *ostrich*, i. 5. 2, 3.

στρωματόδεσμος, ὁ [R. **στρα** + R. **δε**], *bedclothes sack*, *bed-sack*, of linen, v. 4. 13.

στυγνός, ή, όν [*cf.* *στυγέω*, *hate*], *hateful*, of the face, *repulsive*, *gloomy*, ii. 6. 9; subst., *τὸ στυγνόν*, *sternness*, ii. 6. 11.

Στυμφάλιος, ὁ [Στύμφαλος, ὁ, *Stymphālus*], *a Stymphalian*, *native of Stymphālus*, i. 1. 11, ii. 5. 37.

iii. 1. 31, iv. 7. 13, vi. 1. 30, vii. 8. 19, a city in the northeastern part of Arcadia, on a lake of the same name (ruins on Lake Zaraka).

σύ, *σοῦ*, pers. pron. [pronominal stem **τε,** softened to **σε,** *cf.* Lat. *tū*, *thou*, Eng. THOU], *thou*, *you*, i. 3. 3, ii. 1. 12, 16, 17, 5. 38, iii. 1. 45, vii. 6. 5.

συγγένεια, *ᾱς* [R. **γεν**], *kinship*, *relationship*, vii. 3. 39.

συγγενής, *ές* [R. **γεν**], *of the same race* or *family*, *akin*, Lat. *cōgnātus*; subst., *οἱ συγγενεῖς*, *blood relations*, *kinsmen*, i. 6. 10, iv. 5. 32, vii. 2. 31.

συγγίγνομαι [R. **γεν**], *be with*, *keep company with*, *be acquainted with*, *meet*, with dat., i. 1. 9, 2. 27, ii. 5. 2, 28, iv. 5. 23, vii. 2. 19; *pass time with* a teacher, ii. 6. 17; of sexual intercourse, i. 2. 12, v. 4. 33.

συγκάθημαι [*κάθημαι*], *sit down together*, v. 7. 21.

συγκαλέω [R. **καλ**], *call together*, *call a meeting* or *council*, *assemble*, Lat. *conuocō*, abs. or with acc., i. 4. 8, ii. 2. 3, iii. 1. 46, vi. 4. 20, vii. 1. 24; with *εἰς* and acc., i. 6. 4.

συγκάμπτω (*κάμπτω*, *καμπ-*, *κάμψω*, *ἔκαμψα*, *-κέκαμμαι*, *ἐκάμφθην*, *bend*), *bend together*, with *σκέλος*, *bend one's knee*, v. 8. 10.

συγκατακαίω or **-καω** [**καίω**], *burn along with*, iii. 2. 27.

συγκατασκεδάννῡμι [*σκεδάννῡμι*], *join in pouring out*, read by some in vii. 3. 32 for *κατασκεδάννῡμι*, *q.v.*

συγκαταστρέφομαι [*στρέφω*], *help in subduing*, ii. 1. 14.

συγκατεργάζομαι [R. **Fεργ**], *help one accomplish* or *win*, vii. 7. 25.

σύγκειμαι [**κεῖμαι**], *lie together*, *be put together*, *be arranged* or *agreed upon*, Lat. *cōnstituor*. Phrases: *εἰς τὸ συγκείμενον*, *to the rendezvous*, vi. 3. 4; *κατὰ τὰ συγκείμενα*, *according to the terms of the agreement*, vii. 2. 7.

συγκλείω [*κλείω*], *shut to*, vi. 3. 4, vii. 1. 12.

συγκομίζω [*κομίζω*], *bring together*, *gather*, mid., *for oneself*, vi. 6. 37.

συγκύπτω (*κύπτω*, *κῡφ-*, *-κύψω*, *ἔκῡψα*, *κέκῡφα*, *stoop*), *draw together*, *converge*, of the wings of an army, iii. 4. 19, 21.

συγχωρέω [*χωρέω*], *go with*, *give way*, *yield*, Lat. *concēdō*, v. 2. 9.

σύειος, *ᾱ*, *ον* [*σῦς*], *of swine*, Lat. *suillus*, iv. 4. 13.

Συέννεσις, *ιος*, *ὁ*, *Syennesis*, the hereditary title of the monarchs of Cilicia who governed under the Persian king, perhaps from the Semitic *schôa nâsî*, *noble chieftain*. But Xenophon took it for a proper name, i. 2. 12, 21, 26, 4. 4, vii. 8. 25.

σῦκον, *τό* [*cf.* Lat. *ficus*, *fig*, Eng. *syco-phant*], *fig*, vi. 4. 6, 6. 1.

συλλαμβάνω [*λαμβάνω*], *take together*, *seize*, *arrest*, Lat. *comprehendō*, i. 1. 3, 4. 8, 6. 4, ii. 5. 32, iii. 1. 2, 35, vii. 2. 14; *capture*, iv. 4. 16.

συλλέγω (*-λέγω*, *-έλεξα*, *-είλοχα*, *-είλεγμαι*, *-ελέγην* [R. **λεγ**], *gather*), *collect*, *get together*, *gather*, Lat. *colligō*, of things, ii. 4. 11, iv. 3. 11, v. 1. 15, vi. 6. 22; of persons, esp. of troops or an army, *bring together*, *collect*, *levy*, *raise*, *assemble*, *convoke*, i. 1. 7, 4. 13, ii. 6. 5, iii. 1. 39, v. 6. 1, vii. 6. 13; mid., *raise for oneself*, vii. 4. 8; pass., *come together*, *assemble*, of troops, iv. 1. 10, 3. 7, 8, 9, vi. 2. 4, 3. 6.

συλλογή, *ῆς* [R. **λεγ**], *gathering*, of troops, *levy*, Lat. *dīlēctus*, i. 1, 6.

σύλλογος, *ὁ* [R. **λεγ**], *gathering*, *meeting*, not of a regularly called assembly, v. 6. 22, 7. 2.

συμβαίνω [R. **βα**], *come together*; impers., *happen*, hence *τὰ σύμβαντα*, *events*, *occurrences*, iii. 1. 13.

συμβάλλω [**βάλλω**], *throw together*, *collect*, *gather*, iii. 4. 31; mid., *bring together one's own*, *contribute*, with dat. of pers. and *εἰς* and acc. of thing, i. 1. 9; *unite*,

agree upon, fix on, vi. 3. 3, hence ξενίᾱν συνεβάλοντο, *they contracted a friendship*, vi. 6. 35; *add one's opinion to others'*, *converse*, *give one's ideas*, with περί and gen., iv. 6. 14.

συμβοάω [R. βοF], *cry out together*. Phrase: συνεβόων ἀλλήλους, *they called each other together by shouting*, vi. 3. 6.

συμβοηθέω [R. βοF + θέω], *come to the rescue with* others, *join in helping*, iv. 2. 1, vii. 8. 17.

συμβολή, ῆς [βάλλω], a *hurtling together*, *encounter*, *battle*, vi. 5. 32.

συμβουλεύω [R. βολ], *advise*, *recommend*, *counsel*, *give advice*, Lat. *cōnsulō alicui*, abs. or with acc., or acc. of thing and dat. of pers., ii. 1. 17, 5. 41, v. 6. 2, 3, 12; with dat. or acc. of pers. and inf., or with simple inf., i. 6. 9, ii. 1. 18, 3. 20, iii. 1. 5, vi. 6. 29, vii. 1. 30, 8. 4; with a rel. clause, ii. 1. 17, v. 6. 4; mid., *consult with one*, *ask one's opinion* or *advice*, *ask counsel of*, *confer with*, *hold a council*, Lat. *cōnsulō aliquem*, abs., with dat. of pers. or with a clause or with both, i. 1. 10, 7. 2, ii. 1. 16, 17, v. 6. 2.

συμβουλή, ῆς [R. βολ], *advice*, Lat. *cōnsilium*, v. 6. 4 (see ἱερός), 11.

σύμβουλος, ὁ [R. βολ], *adviser*, *counsellor*, Lat. *auctor*, i. 6. 5.

συμμανθάνω [R. μα], *learn thoroughly*; aor. partic., συμμαθών, *having come to know* a thing *well*, hence *familiar with*, *used to*, with acc., iv. 5. 27.

συμμαχέω, συμμαχήσω, συνεμάχησα [R. μαχ], *be an ally* or *in alliance with*, v. 4. 30.

συμμαχία, ᾱς [R. μαχ], *alliance*, Lat. *foedus*, v. 4. 3, 8, vii. 3. 35.

συμμάχομαι [R. μαχ], *fight on one's side*, *be an ally*, with dat. of pers., v. 4. 10, vi. 1. 13.

σύμμαχος, ον [R. μαχ], *fighting with*, *in alliance with*, *allied*, Lat. *socius*, ii. 4. 6, 5. 11, v. 4. 7; subst., ὁ σύμμαχος, *ally*, i. 3. 6, ii. 2. 8, v. 4. 6, vii. 6. 3; τὰ σύμμαχα, *helps*, *advantages*, ii. 4. 7.

συμμετέχω [R. σεχ], *take part in with* one, with gen., vii. 8. 17.

συμμίγνῡμι (μίγνῡμι, μιγ-, μῖξω, ἔμῖξα, μέμῖγμαι, ἐμίχθην and ἐμίγην [R. μιγ], *mix*), *mix with*, intrans. of persons, *unite with*, *join*, with dat. of pers., ii. 1. 2, iv. 2. 9, vi. 3. 24, vii. 8. 24; in a hostile sense, *engage*, *join battle with*, with dat., iv. 6. 24.

συμπαρασκευάζω [R. σκυ], *help get ready*, *help in providing*, *help in preparations*, abs. or with acc., v. 1. 8, 10.

συμπαρέχω [R. σεχ], *help in producing* or *causing*, *join in affording*, with dat. of pers. and acc. of thing, vii. 4. 19, 6. 30.

σύμπᾶς, ᾶσα, αν [πᾶς], stronger than πᾶς, *all together*, *all taken collectively*, Lat. *ūniversus*, *entire*, in pred. position, vii. 8. 26; but οἱ σύμπαντες ὁπλῖται, *the hoplites all taken together*, i. 2. 9. Phrases: τὸ σύμπαν, *on the whole*, *in general*, i. 5. 9; ὅσα οὐδὲ τὰ σύμπαντα, *more than all put together*, iv. 3. 2.

συμπέμπω [πέμπω], *send along with*, *despatch together*, sometimes with dat. of pers., i. 2. 20, iii. 4. 42, v. 5. 15, vi. 6. 18, vii. 7. 55.

συμπεριτυγχάνω [R. τακ], in a hostile sense, *fall on together*, with dat., vii. 8. 22.

συμπίπτω [R. πετ], *fall together*, *fall in*, *collapse*, of a house, v. 2. 24; *come together*, *grapple*, *close with*, i. 9. 6.

σύμπλεως, ων, gen. ω [R. πλα], *quite full*, with gen., i. 2. 22.

συμποδίζω [R. πεδ], *shackle together*, of snow, *encumber*, *impede*, Lat. *impediō*, iv. 4. 11.

συμπολεμέω [πολεμέω], *help in war*, *make war with*, with dat. of pers. and πρός or ἐπί and acc., i. 4. 2, iii. 1. 5.

συμπορεύομαι [R. **περ**], *travel with. march with, accompany*, i. 3. 5, 4. 9, iv. 1. 28.

συμποσίαρχος, ὁ [R. **πο** + **ἄρχω**], *president of a drinking-party, symposiarch, master of the revels*, Lat. *magister bibendī, rēx conuiuiī*, whose commands all the company had to obey and who regulated the whole entertainment, vi. 1. 30.

συμπράττω [*πράττω*], *help in doing, help along with, co-operate, help get*, abs., vii. 7. 19; with dat. of the pers., and acc. or *περί* and gen. of the thing, i. 1. 8, v. 4. 9, 5. 23, vii. 4. 13; with *ὥστε* and inf., vii. 8. 23.

συμπρέσβεις, *εων*, *οἱ* [*πρέσβυς*], *fellow-envoys*, v. 5. 24.

συμπροθῡμέομαι [R. 1 **θυ**], *be equally zealous with, be just as earnest, unite earnestly with, add one's efforts*, with inf. or acc. and inf., iii. 1. 9, vii. 2. 24; with acc. or *ὅπως* and a clause, vii. 1. 5.

συμφέρω [R. **φερ**], *bring together, collect*, Lat. *cōnferō*, iii. 4. 31, vi. 4. 9; *endure with one*, with acc. and dat., vii. 6. 20; *contribute to, be of use* or *advantage, profit, benefit*, often impers., Lat. *cōnferō, prōsum*, abs. or with dat., ii. 2. 2, iii. 2. 27, vi. 1. 26, vii. 3. 7. Phrases: *πρὸς τὴν χώρᾱν συμφέρῃ, is suitable for the ground*, vii. 3. 37; *συνοίσειν ἐπὶ τὸ βέλτῑον, be to his advantage*, vii. 8. 4.

σύμφημι [R. **φα**], *assent, agree, grant*, with *τοῦτο* or *ταῦτα*, v. 8. 8, vii. 2. 26.

σύμφορος, *ον* [R. **φερ**], *useful, advantageous*, vii. 7. 21.

σύν, prep. with dat. [*cf.* Lat. *cum, with*], *with, in company with, along with, together with*, used freq. by Xen. where other Attic prose writers generally used *μετά*, i. 3. 5, 8. 26, 9. 2, ii. 3. 19, 5. 9, 37, iii. 3. 1, 14, iv. 2. 16, v. 4. 20, 7. 8, vii. 3. 10, 5. 3; esp. in phrases like *Μένων καὶ οἱ σὺν αὐτῷ, Menon and his troops*, i. 2. 15, *cf.* iii. 2. 11, 5. 3, iv. 3. 20; *on the side of*, i. 1. 11, iii. 2. 17; *with the help* or *aid of*, ii. 5. 13, vii. 3. 11, so *σὺν τοῖς θεοῖς, the gods helping*, iii. 1. 23, 42, 2. 11, v. 8. 19, vi. 6. 32; of dress, *furnished with, in*, iv. 5. 33, so *σὺν τοῖς ὅπλοις, in arms, armed*, iii. 2. 8, vi. 5. 3, *cf.* ii. 1. 12; of manner and instrument, *with, in, by*, i. 8. 4, ii. 6. 18, iii. 2. 16, 3. 2. In composition *σύν* becomes *συμ-* before labials and *μ*, *συγ-* before palatals, *συλ-* before λ, *συρ-* before *ρ*, and *συ-* before *σ* followed by a consonant, and signifies *with, along with, together, jointly, at the same time, entirely, at once*, expressing union or connexion of any sort, and completion.

συναγείρω [**ἀγείρω**], *collect together* or *closely, assemble*, i. 5. 9.

συνάγω [R. **αγ**], *bring together, get together, gather, collect*, of persons and things, i. 5. 10, iv. 4. 10, vi. 2. 8; *convoke, assemble*, of persons, i. 3. 2, iii. 5. 14, v. 7. 3, vi. 4. 10.

συναδικέω [R. 1 **δακ**], *do wrong with* another, *be an accomplice in crime*, with dat. of pers., ii. 6. 27.

συναθροίζω [*ἀθροίζω*], *collect together, get together*, vii. 2. 8; mid. intrans., *assemble*, vi. 5. 30.

συναινέω (*αἰνέω, αἰνέσω, ᾔνεσα, -ήνεκα, -ήνημαι, -ηνέθην* [*αἶνος,* ὁ, *tale, praise*], *praise*), *agree with* one in a thing, *grant*, with acc. of thing and dat. of pers., vii. 7. 31.

συναιρέω [**αἱρέω**], *take together* or *into small compass.* Phrase: *ὡς συνελόντι εἰπεῖν, to put it briefly*, Lat. *ut breuiter dīcam*, iii. 1. 38.

συναίτιος, *ον* [**αἰτέω**], *jointly guilty, accessory in the guilt*, vi. 6. 28.

συνακολουθέω [R. **κελ**], *follow along with, accompany*, abs. or with dat., ii. 5. 30, iii. 1. 4, vii. 7. 11.

συνακούω [R. **κοϝ**], *hear at the same time.* Phrase: *ἀναβοώντων ἀλλήλων συνήκουον, they heard each other's calls*, v. 4. 31.

συνᾰλίζω [ἁλίζω], *gather together, collect*, vii. 3. 48.

συναλλάττω (ἀλλάττω, ἀλλαγ-, ἀλλάξω, ἤλλαξα, -ήλλαχα, ἤλλαγμαι, -ηλλάχθην or ἠλλάγην [**ἄλλος**], *change*), *change so as to bring together, reconcile*; pass., *be reconciled, come to terms with*, with πρός and acc., i. 2. 1.

συναναβαίνω [R. **βα**], *go up with*, v. 4. 16; *march inland with*, with dat., i. 3. 18.

συναναπράττω [πράττω], *help exact*, with παρά and gen. of pers., vii. 7. 14.

συνανίστημι [R. **στα**], *make stand up together*; intrans. 2 aor., *stand up with, rise with*, vii. 3. 35.

συναντάω, *συνήντησα* [**ἀντί**], *meet with, meet*, abs. or with dat., i. 8. 15, vii. 2. 5.

συνάπειμι [εἶμι], *go away with, go off together*, ii. 2. 1.

συναπολαμβάνω [λαμβάνω], *receive in common*, or *at the same time*, of what is due, vii. 7. 40.

συνάπτω [ἅπτω], *join together*; of battle, with μάχην and dat. of pers., *engage in battle*, Lat. *proelium committō*, i. 5. 16.

συνάρχω [**ἄρχω**], *rule jointly with, command with*, with dat. of pers. and gen. of thing, vi. 1. 32.

σύνδειπνος, ὁ [R. **δα**], *companion at dinner, guest at dinner*, Lat. *conuīua*, ii. 5. 27, iv. 5. 28, vi. 1. 30.

συνδιαβαίνω [R. **βα**], *cross over together, cross with* others, vii. 1. 4.

συνδιαπράττω [πράττω], *accomplish with*; mid., *negotiate with at the same time*, with ὑπέρ and gen., iv. 8. 24.

συνδοκέω [R. **δοκ**], *seem good also, be approved also*, with dat. of pers., vi. 5. 9.

σύνδυο [**δύο**], *two at once, two by two*, vi. 3. 2.

συνέδραμον, see *συντρέχω*.

συνεθέλω [ἐθέλω], *wish with* one, *cōnsent, favour*, with dat. of pers. and inf., vi. 1. 32.

συνεῖδον [R. **Fιδ**], *see at once* or *at a glance, observe, mark*, i. 5. 9.

συνειλεγμένοι, see *συλλέγω*.

συνειλημμένοι, συνειλήφᾶσι, see *συλλαμβάνω*.

σύνειμι [R. **εσ**], *be with*; subst., *οἱ συνόντες, associates, acquaintances*, ii. 6. 20, 23. Phrase: *συνῆν Ξενοφῶντι φιλικῶς, he was on friendly terms with Xenophon*, vi. 6. 35.

σύνειμι [εἶμι], *go together, assemble*, iii. 5. 7; in a hostile sense, *μαχούμενος συνήει, he advanced to the encounter*, i. 10. 10.

συνείποντο, see *συνέπομαι*.

συνεισέρχομαι [ἔρχομαι], *enter with, go in together*, with πρός and acc. of pers. and εἰς and acc. of place, iv. 5. 10.

συνεισπίπτω [R. **πετ**], *fall into* a place *together, rush in together, plunge in*, abs. or with εἴσω and gen., v. 7. 25, vii. 1. 18.

συνεκβαίνω [R. **βα**], *go out together*, with ἐπί and acc., iv. 3. 22.

συνεκβιβάζω (βιβάζω, βιβαδ-, -βιβάσω or βιβῶ, -εβίβασα [R. **βα**], *make go*, causative to *βαίνω*), *help draw out, help extricate*, i. 5. 7.

συνεκκόπτω [κόπτω], *help cut down*, iv. 8. 8.

συνεκπίνω [R. **πο**], *help drink up, drain with*, vii. 3. 32.

συνεκπορίζω [R. **περ**], *help procure, join in providing*, v. 8. 25.

συνελήλὐθατε, see *συνέρχομαι*.

συνελόντι, see *συναιρέω*.

συνενεγκόντες, συνενηνεγμένα, see *συμφέρω*.

συνεξέρχομαι [ἔρχομαι], *go out with*, vii. 8. 11.

συνεπαινέω [ἐπαινέω], *join in praising* or *approving, agree together*, vii. 3. 36.

συνεπεύχομαι [εὔχομαι], *vow together besides*, with dat. of the god to whom and inf., iii. 2. 9.

συνεπιμελέομαι [R. **μελ**], *help take charge of*, with gen., vi. 1. 22.

συνεπισπέσθαι, see *συνεφέπομαι*.

συνεπισπεύδω [σπεύδω], *help hurry on, join in pushing forward*, i. 5. 8.

συνεπιτρίβω (τρίβω, τριβ-, τρίψω, ἔτρῖψα, τέτριφα, τέτρῖμμαι, ἐτρίβην [*cf.* τριβή], *rub*), *destroy all at once, utterly ruin*, v. 8. 20.

συνέπομαι [R. σεπ], *follow along with, accompany*, abs. or with dat., i. 3. 9, iii. 1. 2, v. 2. 4, vii. 3. 12.

συνεπόμνῡμι [ὄμνῡμι], *swear besides at the same time*, with inf., vii. 6. 19.

συνεργός, ὁν [R. Fεργ], *working with;* subst., ὁ συνεργός, *fellow-worker, coadjutor, helper*, i. 9. 20, 21.

συνερρύησαν, see συρρέω.

συνέρχομαι [ἔρχομαι], *come together, meet, assemble*, ii. 1. 2, 3. 21, iii. 1. 15, iv. 1. 12, v. 4. 4, vi. 1. 25, vii. 3. 10; with παρά and acc., ii. 2. 8.

συνέσπων, see συσπάω.

συνεφέπομαι [R. σεπ], *follow along with, attend closely*, abs. or with dat., iv. 8. 18, vii. 4. 6.

συνέχω [R. σεχ], *hold together*, vii. 2. 8.

συνήδομαι [R. ἁδ], *be glad with* one, *rejoice with, congratulate*, Lat. *grātulor*, abs., with dat. of pers., and with ὅτι and a clause, v. 5. 8, vii. 7. 42, 8. 1.

συνθεάομαι [θέᾱ], *look at with, inspect together*, vi. 4. 15.

σύνθημα, ατος, τό [R. θε], *thing agreed on, agreement*, iv. 6. 20; *signal*, esp. the *watchword*, the *word*, Lat. *signum, tessara*, given out and passed through the ranks before a battle as a means by which friends might be distinguished from foes, i. 8. 16, vi. 5. 25, or used at night as a *countersign*, vii. 3. 34.

συνθηράω [θηράω], *hunt with, join in the hunt*, v. 3. 10.

συνθοῖτο, see συντίθημι.

συνιδεῖν, see συνεῖδον.

συνίημι [ἵημι], *put together, understand*, Lat. *intelligō*, vii. 6. 8.

συνίστημι [R. στα], *make stand together*, of persons, *bring together, introduce*, with dat., iii. 1. 8, vi. 1. 23; intr. in mid. and pf. and 2 aor. act., *stand together, get together, gather, combine, form together*, esp. of troops, v. 7. 2, 16, vi. 2. 9, 5. 28, vii. 3. 47. Phrases: ἱππικὸν ἔτι συνεστηκός, *cavalry with ranks still unbroken*, vi. 5. 30, *cf.* vii. 6. 26.

σύνοδος, ἡ [ὁδός], *meeting, junction*, vi. 4. 9; in a hostile sense, *encounter*, i. 10. 7.

σύνοιδα [R. Fιδ], *share in knowledge, be privy to*, Lat. *cōnscius sum*, with dat. of pers., as σύνοιδέ μοι εἰ ἐπιορκῶ, *he is cognisant if I am a perjurer*, vii. 6. 18; with refl. pron. and nom. of partic., *be conscious of*, i. 3. 10, ii. 5. 7, vii. 6. 11.

συνοίσειν, see συμφέρω.

συνολολύζω (ὀλολύζω, ὀλολῡγ-, ὀλολύξομαι, ὠλόλῡξα [ὀλολῡγή, *loud cry, cf.* Lat. *ulula, screech-owl*, Eng. OWL], *cry aloud*), *cry out together*, of women, *raise a shrill cry together*, iv. 3. 19.

συνομολογέω [ἅμα + R. λεγ], *agree with* another or to a thing *with* another, *consent, assent to, join, agree upon*, with dat. of pers., vii. 5. 10, acc. of thing, iv. 2. 19, vii. 8. 3, or with a combination of the two, v. 7. 15.

συνοράω [R. 2 Fερ], *see at the same time;* with ἀλλήλους, *watch* or *view one another*, iv. 1. 11, v. 2. 13.

συνουσίᾱ, ᾱς [R. εσ], *a being together, mutual intercourse, conference*, ii. 5. 6.

συντάττω [R. τακ], *set in order together*, as a military term, *draw up in array, marshal, form*, i. 2. 15, Lat. *īnstruō;* mid., *form one's own* troops, i. 10. 5; intr., of troops, *form line of battle, fall into battle array, form in line*, i. 3. 14, 7. 14, iv. 2. 7, vi. 3. 21. Phrase: συνετάττετο ἐκ τῶν ἔτι προσιόντων, *was forming its line from those who were still coming up*, i. 8. 14.

συντίθημι [R. θε], *place together;* mid., *put together for oneself, conclude, covenant, contract, agree on, make an agreement*, with dat. of pers., to which may be added inf., i. 9. 7, vii. 1. 35; with acc. of thing, iv. 2. 1, v. 1. 12, *cf.* ii. 5. 8, and see *κατατίθημι*.

σύντομος, *ον* [*τέμνω*], *cut short, short*, in sup., ii. 6. 22.

συντράπεζος, *ὁ* [**τέτταρες** + R. **πεδ**], *table-companion*, i. 9. 31, see *ὁμοτράπεζος*.

συντρέχω [*τρέχω*], *run together* or *to one place, assemble quickly*, v. 7. 4, vii. 6. 6.

συντρίβω (*τρίβω, τριβ-, τρίψω, ἔτρῖψα, τέτριφα, τέτρῖμμαι, ἐτρίβην* [*cf. τριβή*], *rub*), *rub together*. Phrase: *συντετριμμένους ἀνθρώπους σκέλη, men with their legs completely crushed*, iv. 7. 4.

συντυγχάνω [R. **τακ**], *happen upon, fall in with, meet*, of friend or foe, i. 10. 8, vii. 8. 22.

συνωφελέω [*ὠφελέω*], *contribute to* one's *help, join in aiding*, iii. 2. 27.

Συρᾰκόσιος or **Συρᾰκούσιος**, *ὁ* [*Συράκουσαι, Syracuse*], *a Syracusian, native of Syracuse*, i. 2. 9, 10. 14, a city on the eastern coast of Sicily, founded by Corinthians on the island Ortygia in 734 B.C. It grew rapidly, owing chiefly to its fine harbour, and under Gelon, 480 B.C., and Dionysius I., 400 B.C., large suburbs on the mainland of Sicily were added to it, making a city of 14 miles in circumference. Thenceforward it was the largest, most populous and brilliant of Hellenic cities, until the rise of the great capitals in the East.

Συρίᾱ, *ᾱς* [*Σύριος*], *Syria*, a country in Asia, including not only the land south of the Euphrātes as far as Arabia, and bounded on the west by Palestine, Phoenicia, and the Mediterranean as far as the gulf of Issus, i. 4. 4, 6, 10, but also the district east of the Euphrātes which after the Macedonian conquest was called by the Greeks Mesopotamia, i. 4. 19.

Σύριος, *ᾱ, ον* [*Σύρος*], *of Syria, Syrian*, i. 4. 5.

Σύρος, *ὁ*, *a Syrian, native of Syria*, i. 4. 9.

συρρέω [*ῥέω*], *flow together, stream together*, of men, abs., with *εἰς* and acc., or *ἐκ* and gen., iv. 2. 19, v. 2. 3, vi. 3. 6.

σῦς, *συός*, *ὁ*, *ἡ* [*cf. ὗς*, Lat. *sūs*, *swine*, Eng. HOG, SOW], *swine, pig, hog, boar*, v. 3. 10, 11, 7. 24.

συσκευάζω [R. **σκυ**], *get ready together, pack up;* mid. intr., *pack one's own things, pack up one's baggage*, of soldiers before a march, Lat. *uāsa colligō*, i. 3. 14, ii. 1. 2, 2. 4, iii. 4. 36, 5. 18, v. 8. 14, vii. 1. 7.

σύσκηνος, *ὁ* [R. **σκα**], *tent-companion, messmate*, Lat. *contubernālis*, v. 7. 15, 8. 5, 6.

συσπάω [R. **σπα**], *draw together*, of skins, *sew together*, i. 5. 10.

συσπειράομαι, *συνεσπείρᾱμαι, συνεσπειράθην* [*cf. σπάρτον*], *be coiled up together;* of troops, *be formed in close order* or *in a solid body*, i. 8. 21.

συσπουδάζω [*σπουδάζω*], *haste along with, share one's zeal*, ii. 3. 11.

συστρατεύομαι, always dep. mid. in Anab. [R. **στρα**], *serve in war with, take the field with, share* or *join a campaign* or *expedition*, abs., with dat., or *σύν* and dat., v. 6. 24, vi. 2. 15, vii. 3. 14, 4. 21, 7. 31; with *ἐπί* and acc., i. 4. 3, vii. 4. 20.

συστράτηγος, *ὁ* [R. **στρα** + R. **αγ**], *fellow-general*, ii. 6. 29.

συστρατιώτης, *ὁ* [R. **στρα**], *fellow-soldier*, Lat. *commīlitō*, i. 2. 26.

συστρατοπεδεύομαι [R. **στρα** + R. **πεδ**], *encamp together*, with *σύν* and dat., ii. 4. 9.

συστρέφω [*στρέφω*], *turn* or *twist together;* 2 aor. pass., *συστραφέντες, turning* or *facing about in a body*, i. 10. 6, where others read the simple *στραφέντες*. See *στρέφω*.

συχνός, *ή, όν, much, considerable, great;* of time, *long*, i. 8. 8,

v. 8. 14; of number, *many, numerous*, abs. or with gen., v. 4. 16, 18, 7. 16; of space, διαλείποντα συχνόν (*sc.* χωρίον), *at some distance apart*, i. 8. 10.

σφαγιάζομαι, ἐσφαγιασάμην [σφάγιον], *slay a victim, offer a sacrifice*, Lat. *hostiās immolō*, abs. or with dat., iv. 5. 4, vi. 4. 25, 5. 8. Phrase: ἐσφαγιάζοντο εἰς τὸν ποταμόν, *they sacrificed so that the blood ran into the river*, *cf.* Lat. *in mare porricere*, iv. 3. 18 (see σφάττω).

σφάγιον, τό [*cf.* σφάττω], *animal sacrificed, victim*, Lat. *hostia*; pl. τὰ σφάγια καλά (*sc.* γίγνεται or ἐστι), *the omens from the sacrifice are favourable*, referring to the acts and movements of the victims (external omens as opp. to ἱερά, *q.v.*), i. 8. 15, iv. 3. 19, vi. 5. 8, 21.

σφαιροειδής, ές [σφαῖρα, *ball*, *cf.* Eng. *sphere* + R. ϝιδ], *ball-like, spherical, round*; so σφαιροειδές (*sc.* τι), v. 4. 12, of the round ball between the λόγχη (*q.v.*) and the shaft of the spears of the Mossynoeci (not at the butt end).

σφάλλω (σφαλ-), σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην [R. **σφαλ**], *trip, trip up, make fall*; mid. and pass., *be balked, fall, fail, meet with a mischance*, vii. 7. 42.

σφᾶς, see οὗ.

σφάττω, or (older but not in Anab.) **σφάζω** (σφαγ-), σφάξω,

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ἔσφαξα, ἔσφαγμαι, ἐσφάγην, *slaughter, slay*, prop. by cutting the throat, Lat. *iugulō*, hence of victims, *sacrifice*, as σφάξαντες ταῦρον εἰς ἀσπίδα, *sacrificing a bull and catching the blood in a shield* (see σφαγιάζομαι), ii. 2. 9; of persons, *kill, slay*, iv. 5. 16, 7. 16.

σφεῖς, see οὗ.

σφενδονάω, ἐσφενδόνησα [σφενδόνη], *use the sling, sling*, iii. 3. 7, 15, 4. 15, iv. 3. 30.

σφενδόνη, ης, *sling*, Lat. *funda*, made of leather or of leather and cords (see *s.v.* νεῦρον), iii. 3. 16, 4. 17, iv. 2. 27; of the *stone* or *leaden ball* used in the sling, *missile*, iii. 4. 4, v. 2. 14, vii. 8. 18. For the form of the sling and the manner of using it, see the following illustration.

σφενδονήτης, ου [σφενδονάω], *slinger*, Lat. *funditor*, without defensive armour, and carrying only his sling and stones or leaden bullets. The σφενδονῆται constituted one division of the Greek light-armed troops, iii. 4. 26, iv. 3. 27, v. 6. 15 (*s.v.* γυμνής), but they were relatively unimportant, and were not organised until, under the pressure of necessity, the Greeks drafted men for the purpose, iii. 3. 16–20. These were expert Rhodians, who used leaden bullets, which carried twice as far as the big stones used by the Persians. The sling was, on the contrary, in great use among the barbarians, iii. 3. 6, *cf.* iii. 3. 15, iv. 2. 27, 3. 29, 30, vii. 8. 18.

No. 67.

σφίσι, see οὗ.

σφόδρα, adv. [σφοδρός], *with vehemence, extremely, exceedingly, very*, ii. 3. 16, 4. 18, 6. 11, iv. 8. 20, v. 4. 32, vi. 5. 28.

σφοδρός, ά, όν, *vehement, violent, extreme*, i. 10. 18.

σχεδίᾱ, ᾱs, *raft, float*, Lat. *ratis*, made of skins, i. 5. 10, ii. 4. 28. Their construction is described in the first passage.

σχεδόν, adv. [R. **σεχ**], *near;* of degree, *nearly, closely, about, almost, mostly, chiefly*, Lat. *ferē*, i. 8. 25, esp. with numerals, iv. 7. 6, 8. 15, vii. 6. 1; of time, *about, just about*, iii. 1. 33, 2. 1, vi. 3. 25. Phrase: *σχεδόν τι πᾶσα ἡ στρατιᾱ́, pretty nearly all the army*, vi. 4. 20.

σχεῖν, see ἔχω.

σχέτλιος, ᾱ, ον [R. **σεχ**], *holding out, unflinching, cruel, dreadful*, vii. 6. 30.

σχῆμα, ατος, τό́ [R. **σεχ**], *form, shape*, of troops, *formation*, i. 10. 10.

σχίζω, ἔσχισα, ἐσχίσθην [*cf.* Lat. *scindō*, *split*, Eng. ***schedule, schism***], *cleave, split*, of wood, i. 5. 12, iv. 4. 12; pass. of troops, *be divided* or *separated*, vi. 3. 1.

σχολάζω (σχολαδ-), ἐσχόλασα, ἐσχόλακα [R. **σεχ**], *be at leisure, have time*, Lat. *ōtiōsus sum*, ii. 3. 2, vii. 3. 24.

σχολαῖος, ᾱ, ον [R. **σεχ**], *leisurely*, hence *slow*, Lat. *lentus*, iv. 1. 13.

σχολαίως, adv. [R. **σεχ**], *in a leisurely way, slowly, sluggishly*, Lat. *lentē*, i. 5. 8; comp. σχολαίτερον, i. 5. 9.

σχολή, ῆs [R. **σεχ**], *leisure*, free *time* for anything, Lat. *ōtium*, with dat. of pers. and inf., i. 6. 9, iv. 1. 17, v. 1. 9; dat. as adv., σχολῇ, *slowly*, iii. 4. 27, iv. 1. 16.

σῳ̃, see σῶs.

σῴζω (σῳδ-), σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην [R. **σαF**], *save, preserve, save life, rescue*, Lat. *cōnservō*, of persons, i. 10. 3, ii. 3. 25, iii. 2. 4, vi. 3. 17; of things, *preserve, keep safe, keep, hold, retain*, i. 10. 3, ii. 5. 11, iii. 2. 39, vii. 7. 56; mid. and pass., *save oneself, be saved alive, escape*, ii. 1. 19, 4. 6, iii. 2. 3, v. 2. 31, vi. 3. 16, vii. 1. 19, 8. 1; *return safely, arrive safe*, abs. or with εἰs and acc., iii. 1. 6, v. 3. 6, vi. 4. 8, 5. 20; σεσω(σ)μένοι, *safe and sound*, v. 5. 8.

Σωκράτηs, ουs, ὁ, *Socrates*, the renowned Athenian philosopher. He was the son of Sophroniscus, a sculptor, and was himself trained in that art, but soon abandoned it for the life of a philosopher and thinker on social, political, and religious problems. About him gathered a circle of friends, who regarded him as their master, although he gave no regular instruction and propounded no set doctrine, but was rather an eye-opener, leading men to accept no statement without inquiry and to acknowledge no guide except reason. His method was the dialectic, by question and answer. By the Delphic oracle he was pronounced wisest of men. In 399 B.C., when over 70 years old, he was accused of disbelief in the gods and of introducing new divinities, and after trial was condemned to death. He left no written works, but is known to us chiefly through the writings of his friends and followers, especially Plato and Xenophon, iii. 1. 5, 7. Xenophon's *Memorabilia* contains his recollections of Socrates.

Σωκράτηs, ουs, ὁ, *Socrates*, an Achaean, a friend of Cyrus, i. 1. 11, whom he joined with troops, i. 2. 3. He was one of the generals treacherously seized by Tissaphernes, ii. 5. 31 ff., and was succeeded by Xanthicles, iii. 1. 47. On his character, see ii. 6. 30.

σῶμα, ατος, τό́, *body* of a living man, Lat. *corpus*, i. 9. 27, iii. 1. 23, 2. 20, hence, *life*, i. 9. 12, ii. 1. 12; pl., *σώματα ἀνδρῶν, persons, men*, iv. 6. 10. Phrase: *τῷ σώματι αὐτοῦ κόσμον, for his personal adornment*, i. 9. 23.

σῶs, σᾶ, σῶν, or **σῶς,** σῶν, defective adj. [R. **σαF**], *safe and sound, alive and well, all right*, Lat. *sānus, saluus*, occurring in

Anab. in the forms σῶς, iii. 1. 32, σῷ or σῶι, ii. 2. 21, v. 2. 32, σᾶ or σῶα, neut. pl., v. 1. 16.

Σῶσις, ιος, ὁ, or **Σωσίᾶς,** ου, *Sosis* or *Sosias*, of Syracuse; joined Cyrus with troops, i. 2. 9.

σωτήρ, ῆρος, ὁ [R. **σαϝ**], *preserver, saviour*, a title given to Ζεύς, *q.v.*, i. 8. 16, iii. 2. 9, iv. 8. 25, vi. 5. 25.

σωτηρίᾶ, ᾶς [R. **σαϝ**], *safety, welfare, preservation, deliverance*, Lat. *salūs*, ii. 1. 19, iii. 1. 26, 2. 32, v. 2. 20, vi. 1. 29, 3. 12.

Σωτηρίδᾶς, ου, *Soteridas*, a hoplite of Sicyon, punished by his comrades for impudence to Xenophon, iii. 4. 47, 49.

σωτήριος, ον [R. **σαϝ**], *delivering, salutary*, Lat. *salūtāris*, ii. 6. 11; pl. subst., τὰ σωτήρια (*sc.* ἱερά), *thank offerings for deliverance* or *for a safe return*, iii. 2. 9, v. 1. 1. Phrase: σωτήριόν τι βουλευομένους, *taking salutary measures*, iii. 3. 2.

σωφρονέω, σωφρονήσω, ἐσωφρόνησα, σεσωφρόνηκα, σεσωφρόνημαι [R. **σαϝ + φρήν**], *be of sound mind, be discreet, temperate*, or *moderate, be wise* or *prudent*, v. 8. 24, vi. 2. 11, vii. 6. 41. Phrase: σωφρονεῖν τὰ πρὸς σέ, *be self-controlled in their dealings with you*, vii. 7. 30.

σωφρονίζω, ἐσωφρόνισα, σεσωφρόνικα, σεσωφρόνισμαι, ἐσωφρονίσθην [R. **σαϝ + φρήν**], *make discreet, bring to reason* or *to one's senses, reform*, vii. 7. 24; pass., *come to one's senses*, vi. 1. 28.

σωφροσύνη, ης [R. **σαϝ + φρήν**], *soundness of mind, discretion, moderation*, the highest quality recognised by the Greeks, denoting that avoidance of all extremes expressed by our word *temperance* when used in its proper sense, i. 9. 3.

Τ.

τ᾽, by elision for τέ.

τἀγαθά, crasis for τὰ ἀγαθά.

τᾰ́λαντον, τό [R. **ταλ**], prop. *that which supports*, hence, *balance*, pl. *pair of scales*, by transfer the *weight* in the scales, and then any weight, and as a definite weight, *talent*. In historical times the talent was both a *weight* and a *sum of money*, although the latter was never actually coined. The Attic talent in Xenophon's time weighed about 57.75 lbs. avoirdupois; as a sum of money (vii. 1. 27) it had the value of this amount of silver and was worth 6000 Attic drachmas. See *s.v.* μνᾶ. See also *s.v.* δᾶρεικός. ii. 2. 20, iii. 5. 8, vii. 7. 25, 53.

τάλλα, τἆλλα, crasis for τὰ ἄλλα.

ταμιεύω, ταμιεύσω, τεταμίευμαι [ταμίᾶς, *carver, dispenser, steward*, *cf.* τέμνω], *be comptroller* or *treasurer;* mid., *administer* or *measure out for oneself*, of enemies, *parcel out* or *deal with at one's pleasure*, ii. 5. 18.

Ταμώς, ὁ, *Tamos*, an Egyptian of Memphis, who at first served under Tissaphernes in Ionia, but afterwards he joined Cyrus and conducted his fleet to Cilicia, i. 2. 21, 4. 2. After the death of Cyrus he fled to Egypt, where he was killed by Psammetichus for his treasures and ships. His son was Glus, ii. 1. 3.

τἀναντία, crasis for τὰ ἐναντία.

ταξίαρχος, ὁ [R. **τακ + ἄρχω**], *commander of a τάξις, taxiarch*, iii. 1. 37, iv. 1. 28.

τάξις, εως, ἡ [R. **τακ**], *arrangement*, Lat. *ōrdō*, esp. in a military sense, *order, array, formation*, i. 2. 18, iii. 2. 38, 4. 19, v. 2. 13; *rank and file, line, line of battle*, Lat. *aciēs*, i. 8. 10, 16, ii. 2. 14, 3. 2, iii. 2. 17; of individuals, *place in line, post, station*, iii. 4. 48, iv. 3. 29; any *body of troops, division, corps, battalion*, of no fixed number, i. 5. 14 (*cf.* i. 2. 3), 8. 3, iii. 1. 32, or composed of two λόχοι of hoplites, *i.e.* 200 men, iv. 7. 2, vi. 5. 11; of

peltasts, 100 men, iv. 3. 22; of cavalry, iv. 3. 17, 22, consisting of 600 men in i. 8. 21; of the Persians, *division, corps*, i. 2. 16, 5. 8, iii. 4. 14. Phrases: **ἐν τάξει**, *in line, in order, in the ranks*, i. 7. 20, ii. 2. 8, v. 1. 2; **τὰ ἀμφὶ τάξεις**, *tactics*, ii. 1. 7; **εἰς τάξιν τὰ ὅπλα τίθεσθαι**, *get under arms in line of battle*, ii. 2. 21, *cf.* v. 4. 11.

Τάοχοι, *οἱ, the Taochi, Taochians*, a barbarous and warlike tribe on the northern frontier of Armenia, iv. 4. 18, 6. 5, 7. 1, 17, independent of the Persians, v. 5. 17.

ταπεινός, *ἡ, όν, downcast, submissive*, ii. 5. 13.

ταπεινόω, *ἐταπείνωσα, τεταπείνωμαι, ἐταπεινώθην* [ταπεινός], *lower, bring down, humble*, vi. 3. 18.

τάπις, *ιδος*, or **ταπίς**, *ίδος, ἡ* [*cf.* Eng. *tape, tapestry*], *carpet, rug*, Lat. *strāgulum*, vii. 3. 18, 27.

τἄπιτήδεια, crasis for *τὰ ἐπιτήδεια*.

ταράττω (ταραχ-), *ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην, trouble, disturb, agitate, make disorder*, Lat. *perturbō*, v. 7. 1, vi. 2. 9; of persons, *disturb, embarrass*, ii. 4. 18; of troops, pass., *be thrown into confusion* or *disorder*, iii. 4. 19, vi. 5. 9.

τάραχος, *ὁ* [ταράττω], *confusion, disorder*, i. 8. 2.

ταριχεύω, *τεταρίχευμαι, ἐταριχεύθην* [τάριχος, *ὁ, smoked meat*, root **ταρσ**, *parch, cf.* Lat. *terra, dry land, torreō, parch*, Eng. THIRST], *preserve, pickle*, v. 4. 28.

Ταρσοί, *ῶν, Tarsus*, the ancient capital of Cilicia, founded by the Assyrian kings, on the Cydnus. It was an important commercial city and seat of learning even in the Roman period, and was the birthplace of St. Paul. The Cyrēans plundered it, i. 2. 23, 25, 26. (Tersûs.)

τάττω (ταγ-), *τάξω, ἔταξα, τέτᾶχα, τέταγμαι, ἐτάχθην*, and rare poetic *ἐτάγην* [R. **τακ**], *arrange*, esp. as a military term, *form, array, draw up into line of battle, marshal, assign to stations*, Lat. *instruō*, i. 2. 15, 8. 23, 24, ii. 3. 12, 19, iii. 2. 17, iv. 2. 9, 8. 10; mid., *draw up for oneself* or *one's own*, v. 4. 22; mid. intr. and pass., *take one's post, post oneself, be stationed*, i. 7. 9, 9. 31, vi. 3. 6, vii. 1. 23; act. also *assign, order, appoint*, with acc. and inf., i. 5. 7, iii. 1. 25, so in pass., *ταχθείς*, Lat. *iūssus*, i. 6. 6, iv. 6. 22. Phrases: *ἐν τῷ τεταγμένῳ, in the appointed place*, iii. 3. 18 (but some read *ἐντεταγμένῳ*, see *ἐντάττω*).

ταῦρος, *ὁ* [*cf.* Lat. *taurus, bull*, Eng. STEER], *bull*, ii. 2. 9.

ταύτῃ, dat. fem. of *οὗτος*, as adv. [*οὗτος*], of place, *in this direction* or *way, on this side, here*, Lat. *hāc* (*sc. uiā*), i. 10. 6, iv. 2. 4, 3. 5, hence, *οἱ ταύτῃ ἵπποι, the horses in this region*, iv. 5. 36, *cf.* vii. 4. 24; of manner, *in this way, herein, in these regards*, Lat. *hāc ratiōne*, ii. 6. 7, iii. 2. 32.

ταφείσαν, see *θάπτω*.

τάφος, *ὁ* [*θάπτω, cf.* Eng. *epitaph*], *burial, funeral*, hence, *burial place, grave*, i. 6. 11.

τάφρος, *ἡ* [*cf. θάπτω*], *ditch, trench*, Lat. *fossa*, for irrigation or defence, i. 7. 16, ii. 3. 10, 4. 13, v. 2. 5, vi. 5. 3; its artificial character emphasised by *ὀρυκτή*, i. 7. 14.

τάχα, adv. [*ταχύς*], *quickly, presently, soon*, i. 8. 8, iv. 4. 12, v. 7. 21; *perhaps, maybe*, v. 2. 17.

ταχέως, adv. [*ταχύς*], *quickly, swiftly, speedily*, ii. 2. 12, iii. 4. 15, iv. 1. 17, v. 1. 4.

τάχιστα, see *ταχύς*.

τάχος, *ους, τό* [*ταχύς*], *swiftness, speed*, ii. 5. 7.

ταχύς, *εῖα, ύ, quick, swift, speedy*, Lat. *celer*, iii. 3. 15, sup. *τάχιστος*, i. 2. 20, ii. 6. 29. Phrases: *τὴν ταχίστην* (*sc. ὁδόν*), *in the quickest manner, as soon as possible*, i. 3. 14, iii. 3. 16, vii. 1. 11; *διὰ ταχέων, with speed*, i. 5. 9. Neut. as adv.

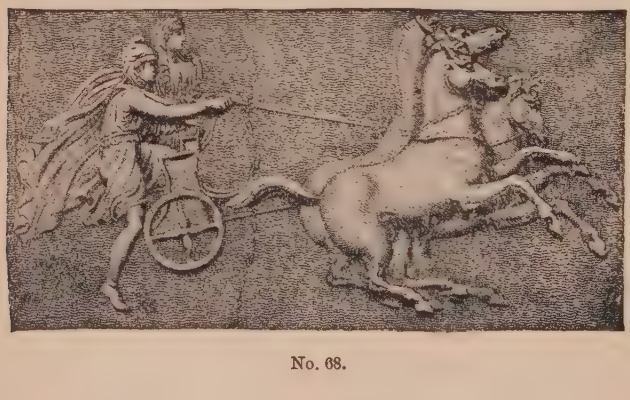
ταχύ, *quickly, swiftly, speedily, soon*, i. 5. 3, ii. 3. 6, iii. 4. 27, iv. 6. 25, v. 2. 25, vi. 1. 28, vii. 3. 42; comp. θᾶττον, *more quickly, quicker, faster*, i. 2. 17, iii. 5. 6, iv. 3. 32, vii. 3. 45; ἦν θᾶττον . . . θᾶττον, *the sooner . . . the sooner*, Lat. *simulatque . . . statim*, vi. 5. 20; sup. τάχιστα, vii. 6. 12, freq. used in phrases meaning *as quickly as possible, as soon as one can*, formed (with or without the appropriate forms of δύναμαι) with the advs. ὡς, i. 3. 14, iii. 4. 44, iv. 2. 1, v. 7. 3, vii. 3. 44, ὅτι, iv. 3. 29, vii. 2. 8, ᾗ, i. 2. 4, vi. 5. 13, ὅπῃ, iv. 5. 1; ἐπειδὰν τάχιστα, *as soon as*, iii. 1. 9, *cf.* iv. 6. 9, vi. 3. 21, so ὡς τάχιστα, iv. 3. 9.

τέ, copulative conj., enclitic, *and*, corresponding to καί much as Lat. *-que* to *et*. It stands either alone, i. 5. 14, 9. 5, iii. 2. 16, vii. 6. 3, or doubled, when it generally marks the balance or connexion either of clauses, *on the one hand . . . on the other*, i. 8. 3, iii. 2. 11, 39, 4. 35, or rarely of single words, iv. 5. 12; repeated three and four times, vi. 5. 21, iv. 8. 13; τέ . . . καί or τε καί, *not only . . . but also, both . . . and*, Lat. *cum . . . tum*, or untranslatable, i. 1. 5, 2. 1, 9, 3. 1, 8. 5, 9. 1, iii. 2. 1, v. 4. 21, 5. 1, 13, vii. 5. 6; οὔτε . . . τέ, see οὔτε; τέ . . . δέ is generally used where the construction is anacoluthic, v. 5. 8, vii. 8. 11. τέ is sometimes joined to relative words to increase their relative force, see ἄτε, οἷος, ὥστε, ᾧτε.

τεθνᾶσι, τέθνατον, τεθνηκότα, see θνῄσκω.

τεθραμμένους, see τρέφω.

τέθριππον, τό [τέτταρες + R. ακ], *team of four horses abreast, chariot and four, four-in-hand*, Lat. *quadrīgae*, iii. 2. 24. The two middle horses of the team pulled by the yoke (see *s.v.* ζυγόν); those on



No. 68.

the outside by means of a single trace (not represented in the accompanying cut), attached at one end to the horse's collar and at the other to the ἄντυξ (see *s.v.* ἅρμα) of the chariot. For another illustration of the τέθριππον, see *s.v.* ἅρμα (No. 8).

τείνω (τεν-), τενῶ, ἔτεινα, -τέτακα, τέταμαι, ἐτάθην [*cf.* Lat. *tenuis, drawn out, thin, tendō, stretch*, Eng. THIN, DANCE, *tone, hypo-tenuse*], *stretch, extend;* intrans., *exert oneself, hasten, rush*, Lat. *contendō*, with ἄνω, πρός and acc., iv. 3. 21.

τειχίζω (τειχιδ-), τειχιῶ, ἐτείχισα, τετείχικα, τετείχισμαι, ἐτειχίσθην [τεῖχος], *build a wall, fortify*, vii. 2. 36.

τεῖχος, ους, τό [*cf.* Eng. DIKE, DITCH, DIG], *wall*, for defence, i. 4. 4, 7. 15, ii. 4. 12, esp. *city wall, rampart*, Lat. *mūrus, moenia*, iii. 4. 7, vi. 2. 8, vii. 2. 11; of the *city* itself, v. 5. 6, vii. 1. 15; *fortress, stronghold*, iii. 4. 10, vii. 3. 19, 5. 8; forming the name of a place, see Νέον τεῖχος.

τεκμαίρομαι (τεκμαρ-), τεκμαροῦμαι, ἐτεκμηράμην [R. ΤΑΚ], *settle by a mark, form a judgment, infer*, iv. 2. 4.

τεκμήριον, τό [R. ΤΑΚ], *sign, token, proof, evidence*, Lat. *argūmentum*, i. 9. 29, 30, iii. 2. 13.

τέκνον, τό [R. ΤΑΚ], *child*, pl., of *children* with reference to their parents, Lat. *līberī*, i. 4. 8, iv. 5. 28, vi. 4. 8.

τελέθω [τέλος], *come into being, come out, become*, iii. 2. 3; of sacrifices, *be favourable*, vi. 6. 36. (Elsewhere poetic, and some editt. have other readings in both these passages.)

τελευταῖος, ᾱ, ον [τέλος], *last*, Lat. *ūltimus*, of time, iv. 1. 5; of order in a military sense, *hindmost, at the rear, rear*, Lat. *nouissimus*, iv. 2. 16, vi. 5. 10, vii. 3. 39; subst., οἱ τελευταῖοι, *the rear guard*, iv. 1. 10, 3. 24.

τελευτάω, τελεύτησω, ἐτελεύτησα, τετελεύτηκα, ἐτελευτήθην [τέλος], *bring to an end;* intr., *finish, end one's life, die*, Lat. *fīniō*, i. 1. 3, ii. 1. 4, 6. 15, iii. 2. 7, vi. 3. 17, 4. 11; partic., τελευτῶν, used adv. like τέλος, *at last, finally*, iv. 5. 16, vi. 3. 8.

τελευτή, ῆς [τέλος], *end*, Lat. *fīnis*, esp. euphemistically for *death*, with or without τοῦ βίου, i. 1. 1, 9. 30, ii. 6. 29, iii. 2. 7.

τελέω, τελῶ, rarely -τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην, [τέλος], *bring to completion, finish, fulfil* an obligation, *pay*, iii. 3. 18, vii. 1. 6, 6. 16.

τέλος, ους, τό [τέλος], *completion, fulfilment, end, issue, result*, Lat. *exitus*, i. 10. 18, v. 2. 9, vi. 1. 13. Phrases: τέλος, adv., *at last, finally, to close*, Lat. *tandem*, i. 9. 6, ii. 3. 26, vi. 1. 5; διὰ τέλους, *from beginning to end, constantly*, vi. 6. 11; ἤδη τέλος ἐχόντων τῶν ἱερῶν, *as the sacrifice was nearing the end*, vi. 5. 2.

τέλος, ους, τό [R. ΤΑΛ], *what is imposed on one, tax, outlay, task, office, magistracy, supreme authority*, plur., τὰ τέλη, *the authorities, magistrates*, of the Spartan ephors, ii. 6. 4. Phrase: τοῖς οἴκοι τέλεσι, *the home government*, vii. 1. 34.

τέμαχος, ους, τό [*cf.* τέμνω], *slice*, of fish, v. 4. 28.

Τεμενίτης, see Τημενίτης.

τέμνω (τεμ-, τμε-), τεμῶ, ἔτεμον or ἔταμον, -τέτμηκα, τέτμημαι, ἐτμήθην [*cf.* Lat. *temnō, slight*, 'cut,' Eng. *a-tom, epi-tome*], *cut*, of surgeons, *perform operations*, v. 8. 18.

τέναγος, ους, τό, *shoal water, shallows*, Lat. *uadum*, vii. 5. 12.

τερεβίνθινος or **τερμίνθινος,** η, ον [τερέβινθος or τέρμινθος, ἡ, *turpentine-tree, cf.* Eng. *terebinth, turpentine*], *of the turpentine-tree, turpentine*, iv. 4. 13.

τέταρτος, η, ον [τέτταρες], *fourth*, Lat. *quārtus*, iii. 4. 31, iv. 8. 21.

τετρακισχίλιοι, αι, α [τέτταρες + χίλιοι], *four thousand*, Lat. *quattuor mīlia*, i. 1. 10, iii. 4. 2, vii. 7. 53.

τετρακόσιοι, αι, α [τέτταρες + ἑκατόν], *four hundred*, Lat. *quadringentī*, i. 4. 3, iii. 3. 6, vi. 2. 16; with a collective, in sing., i. 7. 10.

τετραμοιρίᾱ, ᾱς [τέτταρες + μοῖρα, *portion, cf.* μέρος], *fourfold share, four times as much*, vii. 2. 36, 6. 1.

τετραπλόος, η, ον, contr. τετραπλοῦς, ῆ, οῦν [τέτταρες + R. πλα], *quadruple;* subst., τὸ τετραπλοῦν, *a fourfold share*, Lat. *quadruplum*, vii. 6. 7.

τετταράκοντα, indecl. [**τέτταρες** + **εἴκοσι**], *forty*, Lat. *quadrāgintā*, i. 5. 13, ii. 2. 7, vi. 5. 4.

τέτταρες, α [**τέτταρες**], *four*, Lat. *quattuor*, i. 2. 12, 10. 1, ii. 4. 25, vii. 7. 12.

Τευθρᾱνίᾱ, ᾱς, *Teuthrania*, a district in the southwestern part of Mysia about the Caïcus, containing Pergamus, ii. 1. 3, vii. 8. 17.

τεύξεσθε, see **τυγχάνω.**

τεῦχος, ους, τό [R. **τακ**], *tool*; rarely in prose, *receptacle*, *jar*, *chest*, v. 4. 28, vii. 5. 14.

τεχνάζω (**τεχναδ-**) [R. **τακ**], *use art*, *employ cunning*, *deal subtly*, vii. 6. 16.

τέχνη, ης [R. **τακ**], *art*, *craft*, or more generally, *means*, *ways*, iv. 5. 16, vii. 2. 8.

τεχνικῶς, adv. [R. **τακ**], *in a skilful manner*; **τεχνικῶς πως,** *in an artful sort of way*, vi. 1. 5.

τέως, adv., *the while*, *so long*, *meanwhile*, as **τέως μὲν αὐτοὺς ἀναβαίνοντας**, *as long as they were ascending*, iv. 2. 12, *cf.* v. 4. 16, vi. 3. 5; *for a time*, *up to this time*, *hitherto*, vii. 5. 8, 13, 6. 29, 7. 55.

τῇ, dat. fem. of the art. as adv., *here*, used in the phrases, **τῇ μὲν . . . τῇ δέ**, *on the one hand* or *side . . . on the other*, *in some respects . . . in others*, iii. 1. 12, iv. 8. 10, so **τῇ μὲν . . . ὁπότε δέ**, vi. 1. 20 (see **πῇ**).

τῇδε, see **ὅδε**, *fin.*

τήκω (**τακ-**), **-τήξω, -έτηξα, τέτηκα, ἐτάχθην** and **ἐτάκην** [*cf.* Lat. *tābēs*, *decay*, Eng. **thaw**], *melt*, intr., *thaw*, *melt*, of snow, iv. 5. 15.

Τηλεβόᾱς, ου or **ᾱ**, *the Teleboas*, a branch of the Euphrātes, in Armenia, west of Lake Thospītis, iv. 4. 3.

Τημενίτης, ου, *a Temenian*, *a native of Temenium*, iv. 4. 15, a town in Argolis; others read **Τεμενίτης**, *of Temenus*, part of Syracuse; others again, **Τημνίτης**, *of Temnus*, in Aeolis, on the Hermus.

τήμερον, adv. [Epic **σήμερον**, **σ-** or **τ-**, demonstrative pronominal prefix, + **ἡμέρᾱ**], *to-day*, Lat. *hodiē*, i. 9. 25, iv. 6. 8. Phrase: **τὴν τήμερον ἡμέρᾱν**, *the present day*, iv. 6. 9.

Τημνίτης, see **Τημενίτης.**

τηνικαῦτα, adv., *at that time*, *just then*, answering to **ἡνίκα** and **ἐπεί**, iv. 1. 5, 2. 3.

Τήρης, ους, ὁ, *Teres*, founder of the kingdom of the Odrysae, vii. 2. 22.

Τηρίβαζος, see **Τιρίβαζος.**

τιάρᾱ, ᾱς [*cf.* Eng. ***tiara***], *tiara*, a *headdress* worn by the Persians,

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but especially the *upright tiara*, the peculiar badge of the Great King, ii. 5. 23.

τιαροειδής, ές [**τιάρᾱ** + R. **ϝιδ**], *tiara-shaped*, v. 4. 13.

Τιβαρηνοί, οἱ, *the Tibarēni*, an independent tribe in Pontus on the Black Sea, extending from the Chalybes to Cotyōra, v. 5. 2, vii. 8. 25.

Τίγρης, ητος [old Pers. *Tigra*, *the pointed*, *tigri*, *arrow*, applied to the river from its rapid course, Syrian *Diglat*, *Diklat*, Hebrew *Chiddekel*, the Hiddekel of Daniel x. 4], *the Tigris*, a great river formed by streams from Mt. Taurus in Armenia and flowing south-

easterly to its junction with the Euphrātes in Babylonia, i. 7. 15, ii. 2. 3, 4. 13, iii. 4. 6, iv. 1. 2, 4. 3.

τίθημι (θε-), *θήσω*, *ἔθηκα*, *τέθεικα*, *τέθειμαι*, *ἐτέθην*, 2 aor. mid. *ἐθέμην* [R. **θε**], *put*, *set*, *place*, with *κατά* and acc., vii. 3. 22; *get ready*, *institute*, i. 2. 10; mid., *place for oneself*, *arrange*, with *ἐπί* and acc., vii. 3. 23. Esp. in the military phrase *θέσθαι τὰ ὅπλα*, prop. either *order arms*, *i.e.* stand with one end of the shield and spear resting on the ground, i. 5. 14 (*cf.* i. 5. 13), 6. 4, ii. 2. 8, iv. 2. 16, 3. 26, or *ground arms*, *i.e.* lay shield and spear on the ground in front of one, i. 10. 16, iv. 3. 17, v. 2. 8, 19, vii. 1. 22 (*cf.* vii. 1. 24); but sometimes *appear* or *get under arms*, *take up a military position*, ii. 2. 21, v. 4. 11, and in i. 5. 17, *κατὰ χώρᾶν ἔθεντο τὰ ὅπλα*, *they moved back to quarters*.

Τῑμᾶσίων, *ωνος*, *ὁ*, *Timasion*, of Dardanus in the Troad, who had served with Clearchus and Dercylidas against Pharnabazus, v. 6. 24. Being in exile, v. 6. 23, he joined the army of Cyrus and was elected to succeed Clearchus, iii. 1. 47. With Xenophon he was the youngest of the generals, iii. 2. 37. He engaged in designs against Xenophon, v. 6. 21 ff., but *cf.* vii. 5. 10. See also vi. 3. 14, 5. 28, vii. 1. 40, 2. 1, 3. 18.

τῑμάω, *τῑμήσω*, *etc.* [R. **τι**], *value*, *esteem*, *honour*, of persons, i. 3. 3, 9. 14, ii. 6. 21, iii. 2. 5, v. 5. 14, vii. 3. 29.

τῑμή, *ῆς* [R. **τι**], *value*, *worth*, *price*, vii. 5. 2, 8. 6; of persons, *honour*, *esteem*, i. 9. 29, ii. 1. 17, iii. 1. 37, vi. 1. 20, vii. 3. 28.

Τῑμησίθεος, *ὁ*, *Timesitheus*, of Trapezus, *πρόξενος* of the Mossynoeci, and interpreter between them and the Greeks, v. 4. 2 ff.

τίμιος, *ᾱ*, *ον* [R. **τι**], of things, *valuable*, *precious*, i. 2. 27; of persons, *honoured*, *esteemed*, i. 3. 6.

τῑμωρέω, *τῑμωρήσω*, *etc.* [R. **τι** + R. 2 **Fερ**], *help*, *avenge*, mid., *take vengeance on*, *punish*, i. 9. 13, v. 4. 6, vii. 6. 7, 7. 17; with acc. of pers. and gen. of thing, vii. 1. 25, 4. 23; with *ὑπέρ* and gen., *for the sake of*, i. 3. 4; pass., *be punished*, ii. 5. 27, 6. 29.

τῑμωρίᾱ, *ᾱς* [R. **τι** + R. 2 **Fερ**], *help*, *vengeance*, hence, *punishment*, with *παρά* and gen., ii. 6. 14.

Τιρίβαζος or **Τηρίβαζος**, *ὁ*, *Tiribazus*, governor of Western Armenia in the satrapy of Orontas, iv. 4. 4. He was a favourite of Artaxerxes (*ibid.*), and made a treaty with the Cyrēans, which he broke, iv. 4. 6, 18, 21. Transferred to the west of Asia, he was instrumental in promoting the Peace of Antalcidas. He was afterwards killed while plotting to dethrone his master.

τις, *τι*, gen. *τινός*, indef. pron., enclitic, *a*, *an*, *any*, *some*, *a sort of*, *a kind of*, *a certain*, Lat. *quis*, i. 2. 20, 5. 8, 8. 8, iii. 1. 4, 3. 18, 4 23, iv. 1. 17; subst., *somebody*, *anybody*, *something*, *anything*, pl., *some*, i. 8. 18, 9. 8, ii. 1. 9, iii. 4. 23, iv. 1. 14, v. 1. 8, 7. 10, 8. 25; esp. denoting a person whom one can but does not name, i. 4. 12, iii. 3. 3, v. 6. 33; *one*, pl., *they*, *people*, *men*, i. 5. 8, 9. 3, 11, iii. 3. 18, 5. 17, vii. 4. 8. With a limiting, modifying, or restrictive force, as in the phrases: *οἱ δέ τινες*, *some few*, v. 7. 16; *μία τις*, *any single one*, ii. 1. 19, *cf.* vi. 6. 20; *σχεδόν τι*, *pretty nearly*, vi. 4. 20; *πόση τις*, *about how large*, ii. 4. 21, *cf.* vi. 5. 20; *ὁποῖόν τι*, *whatsoever*, *what sort of a*, ii. 2. 2, iii. 1. 13, *cf.* v. 5. 15; *τοιαύτη τις*, *something of this sort*, v. 8. 7; see also iv. 8. 26, v. 1. 6, 8. 11, vi. 1. 26, vii. 6. 24.

τίς, *τί*, gen. *τίνος*, interr. pron., *who? which? what?* Lat. *quis*, in dir. and indir. questions, i. 4. 13, 14, ii. 1. 11, 2. 10, iii. 2. 16, 36, iv. 8. 5, vi. 3. 23, vii. 2. 26; *what kina*

of, vii. 6. 4; neut. as adv., *τί*, *why? what for?* Lat. *quid*, ii. 4. 3, 5. 22, iii. 4. 39, vi. 3. 25. Phrases: *ἐκ τίνος*, *for what reason, on what grounds?* v. 8. 4; *τί γάρ, τί οὖν*, *what then?* Lat. *quid enim?* v. 7. 10, 8. 11.

Τισσαφέρνης, *ους*, *ὁ*, *Tissaphernes*, a famous Persian, as satrap of Lydia and Caria well known in Greece for the double part he played during the Peloponnesian war, now favouring Sparta and now Athens, but always extending the Persian power. He became the jealous enemy of Cyrus the Younger on the latter's appointment to the government of Lydia in 407 B.C., i. 1. 2, 3, 2. 4. He commanded a quarter of the Persian army, i. 7. 12, and distinguished himself at Cunaxa, i. 10. 5 ff. After the death of Cyrus he pursued a course of treachery towards the Cyrēans, ii. 3. 17 ff., 4. 1, 5. 2 ff., iii. 4. 2, and entrapped their generals, ii. 5. 31 ff., iii. 2. 4. He succeeded to the posts held by Cyrus, ii. 5. 11, but in endeavouring to take possession of Ionia, which had revolted from him to Cyrus, i. 1. 6, 7, 9. 9, he was opposed by the Spartans under Thibron, vii. 6. 1, 7, 8. 24. Several campaigns followed, disastrous to the Persians, until Tissaphernes, through the influence of Parysatis, mother of Cyrus, was put to death.

τιτρώσκω (*τρο-*), *τρώσω*, *ἔτρωσα*, *τέτρωμαι*, *ἐτρώθην* [*cf.* *τραῦμα*], *wound, inflict wounds*, Lat. *uolnerō*, abs. or with acc., ii. 2. 14, iii. 3. 7, 4. 26, iv. 3. 33, v. 2. 17, vi. 3. 8, vii. 8. 19; with *διά* and gen. or *εἰς* and acc., i. 8. 26, ii. 5. 33.

τλήμων, *ον*, gen. *ονος* [R. **ταλ**], *enduring, suffering, wretched*, iii. 1. 29.

τοί, intensive particle, post-positive and enclitic, *in truth, verily, surely, of a certainty*, often best expressed by emphasis in English, ii. 1. 19, 5. 19, iii. 1. 18, 37, v. 5. 24, 6. 34.

τοιγαροῦν, inferential conj. [*τοί* + *γάρ* + *οὖν*], *therefore, accordingly, consequently*, i. 9. 9, 15, 18, ii. 6. 20, v. 8. 22.

τοίνυν, inferential conj., post-positive [*τοί*+*νύν*], *therefore, accordingly, then, further, also*, ii. 5. 41, iii. 2. 39, v. 1. 2, vii. 5. 3, 10; esp. with imvs., ii. 1. 22, 3. 5, iii. 1. 36, iv. 8. 5. Phrases: *πρῶτον μὲν τοίνυν*, *well then, first*, iii. 2. 27; *μὴ τοίνυν μηδέ*, *nay then not even*, vii. 6. 19.

τοιόσδε, *τοιάδε*, *τοιόνδε*, dem. pron. [*τοῖος*, *such*, + *-δε*], *such as this, of this kind*, referring to what follows, *as follows*, v. 4. 31; esp. *ἔλεξε τοιάδε*, *he spoke as follows*, i. 3. 3, 9, *cf.* 7. 2.

τοιοῦτος, *τοιαύτη*, *τοιοῦτον*, dem. pron., *so constituted, of such a sort, kind, nature, character* or *position, such*, Lat. *tālis*, referring to what precedes, i. 3. 14, ii. 1. 16, 6. 8, iii. 1. 44, 2. 13, v. 7. 26, vii. 6. 35. Phrases: *ἐν τοιούτῳ τοῦ κινδύνου*, *at such a critical point of danger*, i. 7. 5; *τοιοῦτον οὐδέν*, *nothing of the sort*, ii. 5. 5; *τούτων τοιούτων ὄντων*, *such being the case*, ii. 5. 12; *τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων*, *when we have such strong grounds for friendship*, ii. 5. 24; *εἰς τὰ τοιαῦτα*, *for services of this sort*, iv. 1. 28; *ἐν τῷ τοιούτῳ*, *at such a juncture*, v. 8. 20.

τοῖχος, *ὁ* [*cf.* *τεῖχος*], *wall*, of a building, vii. 8. 14.

τολμάω, *τολμήσω*, *etc.* [R. **ταλ**], *have the heart, have the courage, undertake*, Lat. *sustineō*, iii. 2. 32, iv. 4. 12; *venture, risk, dare*, Lat. *audeō*, ii. 2. 12, 3. 5, iii. 2. 11, v. 7. 19; in a bad sense, *have the audacity* or *effrontery*, vi. 4. 14, vii. 7. 46.

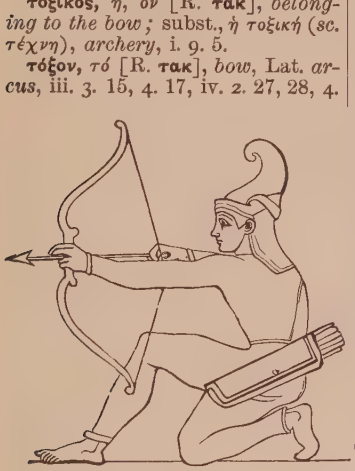
Τολμίδης, *ου*, *Tolmides*, herald of the Greek army, an Elēan, ii. 2. 20, iii. 1. 46, v. 2. 18.

τόξευμα, ατος, τό [R. τακ], *arrow*, Lat. *sagitta*, i. 8. 19, iii. 4. 17, iv. 2. 28, v. 2. 14, vii. 8. 18. For illustrations, see *s.v.* τόξον and φαρέτρᾱ.

τοξεύω, ἐτόξευσα, τετόξευμαι, ἐτοξεύθην [R. τακ], *shoot with a bow, use one's bow, shoot arrows*, abs., iii. 3. 7, 10, 4. 14, iv. 1. 16, 2. 28; pass., *be hit with an arrow, be shot*, abs. or with διά and εἰς, i. 8. 20, iv. 1. 18.

τοξικός, ή, όν [R. τακ], *belonging to the bow;* subst., ἡ τοξική (*sc.* τέχνη), *archery*, i. 9. 5.

τόξον, τό [R. τακ], *bow*, Lat. *arcus*, iii. 3. 15, 4. 17, iv. 2. 27, 28, 4.



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16. For additional illustrations, see *s.v.* νευρά and φαρέτρᾱ.

τοξότης, ου [R. τακ], *bowman, archer*, Lat. *sagittārius*, without defensive armour except on special occasions (the Cretans mentioned in v. 2. 29 were probably bowmen), and carrying only his bow and quiver. The τοξόται were a division of the light-armed troops, iii. 4. 26, iv. 3. 27, 28, 8. 15, v. 2. 12, 4. 22, 6. 15, vi. 3. 7, being chiefly Cretans and Scythians, i. 2. 9, iii. 4. 15, and while of greater numbers than the σφενδονῆται and than the ἀκοντισταί as such (see *s.v.* πελταστής), they were still unimportant relatively to the peltasts and hoplites (see *s.v.* γυμνής). The bowmen among the barbarians whom the Ten Thousand encountered were, on the contrary, important and formidable, i. 8. 9, iii. 3. 6, 4. 2 (*cf.* 17), 26.

τόπος, ὁ [*cf.* Eng. *topic, topography, U-top-ian*], *place, spot*, Lat. *locus*, v. 7. 16, vii. 4. 12; *region, district, quarter*, Lat. *regiō*, i. 5. 1, iv. 4. 4.

τοσόσδε, τοσήδε, τοσόνδε, dem. pron. [τόσος, *so great*, + -δε], *so many, so numerous*, vi. 5. 19, but in ii. 4. 4 the context shows that τοσοίδε means *so few*.

τοσοῦτος, τοσαύτη, τοσοῦτον, dem. pron., *so much*, of size, number, amount, and time, *so great* or *large*, ii. 5. 18, iii. 4. 37, 5. 7, iv. 1. 20, 8. 12; *so long*, i. 9. 11; *so many*, ii. 1. 16, iii. 1. 36; τοσούτῳ with comps., *so much*, i. 5. 9; neut. as adv. τοσοῦτον, *so far, in so far, only so much*, i. 8. 13, iii. 1. 45; with εἶπε, referring either to what precedes or what follows, *thus much, so much only*, i. 3. 15, ii. 1. 9, 5. 15.

τότε, adv., *at that time, then*, i. 1. 6, 4. 18, 6. 10, ii. 6. 5, iii. 2. 15, iv. 5. 35, v. 6. 19. Phrases: τῇ τότε ἀκροβολίσει, *the late skirmish*, iii. 4. 18; τῶν τότε, *the (heralds of) that time*, ii. 2. 20.

τοτέ, adv., *at times*, in the phrase τοτὲ μέν . . . τοτὲ δέ, *now . . . then, at one time . . . at another*, vi. 1. 9.

τράγημα, ατος, τό [*cf.* τρωκτός], *dainties* for eating, *delicacies, sweetmeats*, esp. dried fruits, eaten at dessert, Lat. *bellāria*, ii. 3. 15, v. 3. 9.

Τράλλεις, εων, οἱ, *Tralles*, a city in the northern part of Caria, in the plain of the Maeander, i. 4. 8. (Aïdin.)

Τρανίψαι, οἱ, *the Tranipsae*, a tribe in the eastern part of Thrace, vii. 2. 32.

τράπεζα, ης [τέτταρες + R. πεδ], prop. *table* with four legs, *dining-table*, Lat. *mēnsa*, iv. 5. 31, vii. 2. 33 (see ἀποβλέπω), 3. 22. But the τράπεζα might have only three legs, two at one end and one at the centre of the other (see No. 73). It was low, and had a *rectangular* top. See also *s.v.* κλίνη.

Τραπεζούντιος, ὁ [Τραπεζοῦς], *a Trapezuntian, native of Trapezus*, iv. 8. 23, v. 1. 11, 4. 2, 5. 10, vi. 6. 22.

Τραπεζοῦς, οῦντος, ἡ, *Trapezus*, a Greek city in the northeastern part of Pontus, lying on a high table-shaped plateau on the coast, a colony of Sinōpe, iv. 8. 22, and paying tribute to it, v. 5. 10. It was an important commercial town as early as when the Ten Thousand Greeks found hospitality there, v. 1. 1, 2. 28, 5. 14, vi. 6. 5; it was favoured by the Romans, who made it the capital of Pontus Cappadocius; and finally it became the seat of the Empire established by the Comnēni. It was independent until its capture by the Turks in 1462 A.D. (Trebizond, Tarabuzúm.)

τράποιτο, see τρέπω.

τραῦμα, ατος, τό [*cf.* τιτρώσκω], *wound, hurt*, Lat. *uolnus*, i. 8. 26, iv. 6. 10.

τράχηλος, ὁ, *neck, throat*, Lat. *collum*, of men, i. 5. 8, vii. 4. 9.

τρᾰχύς, εῖα, ύ [*cf.* Eng. *trachea*], *rugged, rough*, Lat. *asper*, iv. 3. 6; of the voice, *harsh*, ii. 6. 9. Phrase: ἡ τρᾰχεῖα (*sc.* γῆ), *hard ground, uneven country*, iv. 6. 12.

τρεῖς, τρία, gen. τριῶν [τρεῖς], *three*, Lat. *trēs*, i. 1. 10, 4. 19, 8. 12, iv. 4. 3, v. 6. 9, vii. 5. 2.

τρέπω, τρέψω, ἔτρεψα and ἔτραπον, τέτροφα and τέτραφα, τέτραμμαι, ἐτρέφθην and ἐτράπην [*cf.* Lat. *torquēo*, *turn, twist*, Eng. THREAD, THRONG, THROW], *turn, direct, divert*, iii. 1. 41; esp. as a military phrase, *rout, put to flight*, with εἰς φυγήν, Lat. *in fugam uertō*, i. 8. 24, *cf.* v. 4. 23; mid. and pass. intrans., *turn, set one's face* towards, *have recourse* to, *indulge in, turn aside*, abs., or with πρός or ἐπί and acc., ii. 6. 5, iii. 5. 13, iv. 5. 30, vi. 1. 19, vii. 1. 18; *take flight*, abs. or with φυγῇ, iv. 8. 19, v. 4. 24; of places, *be turned* towards, *look* in a certain direction, Lat. *uergō*, with πρός and acc., iii. 5. 15; mid. trans., *turn one's enemy, rout, put to flight*, v. 4. 16, vi. 3. 5.

τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην and ἐτράφην, *nurture, nourish*, in their widest sense, *support, maintain, feed*, of men and animals, Lat. *alō*, v. 1. 12, 3. 11, 4. 26; pass., *be supported* or *maintained, subsist*, i. 1. 9, vi. 5. 20, vii. 4. 11; *be reared* or *raised*, of men and animals, iii. 2. 13, iv. 5. 24; τεθραμμένους, *fed up, fattened*, v. 4. 32.

τρέχω (τρεχ-, δραμ-), δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμημαι,, [*cf.* δρόμος], *run*, Lat. *currō*, i. 5. 2, iv. 8. 26, vii. 3. 45; with περί and gen., and εἰς or ἐπί and acc., i. 5. 8, iv. 3. 33, vi. 4. 27. (Fut. -θρέξομαι, aor. -έθρεξα, poetic and rare.)

τρέω, ἔτρεσα [*cf.* Lat. *tremō, shake, terreō, frighten*], *tremble, quake*, with acc., *flee from for fear*, i. 9. 6. (Rare in prose.)

τρία, see τρεῖς.

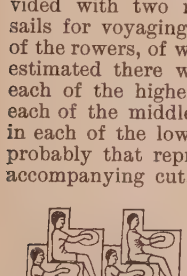
τριάκοντα, indecl. [τρεῖς + εἴκοσι], *thirty*, Lat. *trīgintā*, i. 2. 9, ii. 3. 12, iv. 6. 6, vii. 3. 7.

τριᾱκόντορος, ἡ [τρεῖς + εἴκοσι + R. ερ], *sc.* ναῦς, *thirty-oared ship*, v. 1. 16, vii. 2. 8. See *s.v.* πεντηκόντορος.

τριᾱκόσιοι, αι, α [τρεῖς + ἑκατόν], *three hundred*, Lat. *trecentī*, i. 1. 2, ii. 5. 35, iii. 4. 43, vi. 2. 16.

τριβή, ῆς [*cf.* τρῑβω, *rub*, τρίβος, ἡ, *foot-path*], *a rubbing*, of troops, *constant practice, service*, Lat. *ūsus*, v. 6. 15.

τριήρης, ους, ἡ [τρεῖς + R. ερ], *sc. ναῦς, trireme, galley, man-of-war* (see *s.v.* ναῦς), often distinguished from the πλοῖον (*q.v.*), i. 2. 21, 4. 8, v. 1. 4, vi. 4. 18, 6. 1, 5, vii. 1. 21, 2. 12 (*cf.* 13), 3. 3. The trireme had reached its most perfect form in the time of Xenophon. It was distinguished from the war vessels that preceded it in the development of shipbuilding by the number of its banks of oars. The πεντηκόντορος (*q.v.*) had a single bank of oars on each side, the bireme had two banks on each side ranged one above the other, the trireme, as the name implies, had three. We have unfortunately no representations of triremes on Greek vases, but from inscriptions and from passages in ancient authors it is established that the trireme was long and narrow, that she was a *ram*, that she was propelled in action by rowers ranged obliquely one above another in banks, and that she was also provided with two masts and with sails for voyaging. The position of the rowers, of whom it has been estimated there were 174 (31 in each of the highest banks, 29 in each of the middle banks, and 27 in each of the lowest banks) was probably that represented in the accompanying cut. According to this representation each rower was allowed 8 square feet of space, but the oblique arrangement of the rowers above one another, the man in the highest bank being nearest the stern, made the perpendicular distance occupied by the three rowers in any oblique range only 8 feet. On the stroke the head and shoulders of the rower came back between the legs of the man next above and behind him, on the recover he came to an upright position.



No. 71.

The trireme was a wooden vessel, and when not in commission was hauled out of the water and housed, vii. 1. 19, 27. Some conclusions about the speed of the trireme can be gathered from vi. 4. 2, where it is stated that the distance from Byzantium to Heraclēa could be made by a trireme under oars (κώπαις) in a day, but that it was a very long day's voyage. This is a distance of about 150 nautical miles. If the day is reckoned at 15 hours, we get a pace of 10 knots an hour; but there is nothing in the language in the passage cited to preclude the supposition that the vessel had also set her sails. Since the trireme was a ram, the number of mariners or fighting men on board was small. In action her manœuvres were performed with great skill, the chief responsibility resting on the κυβερνήτης (*q.v.*). The total crew, including rowers, marines, sailors, and officers, is estimated at 220.

τριηρίτης, ου [τρεῖς + R. ερ], *man-of-war's man*, vi. 6. 7.

τρίπηχυς, υ, [τρεῖς + πῆχυς], *of three cubits, three cubits long*, iv. 2. 28.

τριπλάσιος, ᾱ, ον [τρεῖς + R. πλα], *threefold, three times as large*, Lat. *triplus*, vii. 4. 21.

τρίπλεθρος, ον [τρεῖς + R. πλα], *of three plethra, three plethra wide*, v. 6. 9.

τρίπους, ουν, gen. ποδος [τρεῖς + R. πεδ], *three-footed;* as subst., *tripod*, any article of furniture supported on three feet, as the metal frame on which the pot was set for boiling (see the illustration *s.v.* ἀμφορεύς), but commonly a *table* with three legs, vii. 3. 21 (see *s.v.* τράπεζα). The three-legged table

nad a round top, and the legs were often handsomely carved. The material of which it was made was commonly wood. It was used as a support for vessels or other articles of household use, as in the accompanying cut (No. 72) where a κρᾶτήρ rests upon the tripod; or like the τράπεζα (see No. 73) it might be employed at meals, being set in front of the couch of the feaster with the articles of food upon it.

No. 72.

No. 73.

τρίς, adv. [τρεῖς], *three times*, Lat. *ter*. Phrase: εἰς τρίς, *up to three times, even thrice*, vi. 4. 16, 19.

τρισάσμενος, η, ον [τρεῖς + R. ἁδ], *thrice glad, very gladly*, iii. 2. 24.

τρισκαίδεκα, indecl. [τρεῖς + δέκα], *thirteen*, Lat. *tredecim*, i. 5. 5.

τρισμύριοι, αι, α [τρεῖς + μύριοι], *thirty thousand*, vii. 8. 26.

τρισχίλιοι, αι, α [τρεῖς + χίλιοι], *three thousand*, i. 6. 4, v. 6. 18, vi. 2. 3.

τριταῖος, ᾱ, ον [τρεῖς], *on the third day*, of persons, iv. 3. 2.

τρίτος, η, ον [τρεῖς], *third*, Lat. *tertius*, i. 7. 1, iii. 4. 28, iv. 2. 14, v. 6. 9; adv., τὸ τρίτον, *the third time*, i. 6. 8. Phrases: τῇ τρίτῃ (*sc.* ἡμέρᾳ), *on the third day*, i. 7. 20, iv. 8. 21; ἐπὶ τῷ τρίτῳ, *at the third signal*, ii. 2. 4.

τρίχα, adv. [τρεῖς], *threefold, in three divisions*, vi. 2. 16.

τριχῇ, adv. [τρεῖς], *threefold, in three divisions*, iv. 8. 15.

τρίχινος, η, ον [θρίξ, τριχός, *hair*, *cf.* Eng. *trichina*], *from* or *of hair, made of hair*, iv. 8. 3.

τριχοίνικος, ον [τρεῖς + χοῖνιξ], *holding* or *measuring three choenices*, vii. 3. 23. See *s.v.* χοῖνιξ.

τρόπαιον, τό [τροπή, *cf.* Eng. *trophy*], *trophy*, a memorial of victory erected on the field of battle where the enemy had turned (hence the name), or, in case of a victory gained at sea, on the nearest land. It consisted of the arms and spoils of the vanquished suspended on the lopped trunk of a tree or on a post, iv. 6. 27, vi. 5. 32. If it commemorated a naval victory, it was ornamented with the beak of one of the captured ships. Trophies were sometimes of more enduring form; arms taken in battle, esp. shields, were carried home and preserved in the temples of the state as a perpetual memorial, iii. 2. 13. Phrase: τρόπαια βαρβάρων, *memorials of victory over barbarians*, vii. 6. 36.

τροπή, ῆς [τρέπω], *a turning* of the enemy, *rout, defeat*, i. 8. 25, iv. 8. 21.

τρόπος, ὁ [τρέπω, *cf.* Eng. *trope, tropic*], *turn, way, manner*, Lat. *modus; fashion, sort, kind*, with gen., vi. 1. 8; freq. adv. in dat. or acc., as τῷ αὐτῷ τρόπῳ, *in the same way*, iv. 2. 13, acc., vi. 5. 6, *cf.* i. 1. 9, ii. 5. 20, iii. 4. 8, 23; τρόπῳ τινί, *somehow, after a fashion*, ii. 2. 17; of persons, *ways, character, manner, custom*, i. 2. 11, 9. 22, ii. 6. 8, vii. 4. 8, 17. Phrases: ἐκ παντὸς τρόπου, *any way one can, at any rate, no matter how*, iii. 1. 43, vii. 7. 41; κατὰ πάντα τρόπον, *by all means*, vi. 6. 30.

τροφή, ῆς [τρέφω, *cf.* Eng. *a-trophy*], *support, maintenance, means of subsistence*, i. 1. 9, v. 6. 32, vii. 3. 8.

τροχάζω (τροχαδ-) [τροχός, ὁ, *wheel, cf.* τρέχω, Eng. *trochee, truck*], *run along, run quickly, run forward*, vii. 3. 46.

τρῡπάω, τετρῡπημαι [τρῦπη, *hole*], *bore, pierce.* Phrase: τὰ ὦτα τετρῡπημένον, *with his ears bored*, iii. 1. 31.

Τρῳάς, άδος, ἡ [Τροιᾶ, *Troy*], *Troas, the Troad*, the country in the northwestern part of Asia Minor between the Hellespont and the Gulf of Adramyttium, v. 6. 23, 24, vii. 8. 7. The chief city was Troia or Ilium.

τρωκτός, ή, όν [verbal of τρώγω, *gnaw, nibble, cf.* Eng. *troglo-dyte, trout*], *to be eaten, edible*, esp. without cooking; hence subst., τὰ τρωκτά, *fruits* eaten at dessert, v. 3. 12.

τρωτός, ή, όν [verbal of τιτρώσκω], *to be wounded, vulnerable*, iii. 1. 23.

τυγχάνω (τυχ-, τευχ-), τεύξομαι, ἔτυχον, τετύχηκα [R. τακ], *hit*, with gen., iii. 2. 19, hence, *attain, reach, acquire, gain, obtain*, Lat. *cōnsequor*, abs. or with gen., i. 4. 15, 9. 29, ii. 6. 18, iii. 1. 26, v. 7. 33, vi. 1. 26, vii. 1. 30; rarely with acc., v. 6. 28, vi. 6. 32; *find, meet*, of death, with gen., ii. 6. 29, iii. 2. 7; intr. with a partic. containing the leading idea, *happen, chance*, as παρὼν ἐτύγχανε, *he happened to be there*, i. 1. 2, *cf.* 5. 8, 9. 31, ii. 2. 14, 3. 2, iii. 2. 10, iv. 1. 24, 8. 26, v. 3. 8, vi. 5. 22, vii. 3. 29; sometimes the partic. is omitted, ii. 2. 17, iii. 1. 3, v. 4. 34. Phrases: ὁποίων τινῶν ἡμῶν ἔτυχον, *what sort of people they found us to be*, v. 5. 15; τυχόν, acc. abs., *perhaps, perchance*, vi. 1. 20.

Τυραῖον, Τυριάειον, or **Τυριαῖον,** τό, *Tyriaeum*, a city in southern Phrygia, i. 2. 14 (Ilghûn).

τῦρός, ὁ [*cf.* Eng. *but-ter*], *cheese*, pl., ii. 4. 28.

τύρσις, ιος, ἡ [*cf.* Lat. *turris, tower*], *tower, turret*, iv. 4. 2, v. 2. 5, vii. 2. 21, 8. 12.

τύχη, ης [R. τακ], *luck, fortune*, Lat. *fortūna*, ii. 2. 13, v. 2. 25.

τυχών, see τυγχάνω.

Υ.

ὑβρίζω (ὑβριδ-), ὑβριῶ, ὕβρισα, ὕβρικα, ὕβρισμαι, ὑβρίσθην [ὑπέρ], *treat with insolence, abuse, outrage, insult*, vi. 4. 2; *be insolent, be wantonly abusive*, v. 8. 1, 3, 22; pass., *be abused, maltreated* or *outrageously handled*, iii. 1. 13, 29.

ὕβρις, εως, ἡ [ὑπέρ], *insolence, arrogance, wantonness, wanton insolence*, iii. 1. 21, v. 5. 16, 8. 3, 19.

ὑβριστότερος, ᾱ, ον, comp. of ὑβριστής, *insolent*, sup. ὑβριστότατος [ὑπέρ], *more* or *most insolent, audacious* or *wanton*, v. 8. 3, 22.

ὑγιαίνω (ὑγιαν-), ὑγιᾶνα [ὑγιής, *healthy, cf.* Eng. *hygiene*], *be in health, be well, be sound*, iv. 5. 18.

ὑγρότης, ητος, ἡ [ὑγρός, *wet*, root Fυγ, *cf.* Lat. *ūmidus, moist, ūdus, wet*, Eng. WAKE (of a ship), WASH, OX], *wetness, pliability, suppleness*, v. 8. 15.

ὑδροφορέω [ὕδωρ + R. **φερ**], *carry water*, iv. 5. 9.

ὑδροφόρος, *ον* [ὕδωρ + R. **φερ**], *carrying water;* subst., **αἱ ὑδροφόροι**, *water-carriers*, iv. 5. 10.

ὕδωρ, *ατος, τό* [*cf.* Lat. *unda*, *wave*, Eng. WATER, WET, OTTER, *hydr-aulic*, *hydro-gen*, *hydro-phobia*], *water*, Lat. *aqua*, i. 5. 7, ii. 3. 10, iii. 5. 10, iv. 3. 6, vi. 4. 4, vii. 4. 3. Phrase: **ὕδωρ ἐξ οὐράνου**, *rain*, iv. 2. 2.

υἱδοῦς, *οῦ, ὁ* [*cf.* **υἱός**], *son's son*, *grandson*, Lat. *nepōs*, v. 6. 37.

υἱός, *οῦ* [root **συ**, *beget*, *cf.* Eng. SON], *son*, Lat. *fīlius*, iv. 6. 1, 3, v. 8. 18, vii. 8. 1.

ὕλη, *ης* [*cf.* Lat. *silua*, *wood*], *wood*, *woodland*, *forest*, v. 2. 31; *shrubbery*, *bushes*, *fagots*, i. 5. 1, iii. 5. 10.

ὑμεῖς, see **σύ**.

ὑμέτερος, *ᾱ, ον* [**ὑμεῖς**], *your*, *yours*, Lat. *uester*, ii. 1. 12, vi. 1. 31, vii. 3. 39; subst., **οἱ ὑμέτεροι**, *your subjects* or *countrymen*, v. 5. 19, vii. 3. 19; **τὰ ὑμέτερα**, *your property*, vii. 6. 16.

ὑπάγω [R. **αγ**], *lead under*, abs., *lead on slowly*, *advance by degrees*, iii. 4. 48, iv. 2. 16; mid., *lead under one's own influence*, *draw on*, *suggest craftily*, with acc. or inf., ii. 1. 18, 4. 3.

ὑπαίθριος, *ον* [**αἴθω**], *under heaven's vault*, *in the open air*, Lat. *sub dīuō*, v. 5. 21, vii. 6. 24.

ὑπαίτιος, *ον* [**αἰτέω**], *under a charge*, *accountable;* subst., **ὑπαίτιόν τι**, see **ἐπαίτιος**, iii. 1. 5.

ὑπακούω [R. **κοϝ**], *give ear to*, *listen*, *heed*, with gen., iv. 1. 9; *obey*, abs., vii. 3. 7.

ὑπαντάω, **ὑπήντησα** [**ἀντί**], *go to meet*, as foes, iv. 3. 34.

ὑπαντιάζω (**ἀντιάζω, ἀντιαδ-, ἠντίασα** [**ἀντί**], *meet*), *go to meet*, as foes, vi. 5. 27.

ὕπαρχος, *ὁ* [**ἄρχω**], *underofficer*, *lieutenant*, *lieutenant general*, Lat. *praefectus*, i. 2. 20, 8. 5; in a province, *lieutenant governor*, *prefect*, serving under a satrap, iv. 4. 4.

ὑπάρχω [**ἄρχω**], *begin*, *be under as a foundation*, *be the first*, with partic., ii. 3. 23, v. 5. 9; *be at the beginning*, *be at the start* or *to start with*, *be ready* or *in store*, *be on hand*, *be*, abs. or with dat of pers., ii. 2. 11, v. 1. 10, vii. 1. 27, 28, 7. 32; *belong to*, *be devoted to*, *be at one's service*, or *on one's side*, *support*, with dat. of pers., i. 1. 4, v. 6. 23. Phrases: **τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων**, *when we have such strong grounds for friendship*, ii. 5. 24; **ἐκ τῶν ὑπαρχόντων**, *as their means allowed*, vi. 4. 9.

ὑπασπιστής, *οῦ* [**ἀσπιστής**, *one armed with a shield*, **ἀσπίς**], *shield-bearer*, *squire*, Lat. *armiger*, the attendant, among the Spartans, attached to the person of the hoplite as armour bearer, iv. 2. 20.

ὑπείκω (**εἴκω, εἴξω, εἶξα** [*cf.* Lat. *uicēs*, *changes*, Eng. WEAK, WICKER], *yield*), *give way to*, *retire before*, *yield*, *submit*, with dat., vii. 7. 31.

ὕπειμι [R. **εσ**], *be under*, *lie under*, iii. 4. 7.

ὑπελαύνω [**ἐλαύνω**], *ride under*, *ride up to*, i. 8. 15.

ὑπεληλυθέναι, see **ὑπέρχομαι**.

ὑπέρ, prep. with gen. and acc. [**ὑπέρ**]. With gen., of place, *over*, *above*, Lat. *super*, i. 10. 12, iii. 4. 29, 39, 41, iv. 2. 6, 10, v. 4. 13, vii. 5. 15; of people or places *on* the sea, ii. 6. 2; *over*, *beyond*, i. 10. 14; rarely with verbs of motion, *from over*, iv. 7. 4; *over*, *for*, *on behalf of*, *for the sake of*, *in defence of*, Lat. *prō*, i. 3. 4, 8. 27, iii. 5. 6, iv. 8. 24, v. 7. 12, vii. 3. 31; *instead of*, *in the name of*, v. 5. 13, vii. 7. 3, 21. With acc., *over*, of places *on* the sea, i. 1. 9; with numerals, *above*, *more than*, v. 3. 1, vi. 5. 4, *cf.* 2. 10. In composition **ὑπέρ** signifies *over*, *above*, *beyond*, *exceedingly*, *for*, *in behalf of*.

ὑπεράλλομαι [ἄλλομαι], *jump over, spring over*, vii. 4. 17.

ὑπερανατείνω [τείνω], *stretch out over*, vii. 4. 9.

ὑπερβαίνω [R. βα], *go over, cross, pass, scale*, vii. 3. 43, 8. 7; with εἰς and acc., vii. 1. 17.

ὑπερβάλλω [βάλλω], *strike over, pass* or *cross over, cross*, abs. or with acc., iv. 4. 20, 6. 8, 10; with κατά or πρός and acc., vi. 5. 7, vii. 5. 1. Phrase: τὸ ὑπερβάλλον τοῦ στρατεύματος, *each detachment as it crossed*, iv. 1. 7.

ὑπερβολή, ῆς [βάλλω], *a striking over, act of passing over, crossing*, i. 2. 25; of a mountain, *pass*, iii. 5. 18, iv. 1. 21, 4. 18, 6. 6.

ὑπερδέξιος, ᾱ, ον [R. 2 δακ], *above on the right*, of military positions, *above, on higher ground*, iii. 4. 37, iv. 8. 2, v. 7. 31.

ὑπερέρχομαι [ἔρχομαι], *go above, cross, pass*, iv. 4. 3.

ὑπερέχω [R. σεχ], *be above, project*, iii. 5. 7; *overhang*, iv. 7. 4.

ὕπερθεν, adv. [ὑπέρ], *from above, impending, overhead*, i. 4. 4.

ὑπερκάθημαι [κάθημαι], *sit down above, take one's station above*, with the idea of an ambush, with gen., or ἐπί and gen., v. 1. 9, 2. 1.

ὑπερόριος, ᾱ, ον or ος, ον [ὅρος, ὁ, *boundary, cf.* ὁρίζω], *over the border*, Lat. *externus;* subst., ἡ ὑπερορίᾱ (*sc.* γῆ), *foreign lands, abroad*, vii. 1. 27.

ὑπερύψηλος, ον [ὑπέρ], *exceeding high*, iii. 5. 7.

ὑπέρχομαι [ἔρχομαι], *go under, withdraw, advance slowly*, v. 2. 30.

ὑπέσχετο, ὑπεσχημένοι, ὑπέσχου, see *ὑπισχνέομαι.*

ὑπέχω [R. σεχ], *hold under*, then like Lat. *sustineō, undergo, be subject to, submit to*, with δίκην, v. 8. 18, vi. 6. 15; δίκην ὑποσχεῖν and gen., *give account for*, v. 8. 1.

ὑπήκοος, ον [R. κοϝ], *listening to, obedient, subject to*, subst., *subject, vassal*, with gen. or dat., i. 6. 6, v. 4. 6, 5. 1, 17, vii. 7. 29.

ὑπηρετέω, ὑπηρετήσω, ὑπηρέτησα, ὑπηρέτηκα, ὑπηρέτημαι [R. ερ], *be a servant, serve, do service, help*, Lat. *ministrō*, with dat. of person, sometimes joined to acc. of thing, i. 9. 18, ii. 5. 14, vii. 7. 46; *furnish, provide*, iii. 5. 8.

ὑπηρέτης, ου [R. ερ], *underling, assistant* of any sort, *servant, attendant, supporter*, Lat. *minister*, i. 9. 18, 27, ii. 1. 9, 5. 14.

ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι [R. σεχ], *hold oneself under, bind oneself, engage, undertake, promise*, Lat. *polliceor*, with acc., often also with dat. of pers., i. 7. 5, 18, iv. 5. 29, v. 6. 36, vii. 2. 10, 6. 5, 7. 21; with fut. inf., i. 3. 21, iii. 4. 2, vi. 1. 16, vii. 1. 2; with dat. of pers. and fut. inf., ii. 3. 20, iii. 1. 4, v. 6. 23; rarely with aor. inf. (here some read fut.), i. 2. 2; with ὅσα ἔσοιτο, vii. 7. 46.

ὕπνος, ὁ [ὕπνος], *sleep*, Lat. *somnus*, iii. 1. 11.

ὑπό, by elision ὑπ', by elision and euphony, ὑφ', prep. with gen., dat., or acc. [*cf.* Lat. *sub, under*], *under*. With the genitive, *under, from under*, vi. 4. 22, 25; freq. of agency, *under the influence of*, with persons, *by, through, from, at the hands of*, Lat. *ab*, i. 1. 10, 3. 4, 13, 5. 4, ii. 6. 15, iv. 3. 2, v. 1. 15, 5. 9, vii. 5. 13, 6. 15, 33, 7. 23; of things, *through, by, by reason of, from*, i. 5. 5, ii. 2. 11, iii. 1. 3, v. 8. 3, vii. 7. 11; ὑπὸ μαστίγων, *under the lash*, iii. 4. 25. With dat., *under, beneath, at the foot of*, with verbs of rest, i. 2. 8, 8. 10, iii. 4. 24, iv. 7. 10, vi. 4. 4; *under the power* or *sway of*, vii. 2. 2, 7. 32. With acc., *under, down under*, with verbs of motion or implying previous motion, i. 8. 27, 10. 14, iii. 4. 37, iv. 7. 8, vii. 4. 5, 11, 8. 21. In composition ὑπό signifies *under*, often with an idea of secrecy or craft (*cf.* our *underhand*), or has diminutive force, *rather*,

somewhat, or it denotes subordination or inferiority.

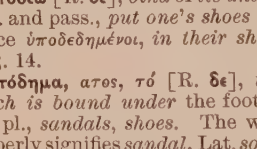
ὑποδεέστερος, ᾱ, ον [R. **δε**], *rather deficient, inferior*, i. 9. 5.

ὑποδείκνῡμι [R. 1 **δακ**], *show privately, rather intimate, indicate*, v. 7. 12.

ὑποδέχομαι [R. 2 **δακ**], *receive under* one's protection, vi. 5. 31, hence *receive with hospitality, welcome*, i. 6. 3.

ὑποδέω [R. **δε**], *bind* or *tie under*; mid. and pass., *put one's shoes on*; hence *ὑποδεδημένοι, in their shoes*, iv. 5. 14.

ὑπόδημα, ατος, τό [R. **δε**], *that which is bound under* the foot, in the pl., *sandals, shoes*. The word properly signifies *sandal*, Lat. *solea*, a sole bound to the foot by straps,



No. 74.

as in the accompanying illustrations (see also *s.v.* ἱμάτιον, No. 27), but it also means *shoe* or *boot*, Lat. *calceus*, which had an upper, covering the foot wholly or in part, and was either laced or fastened to the foot and leg by straps. Such *ὑποδήματα* were worn by soldiers, iv. 5. 14. For an illustration of the laced shoe, see *s.v.* φιάλη, and for a peculiar form of boot worn by a soldier, see *s.v.* χλαμύς. See also *s.v.* καρβάτιναι.

ὑποζύγιον, τό [R. **ζυγ**], *beast under the yoke, beast of burden*, Lat. *iūmentum*, ii. 2. 18; pl., *draught cattle, baggage animals*, such as oxen and asses, ii. 1. 6, carrying the arms and camp equipage, i. 7. 20, ii. 2. 4; see also i. 3. 1, iii. 3. 6, iv. 3. 30, 5. 36, v. 3. 11, vi. 6. 1.

ὑποκαταβαίνω [R. **βα**], *go down gradually, descend a little*, vii. 4. 11.

ὑποκρύπτω [κρύπτω], *hide under*; mid., *keep secret, hoard*, i. 9. 19.

ὑποκύπτω (κύπτω, κυφ-, -κύψω, ἔκῡψα, κέκῡφα, *stoop*), *stoop down*, iv. 5. 32.

ὑπολαμβάνω [λαμβάνω], *receive under* one's protection, i. 1. 7; *take up the discourse* (*sc.* λόγον), *respond, rejoin, answer*, ii. 1. 15, iii. 1. 31, vi. 5. 14. Phrase: μεταξὺ ὑπολαβών, *interrupting him in the midst of his talk*, iii. 1. 27.

ὑπολείπω [λείπω], *leave remaining* or *behind*; pass., *be left behind, stay* or *fall behind*, i. 2. 25, iv. 5. 15, vii. 2. 6; with gen., v. 4. 22; subst., τὰ ὑπολειπόμενα, *the part left behind*, iv. 3. 25.

ὑπολόχᾱγος, ὁ [R. **λεχ** + R. **αγ**], *sub-captain, lieutenant*, v. 2. 13, probably in command of a πεντηκοστύς, see iii. 4. 21.

ὑπολῡ́ω [λῡ́ω], *loose beneath*; mid., *take off one's sandals* or *shoes*, iv. 5. 13.

ὑπομαλακίζομαι [μαλακίζομαι], *soften down, yield a little, begin to lose courage*, ii. 1. 14.

ὑπομένω [R. **μα**], *stay behind, wait, stand one's ground*, iv. 3. 15, vi. 5. 25, 29; *wait a little, halt, stop*, iii. 4. 21, iv. 1. 16; *wait for*, with acc., iv. 1. 21.

ὑπόμνημα, ατος, τό [R. **μα**], *memorial, reminder*, i. 6. 3.

ὑπόπεμπτος, ον [verbal of ὑποπέμπω], *sent secretly, sent as a spy*, iii. 3. 4.

ὑποπέμπω [πέμπω], *send secretly* or *insidiously, send as a spy*, ii. 4. 22.

ὑποπίνω [R. **πο**], *drink somewhat* or *a little*, pf. ὑποπεπωκώς, euphemistically, *pretty drunk*, vii. 3. 29.

ὑποπτεύω, ὑποπτεύσω, ὑπώπτευσα, ὑπωπτεύθην [R. **οπ**], *suspect, be*

suspicious, *mistrust*, *apprehend*, *surmise*, Lat. *suspicor*, with acc., i. 1. 1; with inf., i. 3. 1, ii. 5. 28, iv. 2. 15, vii. 8. 6; with *μή* and inf., ii. 3. 13, or *μή* and opt., iii. 1. 5.

ὑποστρατηγέω [R. **στρα** + R. **αγ**], *be general under* one, *be lieutenant general*, with dat., v. 6. 36.

ὑποστράτηγος, ὁ [R. **στρα** + R. **αγ**], *lieutenant general*, Lat. *lēgātus*, iii. 1. 32.

ὑποστρέφω [*στρέφω*], *turn round privately* or *suddenly*, *turn right round*, *face right about*, vi. 6. 38; pass., vii. 4. 18. Phrase: *ὑποστρέψᾱς*, *with an adroit turn*, *i.e. avoiding the trap*, ii. 1. 18.

ὑποσχεῖν, see *ὑπέχω*.

ὑπόσχησθε, **ὑπόσχοιτο**, **ὑποσχόμενος**, see *ὑπισχνέομαι*.

ὑπουργός, *όν* [R. **Fεργ**], *serviceable*, *conducive to*, with dat., v. 8. 15.

ὑποφαίνω [R. **φα**], *show from under*; intr., *shine a little*, of the day, *dawn*, *break*, Lat. *inlūcēscō*, iii. 2. 1, iv. 2. 7, 3. 9.

ὑποφείδομαι (*φείδομαι*, *φιδ-*, *φείσομαι*, *ἐφεισάμην* [root **φιδ**, *split*, *cf.* Lat. *findō*, *split*, *fīnis*, *end*, Eng. BITE, BITTER, BIT, BAIT], *separate oneself from*, *spare*), *spare a little*, *spare a while*, iv. 1. 8.

ὑποχείριος, *ον* [R. **χερ**], *under the hands of*, *in the power of*, *subject to*, with dat., iii. 2. 3, vii. 6. 43.

ὕποχος, *ον* [R. **σεχ**], *under control*, *subject to*, with dat., ii. 5. 7.

ὑποχωρέω [*χωρέω*], *move under* another's influence, *make way*, *retire*, *withdraw*, *retreat*, abs. or with dat., i. 4. 18, 7. 17, iv. 5. 19.

ὑποψία, *ᾱς* [R. **οπ**], *suspicion*, *distrust*, Lat. *suspīcīō*, abs. or with *ὅτι* and a clause, i. 3. 21, ii. 4. 10, 5. 5; *apprehension*, *anxiety*, iii. 1. 21; pl., *feelings of distrust*, ii. 5. 1, 2.

Ὑρκάνιοι, *οἱ* [old Persian *Virkâna*, *Wolf's land*], *Hyrcanians*, *natives of Hyrcania*, vii. 8. 15, a district subject to Persia, northwest of Parthia and southeast of the Caspian Sea.

ὗς, *ὑός*, ὁ, ἡ [*cf.* *σῦς*], *swine*, *boar*, *hog*, Lat. *sūs*, v. 2. 3.

ὑστεραῖος, *ᾱ*, *ον* [*ὕστερος*], *later*, *following*; of time, Lat. *posterus*. Phrases: *τῇ ὑστεραίᾳ* (*sc.* *ἡμέρᾳ*), *next day*, *the day after*, Lat. *postrīdiē*, i. 2. 21, ii. 2. 18, iii. 3. 20, vi. 1. 14; *τὴν ὑστεραίᾱν*, *during next day*, iii. 5. 13; *εἰς τὴν ὑστεραίᾱν*, *on the next day*, ii. 3. 25, iv. 1. 15, vii. 1. 35.

ὑστερέω, *ὑστέρησα*, *ὑστέρηκα* [*ὕστερος*], *be later*, *come too late for*, with gen., i. 7. 12.

ὑστερίζω, *ὑστεριῶ*, *ὑστέρισα* [*ὕστερος*], *come later*, *be behindhand*, vi. 1. 18.

ὕστερος, *ᾱ*, *ον* [*cf.* Eng. OUT, UTTER], *latter*, *later*, *following*, of time, i. 5. 14, ii. 2. 17; of place, *behind*, iii. 4. 21; neut. as adv., *ὕστερον*, *later*, *afterwards*, i. 3. 2, iii. 2. 13, v. 1. 15, vii. 2. 20, with gen., i. 5. 16, iv. 3. 34. Phrase: *ὑστέρᾱ ἡμέρᾳ τῆς συνόδου*, *the day after the junction*, vi. 4. 9.

ὑφεῖτο, see *ὑφίημι*.

ὑφειμένως, adv. [*ὑφειμένος*, pf. pass. partic. of *ὑφίημι*], *slackly*, *quietly*, *submissively*, Lat. *submīssē*, vii. 7. 16.

ὑφέξω, see *ὑπέχω*.

ὑφηγέομαι [R. **αγ**], *lead on slowly*, *lead the way gradually*, abs. or with *ἐπὶ φάλαγγος*, iv. 1. 7, vi. 5. 25.

ὑφίημι [*ἵημι*], *send down*, *put under*, *concede*, *admit*, Lat. *concēdō*, with acc. and inf., iii. 5. 5; mid., *put oneself under*, *yield*, *surrender*, *give in*, iii. 1. 17, 2. 3, v. 4. 26; *permit*, *allow*, with dat. of pers. and inf., vi. 6. 31.

ὑφίστημι [R. **στα**], *place under*, *station privately*; intr., mid. and 2 aor. act., *undertake*, *engage*,

volunteer, Lat. *suscipiō*, iv. 1. 26, 27; with acc., vi. 1. 19, 31; *stop quietly*, *stand aside*, iv. 1. 14; *stand under* an attack, *withstand*, *resist*, abs. or with dat., iii. 2. 11, vii. 3. 44.

ὑφοράω [R. 2 **Fερ**], *look at from below*, *eye with suspicion*, Lat. *suspicor*, ii. 4. 10.

ὑψηλός, ή, όν [**ὑπέρ**], *high*, *lofty*, *raised*, Lat. *altus*, i. 2. 22, v. 4. 31, vi. 1. 5, vii. 8. 13; sup., v. 6. 6; subst., τὸ ὑψηλόν, *height*, iii. 4. 25.

ὕψος, ους, τό [**ὑπέρ**], *height*, Lat. *altitūdō*, ii. 4. 12, iii. 4. 7, vi. 4. 3.

Φ.

φαγεῖν, **φάγωσιν**, see ἔφαγον.

φαιδρός, ά, όν [R. **φα**], *bright*, of the face, *beaming with animation*, ii. 6. 11.

φαίη, see φημί.

φαίνω (φαν-), φανῶ, ἔφηνα, -πέφαγκα and πέφηνα, πέφασμαι, ἐφάνθην and ἐφάνην [R. **φα**], *bring to light*, *make appear*, *show*, Lat. *ostendō*, iv. 3. 13; intr., *give light*, *shine*, of fire, iv. 4. 9 (where some read pass.); pass., *be shown*, *appear*, *show oneself*, *turn out*, Lat. *appāreō*, i. 3. 19, 5. 7, 6. 11, ii. 2. 15, iii. 1. 24, iv. 3. 6, v. 7. 24, vi. 5. 5, vii. 7. 28; *be apparent*, *seem*, *look*, Lat. *videor*, with inf., which may be omitted, i. 9. 15, iii. 4. 13, iv. 3. 27, v. 4. 29, 7. 5, vi. 1. 9; with partic., as οὐ φθονῶν ἐφαίνετο, *it was clear that he did not envy*, or *he evidently did not envy*, i. 9. 19, *cf.* ii. 5. 38, iv. 5. 28, v. 6. 4.

φάλαγξ, γγος, ἡ [*cf.* Eng. *phalanx*], *line of battle*, *phalanx*, that order of arrangement of troops in which the front was extended and the depth was small, as opposed to the formation in column, which was the common order on the march. The phalanx was generally arranged eight men deep (*cf.* vii. 1. 23), and the order was close, ii. 3. 3, but it might be only four deep, as in i. 2. 17 (*cf.* i. 2. 15), where the intention was to display the line. It included both cavalry and infantry, vi. 5. 7, but might consist of infantry alone, vi. 5. 27. The word is applied to troops in line either when ready to join battle with the enemy, i. 8. 17, 10. 10, iv. 8. 10, 11, 12, 16, 17, vi. 5. 23, or drawn up for review, i. 2. 17, or waiting for orders, ii. 1. 6, vi. 5. 9, or on the march, when advancing cautiously through an enemy's country, vi. 5. 7. The word φάλαγξ also signifies any compact order of troops, *the main body*, iii. 3. 11, 4. 23, where it is used of the square (πλαίσιον). Phrases: ἐπὶ φάλαγγος, *in line of battle*, iv. 3. 26 (where the troops had before been arranged as λόχοι ὄρθιοι, *cf.* the counter movement in iv. 8. 10, and see ὄρθιος), iv. 6. 6 (where the troops had been marching κατὰ κέρας, see κέρας), vi. 5. 7, 25; so εἰς φάλαγγα, iv. 8. 10.

Φαλῖνος, ὁ, *Phalīnus*, a Greek with a military reputation, serving under Tissaphernes, ii. 1. 7, 10, 13, 21.

φανεῖται, **φανέντος**, see φαίνω.

φανερός, ά, όν [R. **φα**], *in plain sight*, *visible*, *clear*, *evident*, *open*, i. 7. 17, ii. 5. 1, iv. 1. 23; freq. with partic. in personal constr., as φανεροὶ ἦσαν φεύγοντες, *it was clear that they were in full retreat*, or, *they were evidently retreating*, iv. 3. 33, *cf.* i. 6. 8, ii. 5. 40, iii. 2. 24, iv. 3. 24, vii. 7. 24. Phrases: ἐν τῷ φανερῷ, *openly*, *publicly*, i. 3. 21; εἰς τὸ φανερόν σε καταστήσαντας, *set you in a prominent position*, vii. 7. 22.

φανερῶς, adv. [R. **φα**], *evidently*, *manifestly*, i. 9. 19.

φαρέτρᾱ, ᾱς, *quiver*, iv. 4. 16. Its form is shown in the accompanying cut. See also *s.v.* Ἀμαζών and τόξον.

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It was supported by a strap which passed over the right shoulder, and across the breast and behind the back, so that the quiver rested on the left hip. The ξίφος (*q.v.*) was carried in the same manner.

φάρμακον, τό [*cf.* Eng. *pharmacy*], *drug, noxious drug, poison.* Phrase: φάρμακον πιών, *taking medicine*, vi. 4. 11.

φαρμακοποσίᾱ, ᾱς [φάρμακον + R. πο], *a taking physic* or *poison, dose of physic* or *poison, drugging*, iv. 8. 21.

Φαρνάβαζος, ὁ, *Pharnabazus*, son of Pharnaces, and satrap of Lesser Phrygia and Bithynia under Darīus Nothus and Artaxerxes Mnemon, v. 6. 24, vii. 1. 2. He aided Sparta in the Peloponnesian war. His troops acted against the Cyrēans, vi. 4. 24, 5. 7, and for fear of the Greeks he induced Anaxibius to help them out of Asia, vii. 1. 2, 2. 12, 14. Later he was at war with Sparta.

Φᾶσιᾶνοί, οἱ [Φᾶσις, *cf.* Eng. *pheasant*], *the Phasiāni, Phasians*, a tribe living on the banks of the Phasis in Colchis, v. 6. 36; also a different tribe on the Armenian Phasis, iv. 6. 5, vii. 8. 25.

φᾶσίν, see φημί.

Φᾶσις, ιος or ιδος, ὁ, *the Phasis*, a river in Colchis, flowing into the Pontus, and considered as the boundary between Asia and Europe, v. 6. 36, 7. 1, 5, 7 (Rioni); also the upper course of the Araxes in Armenia, iv. 6. 4 (Pasin Su).

φάσκω [R. **φα**], *say, assert, allege*, with inf., iii. 5. 17, iv. 4. 21, 8. 4, v. 8. 1.

φατέ, see φημί.

φαῦλος, η, ον, *mean, trifling, common*, of things, Lat. *ūtilis*, vi. 6. 11, 12.

φέρω (φερ-, οἰ-, ἐνεκ-, ἐνεγκ-), οἴσω ἤνεγκα and ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην [R. **φερ**], *bear, bring, carry*, Lat. *ferō*, i. 9. 26, ii. 1. 6, iii. 4. 32, iv. 3. 6, v. 1. 2, 4. 25, vii. 1. 37; with πρός and acc., vii. 3. 31; *bear, produce, yield*, of the earth, i. 2. 22, vi. 4. 6; *carry off, receive*, i. 3. 21, iv. 1. 8, vii. 6. 7; *bear, endure*, iii. 1. 23; *bring, cause*, ii. 1. 17, of tribute, *pay*, v. 5. 7; of a road, *bring, lead*, with πρός, ἐπί, or εἰς and acc., iii. 5. 15, v. 2. 19, 22, *cf.* v. 7. 7. Mid., *bring for oneself, fetch, bring away*, vi. 6. 1, vii. 4. 3. Pass., *be borne, be hurled* or *thrown*, of missiles, iv. 7. 6, 12, v. 2. 14, hence, *carry*, iii. 3. 16; *be dashed, fly, rush*, with διά or κατά and gen., or πρός and acc., i. 8. 20, iv. 2. 3, 7. 14. Phrases: βαρέως or χαλεπῶς ἔφερον, *they took it ill, were annoyed* or *troubled*, Lat. *molestē ferēbant*, ii. 1. 4, v. 7. 2, vii. 7. 2, with dat., i. 3. 3; δεξιὰς ἔφερον, *they brought assurances*, see δεξιός, ii. 4. 1; ἄγειν καὶ φέρειν, see ἄγω, ii. 6. 5, v. 5. 13.

φεύγω (φυγ-), φεύξομαι and φευξοῦμαι, ἔφυγον, πέφευγα [R. **φυγ**], *flee, take flight, run away, fly*, Lat. *fugiō*, i. 2. 18, 3. 20, ii. 1. 3, iii. 3. 9, iv. 2. 27, v. 4. 18, vi. 5. 27, vii. 3. 11; with διά or ἐκ and gen., or εἰς,

πρός, or ἐπί and acc., i. 10. 1, iii. 2. 17, iv. 1. 8, 3. 32, v. 7. 29; rarely with acc., *flee from, run away from*, iii. 2. 35, vi. 5. 23; *flee* from one's country, *be an exile, be banished*, abs. or with οἴκοθεν, iv. 8. 25, v. 3. 7; subst., ὁ φεύγων, *exile*, Lat. *exsul*, i. 1. 7, 9. 9, with ἐκ and gen., i. 3. 3.

φημί (φα-), φήσω, ἔφησα [R. **φα**], rare except in pres. and impf. (the other tenses being supplied by εἶπον and by the forms given under εἴρω), *declare, state, affirm, say*, Lat. *dīcō*, with inf., i. 3. 20, ii. 1. 3, iii. 2. 24, iv. 2. 19, v. 2. 31, vi. 2. 8, vii. 1. 16; with nom. and inf., i. 8. 26, iii. 1. 4, iv. 1. 24, vi. 2. 13, vii. 2. 20; with acc. and inf., i. 2. 25, ii. 6. 11, iii. 1. 29, iv. 4. 18, v. 5. 19, vi. 6. 15, vii. 6. 32; abs. or with dir. discourse, i. 6. 6, ii. 1. 22, 3. 24, v. 4. 27, 6. 25, vii. 2. 24, 6. 23; very rarely with ὅτι and a clause, vii. 1. 5; the form ἔφη (less commonly ἔφασαν) freq. follows one or two words of the dir. or indir. discourse, *said he, quoth he*, Lat. *inquit*, i. 3. 20, ii. 3. 7, iii. 1. 7, iv. 4. 17, 8. 4, v. 6. 26, vi. 1. 30, vii. 3. 6. In answers ἔφη means, *he said yes, he assented*, i. 6. 7, with a neg., *he said no, he denied*, iv. 1. 23, v. 8. 5, *cf.* vii. 7. 18. The neg. is regularly attached to φημί as the leading verb where we attach it to the dependent, *cf.* Lat. *negō*, as οὐκ ἔφασαν ἰέναι, *they said they would not go, they refused to go*, i. 3. 1, μισθωθῆναι οὐκ ἔφασαν, *they said they had not been hired, ibid., cf.* i. 2. 26, iv. 5. 15, vi. 6. 10, vii. 4. 23, 8. 4.

φής, φήσῃ, φήσω, see φημί.

φθάνω (φθα-), φθήσομαι and rarely φθάσω, ἔφθην or ἔφθασα, *get before, get the start of, be beforehand, anticipate, outstrip*, abs., with τί or πρῶτος, or with πρίν and inf., ii. 5. 5, iii. 4. 20, iv. 1. 4, 6. 11, vi. 1. 18; with acc. of pers. (which may be omitted) and a partic. expressing the leading idea, as φθάνωσι ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους, *they reached the height before the enemy*, iii. 4. 49; ὅπως μὴ φθάσωσι καταλαβόντες, *that they may not get possession before (us)*, i. 3. 14, *cf.* v. 6. 9; αὐτὸν φθάνει ἡμέρᾳ γενομένη, *the break of day surprised him*, v. 7. 16.

φθέγγομαι, φθέγξομαι, ἐφθεγξάμην, ἔφθεγμαι [*cf.* Eng. *apo-thegm, di-phthong*], *utter, make a sound, make oneself heard*, iv. 5. 18, vi. 6. 28; of the war cry, *shout*, i. 8. 18; of the eagle, *scream*, vi. 1. 23; of the trumpet, *sound*, iv. 2. 7, v. 2. 14, vii. 4. 19.

φθείρω (φθερ), φθερῶ, ἔφθειρα, ἔφθαρκα and ἔφθορα, ἐφθάρμαι, ἐφθάρην, *corrupt*, of a country, *destroy, lay waste*, iv. 7. 20.

φθονέω, φθονήσω, ἐφθόνησα, ἐφθονήθην [φθόνος, ὁ, *envy*], *envy*, with dat. of pers., i. 9. 19, v. 7. 10.

φιάλη, ης [*cf.* Eng. *phial, vial*], a round shallow vessel like a large

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saucer, but deeper, Lat. *patera*, with neither stem, base, nor handle, either earthenware or made

of bronze, gold, or silver, iv. 7. 27, vii. 3. 27, and used as a drinking cup or in pouring libations.

φιλαίτερον, see *φίλος*.

φιλέω, *φιλήσω, ἐφίλησα, πεφίλημαι, ἐφιλήθην* [**φίλος**], *love*, of the love of family and friends, Lat. *dīligō*, i. 1. 4, 9. 25, 28.

Φιλήσιος, ὁ, *Philesius*, of Achaea, who succeeded Menon, iii. 1. 47, and was one of the two oldest generals, v. 3. 1. He attacked Xenophon at Cotyōra, v. 6. 27, and was there fined for failure in duty, v. 8. 1. See also vii. 1. 32.

φιλίᾱ, *ᾱς* [**φίλος**], *affection, liking, friendship, attachment*, Lat. *amīcitia*, i. 6. 3, ii. 1. 10, v. 5. 15, vii. 3. 16; with possessive or objective gen., i. 3. 5, v. 6. 11, vii. 5. 6; *τῇ σῇ φιλίᾳ, attachment to you*, vii. 7. 29. Phrases: *πρὸς φιλίᾱν ἀφιέναι, let depart in peace*, i. 3. 19; *αὐτοῖς διὰ φιλίᾱς λέναι*, see *διά*, iii. 2. 8.

φιλικός, *ή, όν* [**φίλος**], *of* or *befitting a friend, friendly, amicable*, iv. 1. 9, v. 5. 25.

φιλικῶς, adv. [**φίλος**], *amicably, like a friend*, ii. 5. 27, vi. 6. 35.

φίλιος, *ᾱ, ον* [**φίλος**], *friendly, amicable, at peace*, of persons and places, abs. or with dat., i. 6. 3, ii. 5. 18, v. 7. 13, vi. 2. 6, 3. 22; esp. of a country, with or without *χώρᾱ*, *friendly country* or *power*, i. 3. 14, ii. 3. 27, iii. 2. 9, iv. 1. 8, v. 5. 3, vii. 3. 13.

φίλιππος, *ον* [**φίλος** + R. **ακ**], *fond of horses*, sup., i. 9. 5.

φιλόθηρος, *ον* [**φίλος** + *θήρᾱ*], *fond of hunting*, sup., i. 9. 6.

φιλοκερδέω [*φιλοκερδής, greedy of gain*, **φίλος** + *κέρδος*], *be greedy of gain*, i. 9. 16.

φιλοκίνδῡνος, *ον* [**φίλος** + **κίνδῡνος**], *loving danger, adventurous*, ii. 6. 7, sup., i. 9. 6.

φιλομαθής, *ές* [**φίλος** + R. **μα**], *fond of knowledge, eager to learn*, sup., i. 9. 5.

φιλονεικίᾱ, *ᾱς* [*φιλόνεικος, fond of strife*, **φίλος** + *νεῖκος, τό, strife*], *fondness of strife, rivalry*, iv. 8. 27.

φιλονῑκίᾱ, *ᾱς* [**φίλος** + *νίκη*], *eagerness to win, rivalry, emulation*, iv. 8. 27.

Φιλόξενος, ὁ, *Philoxenus*, an Achaean, a brave soldier, v. 2. 15.

φιλοπόλεμος, *ον* [**φίλος** + *πόλεμος*], *fond of war, liking war*, ii. 6. 1, 6.

φίλος, *η, ον* [**φίλος**], *friendly, dear, attached to, kindly disposed*, Lat. *amīcus*, abs. or with dat., i. 1. 5, 3. 19, 4. 2, vii. 6. 15, 8. 11; comp., *φιλαίτερον* (some read *φίλτερον*), i. 9. 29; subst., ὁ *φίλος, friend, favourite, adherent*, abs., with dat., or gen., i. 1. 2, 3. 6, 7. 6, ii. 1. 5, 4. 5, 5. 39, v. 4. 32, vi. 6. 4.

φιλόσοφος, ὁ [**φίλος** + *σοφός*], *lover of knowledge, philosopher*, ii. 1. 13.

φιλοστρατιώτης, *ου* [**φίλος** + R. **στρα**], *the soldier's friend*, vii. 6. 4, 39.

φιλοτῑμέομαι, *φιλοτῑμήσομαι, πεφιλοτίμημαι, ἐφιλοτῑμήθην* [**φίλος** + R. **τι**], *love* or *seek honour, be ambitious, feel piqued*, with *ὅτι* and a clause, i. 4. 7.

φιλοφρονέομαι, *ἐφιλοφρονησάμην* and *ἐφιλοφρονήθην* [**φίλος** + **φρήν**], *be well disposed, show kindness* or *favour, act kindly*, abs., ii. 5. 27, iv. 5. 29, 32; *receive with kindness, greet with affection*, with acc., iv. 5. 34.

Φλῐάσιος, ὁ [*Φλῖοῦς, Phlius*], *Phliasian, native of Phlius*, vii. 8. 1, the chief city of Phliasia, the smallest of the Doric states, between Sicyonia and Argolis.

φλυᾱρέω, *φλυᾱρήσω* [*φλύᾱρος*, ὁ, *nonsense*], *talk nonsense, talk bosh*, iii. 1. 26, 29.

φλυᾱρίᾱ, *ᾱς* [*φλύᾱρος*, ὁ, *nonsense*], *babble, nonsense*, pl., *perfect bosh*, Lat. *nūgae*, i. 3. 18.

φοβερός, *ά, όν* [*φόβος*], *fearful, causing fear, alarming, formidable*, Lat. *terribilis*, ii. 5. 9, v. 2. 23.

5. 17; with dat. of pers. and inf., iii. 4. 5; sup. as subst., *φοβερώτατον, a most awful thing*, ii. 5. 9. Phrase: *φοβεροὶ ἦσαν μή, they felt afraid that*, v. 7. 2.

φοβέω, *φοβήσω, ἐφόβησα* [*φόβος*], *frighten, terrify, frighten away*, Lat. *terreō*, iv. 5. 17; usually deponent, *φοβέομαι, φοβήσομαι, πεφόβημαι, ἐφοβήθην, be frightened, fear, dread, be afraid*, Lat. *timeō*, abs., with acc., or *περί* and gen., i. 9. 9, ii. 4. 18, iii. 1. 10, v. 5. 7, vii. 8. 20; with *μή* and a clause, i. 8. 13, iii. 4. 34, vii. 1. 2, or with *ὅτι*, iii. 1. 12; *hesitate, be doubtful about*, with inf., i. 3. 17.

φόβος, *ὁ* [root **φεβ**, *tremble, cf.* Epic *φέβομαι, flee*, Eng. *hydrophobia*], *fear, dread, terror, fright*, Lat. *timor*, i. 8. 18, ii. 3. 9, iii. 1. 18, vi. 5. 29; *alarm, panic*, ii. 2. 19; pl., *things causing fear, threats*, iv. 1. 23. Phrase: *τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, the fear inspired in the barbarians by the Greeks*, i. 2. 18, *cf.* vii. 2. 37.

φοινίκεος, *ᾱ, ον*, contr. **φοινῖκοῦς,** *ῆ, οῦν* [*Φοινῖξ*], *purple-red, purple* or *dark red*, so named because the discovery and earliest use of this colour were ascribed to the Phoenicians, i. 2. 16.

Φοινίκη, *ης* [*Φοινῖξ*], *Phoenicia*, the Greek name for the centre of the Syrian coast land, strictly applied to the region west of Mt. Lebanon, and extending from Aradus to Mt. Carmel, i. 4. 5, 7. 12. After the conquests made by Israelites in the south and Aramaeans in the north, it still remained in possession of Canaanite, or, as they were called, Sidonian tribes. Its most famous cities were Tyre and Sidon. The inhabitants were noted navigators, traders, and colonizers and were said to have invented the arts of writing, counting, and dyeing. The Greek alphabet is taken from the Phoenician.

φοινῖκιστής, *οῦ* [*cf. φοινῖκοῦς*], *wearer of the purple*, a title of rank at the Persian court; acc. to others *purple-dyer*, the title of the officers in charge of the royal purple fisheries, dyehouses, and wardrobe. i. 2. 20.

Φοῖνιξ, *ῑκος, ὁ, a Phoenician, native of Phoenicia*, i. 4. 6.

φοῖνιξ, *ῑκος, ὁ, palm-tree, the date-palm*, Lat. *palma*, ii. 3. 10, 15; *οἶνος φοινίκων, palm wine*, made of the sap flowing from the trunk when tapped, ii. 3. 14, but in i. 5. 10 a drink from pressed dates is meant; the crown was edible, ii. 3. 16.

Φολόη, *ης, Pholoe*, a mountain range on the borders of Arcadia and Elis, v. 3. 10. (Xiria.)

φορέω, *φορήσω, ἐφόρησα, -πεφόρηκα, πεφόρημαι, -εφορήθην* [R. **φερ**], *keep bringing, carry habitually, wear*, i. 8. 29, v. 2. 26, vii. 4. 4.

φόρος, *ὁ* [R. **φερ**], *what is brought in, tribute*, Lat. *tribūtum*, v. 5. 7.

φορτίον, *τό* [R. **φερ**], *what is carried, burden, load*, v. 2. 21, vii. 1. 37.

φράζω (*φραδ-*), *φράσω, ἔφρασα, πέφρακα, πέφρασμαι*, aor. pass. as mid. *ἐφράσθην* [*cf.* Lat. *inter-pres, explainer*, Eng. *phrase, peri-phrasis*], *say, tell, intimate, declare*, abs., with rel. clause or *ὅτι*, ii. 4. 18, iv. 5. 29, vi. 6. 20, vii. 8. 9; *bid, command*, ii. 3. 3, with dat. and inf., i. 6. 3.

Φρασίᾶς, *ου, Phrasias*, a taxiarch from Athens, vi. 5. 11.

φρέαρ, *ατος, τό* [root **φρεϝ**, *swell, cf.* Lat. *feruēō, boil*, Eng. BREW], a *well*, not a natural one, but dug, Lat. *puteus*, iv. 5. 25.

φρονέω, *φρονήσω, ἐφρόνησα, πεφρόνηκα* [**φρήν**], *have understanding, be intelligent, be wise*, Lat. *sapiō*, ii. 2. 5, vi. 3. 18. Phrases: *μέγα φρονήσᾶς ἐπὶ τούτῳ* (some read *καταφρονήσᾶς*), *highly elated at this*, iii. 1. 27; *μεῖζον φρονεῖ, he is too proud*, v. 6. 8.

φρόνημα, *ατος, τό* [**φρήν**], *mind, spirit, confidence*, Lat. *animus*, iii. 1. 22, 2. 16.

φρόνιμος, *ον* [**φρήν**], *in one's senses, prudent, wise, intelligent,* i. 10. 7, ii. 5. 16, 6. 7.

φροντίζω (*φροντιδ-*), *φροντιῶ, ἐφρόντισα, πεφρόντικα* [**φρήν**], *take thought, be solicitous* or *anxious,* ii. 3. 25; *devise, contrive,* with *ὅπως* and opt., ii. 6. 8.

φρούραρχος, ὁ [**πρό** + R. 2 **Fερ** + **ἄρχω**], *commander of a watch,* or, in cities, *of a garrison,* i. 1. 6.

φρουρέω, *φρουρήσω, ἐφρούρησα, -πεφρούρημαι, ἐφρουρήθην* [**πρό** + R. 2 **Fερ**], *watch, guard,* Lat. *custōdiō,* i. 4. 8, v. 5. 20.

φρούριον, *τό* [**πρό** + R. 2 **Fερ**], *guarded post,* hence, *guard, garrison,* Lat. *praesidium,* i. 4. 15.

φρουρός, ὁ [**πρό** + R. 2 **Fερ**], *watcher, guard,* pl., *garrison,* vii. 1. 20.

φρύγανα, *τά* [*φρύγω, roast*], *dried sticks, fagots, kindlings,* Lat. *cremia,* iv. 3. 11.

Φρυγία, *ᾶς* [*Φρύξ*], *Phrygia,* originally the whole interior of Asia Minor west of the Halys, forming one of the oldest kingdoms in Asia. Conquered by the Lydian kings about 620 B.C., it afterwards became, with their kingdom, a Persian province under the name of *Phrygia the Great* or *Greater Phrygia,* i. 2. 6, 7, 9. 7. Afterwards the northern and eastern borders were conquered by the Bithynians, Galatians, and Lycaonians, and the remainder was annexed to the kingdom of Pergamon, and finally in 90 B.C. to the Roman province of Asia. The name *Phrygia Minor* or *Lesser Phrygia* was applied by the Greeks to the southern coast of the Propontis, because they found it subject to the Phrygians at their first acquaintance with it. It is referred to in v. 6. 24, vi. 4. 24.

Φρῦνίσκος, ὁ, *Phryniscus* of Achaea, one of the Greek generals, vii. 2. 1, 29, 5. 4, 10.

Φρύξ, *υγός,* ὁ, *a Phrygian, native of Phrygia,* i. 2. 13.

φυγάς, *άδος,* ὁ [R. **φυγ**], *one who has fled,* esp. *exile, refugee,* Lat. *exsul,* i. 1. 9, 11, ii. 6. 4, v. 6. 23.

φυγή, *ῆς* [R. **φυγ**], *flight, rout,* Lat. *fuga,* i. 8. 24, iii. 2. 17, iv. 1. 17, vii. 8. 16; *banishment, exile,* Lat. *exsilium,* vii. 7. 57.

φυγόντες, see *φεύγω.*

φυλακή, *ῆς* [**φυλάττω**], *a watching, watch, guard,* Lat. *custōdia,* abs. or with *πρός* and acc., iv. 5. 29, v. 8. 1, vii. 6. 22; *guard service, picket duty,* iii. 1. 40; *body of guards, guard, watch,* ii. 4. 17, iv. 5. 19, v. 1. 9, hence, *garrison,* i. 1. 6, 4. 4; of divisions of the night, *watch,* Lat. *uigilia,* iv. 1. 5. Phrase: *φυλακὰς φυλάξειν, do guard duty, stand guard,* ii. 6. 10, *cf.* v. 1. 2.

φύλαξ, *ακος,* ὁ [**φυλάττω**], *watcher, guard, picket, outpost,* Lat. *excubitor,* iv. 2. 5, 4. 19, v. 1. 16, vi. 4. 27; pl., *lifeguards, bodyguard,* i. 2. 12.

φυλάττω (*φυλακ-*), *φυλάξω, ἐφύλαξα, -πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην* [**φυλάττω**], *keep watch and ward, stand guard,* Lat. *custōdiō,* intr., i. 2. 22, 4. 5, v. 1. 9; *guard, watch, watch for, defend,* with acc. of pers. or place, i. 2. 1, iv. 1. 20, 6. 1, 11, v. 2. 1, vi. 3. 11; *take charge of, keep,* v. 3. 4; mid., *look out for oneself, be on one's guard, beware, defend oneself, watch out against,* Lat. *caueō,* abs. or with acc., i. 6. 9, ii. 4. 10, 5. 37, iv. 7. 8, vi. 4. 27, vii. 3. 33, 7. 54; with *μή* and subjv. or opt., ii. 2. 16, iv. 6. 15; with *ὥστε μή* and inf., vii. 3. 35; with cognate acc. and *ὡς μή* and inf., vii. 6. 22. Phrase: *φυλακὰς φυλάξειν,* see *φυλακή.*

φῦσάω, *πεφύσημαι, ἐφῡσήθην* [*φῦσα, bellows*], *blow, blow up, inflate,* iii. 5. 9.

Φύσκος, ὁ, *the Physcus,* a river emptying into the Tigris, on which was Opis, ii. 4. 25.

φυτεύω, *φυτεύσω, ἐφύτευσα, πεφύτευμαι, ἐφυτεύθην* [*φυτόν, plant*

φυτός, grown, verbal of *φύω*], *plant*, of trees, v. 3. 12.

φύω, *φύσω*, *ἔφῡσα* and *ἔφῡν*, *πέφῡκα*, *ἐφύην* [*cf.* Lat. *fuī, I was*, Eng. BE, BOOR, BOOTH, BY-*law*, *euphuism*, *im-p*, *neo-phyte*, *physic*], *bring forth*, *produce*, of plants, i. 4. 10.

Φωκαῖς, *ἴδος*, *ἡ* [*Φώκαια, Phocaea*], *a Phocaean woman*, *woman of Phocaea*, an important Ionian city northwest of Smyrna. The name of the woman in i. 10. 2 was Milto (*cf.* *μίλτος, red ochre*) from her red cheeks, but Cyrus called her Aspasia. She became the favourite of Artaxerxes.

φωνή, *ῆς* [R. **φα**], *tone*, *voice*, Lat. *uōx*, ii. 6. 9, vii. 3. 25; *language*, *dialect*, Lat. *lingua*, iii. 1. 26, iv. 8. 4.

φῶς, *φωτός, τό* [R. **φα**], *light*, *brightness*, Lat. *lūx*, iii. 1. 12, vii. 2. 18. Phrase: *ἐπεὶ φῶς ἐγένετο*, *when day broke*, vi. 3. 2.

X.

χαίρω (χαρ-), *χαιρήσω*, *κεχάρηκα*, *κεχάρημαι* and *κέχαρμαι*, 2 aor. pass. as act. *ἐχάρην* [R. **χαρ**], *rejoice*, *be glad*, with partic., vii. 2. 4. Phrases: *οὔτε χαίροντες ἂν ἀπαλλάξαιτε, you wouldn't get off scot-free*, v. 6. 32; *εἶᾶ χαίρειν* (from the use of imv. *χαῖρε, farewell*), *he let go*, *he gave up*, vii. 3. 23.

Χαλδαῖοι, *οἱ*, *the Chaldaeans*, a brave and independent tribe in Armenia on the upper courses of the Euphrātes, identified by Xen. with the Chalybes, iv. 3. 4, v. 5. 17 (*cf.* iv. 4. 18). The Chaldaeans of Babylonia are thought to have come from this region.

χαλεπαίνω (χαλεπαν-), *χαλεπανῶ*, *ἐχαλέπηνα*, *ἐχαλεπάνθην* [*χαλεπός*], *be severe*, *be angry* or *violent*, *be provoked* or *offended*, abs., or with dat., i. 4. 12, 5. 11, iv. 5. 16, v. 5. 24; with *ὅτι* and a clause, *ἕνεκα* and gen., or gen. of cause, i. 5. 14, v. 8. 20, vii. 6. 32; pass., *be provoked*, with dat. of pers., iv. 6. 2.

χαλεπός, *ή*, *όν*, *hard to bear*, *grievous*, *painful*, Lat. *grauis*, iii. 1. 13; *hard to deal with*, *difficult*, *hard*, *troublesome*, Lat. *difficilis*, abs. or with inf., ii. 6. 24, iii. 2. 2, iv. 8. 2, v. 2. 20, vi. 6. 13, vii. 7. 28; of persons, *severe*, *stern*, *harsh*, Lat. *dūrus*, ii. 6. 9, 12; of an enemy, *dangerous*, i. 3. 12; of dogs, *savage*, *fierce*, v. 8. 24; subst., *τὸ χαλεπόν*, *severity*, *sternness*, ii. 6. 11, of the wind, *violence*, iv. 5. 4.

χαλεπῶς, adv. [*χαλεπός*], *hardly*, *with difficulty*, *painfully*, Lat. *aegrē*, iii. 3. 13, 4. 47. Phrases: *χαλεπῶς φέρειν*, see *φέρω*, i. 3. 3; *χαλεπῶς ἔχειν*, *be angry*, vi. 4. 16.

χαλῑνόω, *ἐχαλίνωσα*, *-κεχαλίνωμαι* [*χαλῑνός, ὁ*, *bridle*], *bridle*, *put on a bridle*, iii. 4. 35. The bridle, or *χαλῑνός*, consisted of bit, headstall, and reins. The bit was generally a snaffle, the two ends of which were joined under the jaw by a strap or chain, to which a leading rein was sometimes attached. For the headstall, see the illustrations under *ἅρμα* (No. 8), *ἱππόδρομος* (No. 31), *κέρας* (No. 35), and esp. *προμετωπίδιον*. The last shows the frontlet and cheek-pieces designed to protect the head of the horse.

χάλκεος, *ᾱ*, *ον*, contr. **χαλκοῦς,** *ῆ*, *οῦν* [*χαλκός*], *made of bronze*, *bronze*, Lat. *aēneus*, i. 2. 16, v. 2. 29.

χαλκός, *ὁ*, *copper*, Lat. *aes*; also *bronze*, a compound made of copper and tin, used in the manufacture of armour, hence *χαλκός τις*, *bronze armour here and there*, i. 8. 8.

χάλκωμα, *ατος, τό* [*χαλκόω, make*

in bronze, χαλκός], *copper* or *bronze vessel*, iv. 1. 8.

Χάλος, ὁ, *the Chalus*, a river in the northern part of Syria, flowing by Beroe, i. 4. 9.

Χάλυβες, ωv, οἱ [*cf.* Eng. *chalybeate*], *the Chalybes*, *Chalybians*, a brave and warlike tribe in Pontus on the frontier of Armenia, iv. 4. 18, 5. 34, 6. 5, iv. 7. 15. Others nearer the coast were subject to the Mossynoeci, and lived by iron working, v. 5. 1. (See Χαλδαῖοι.)

χαράδρᾱ, ᾱs, *bed of a torrent*, *gorge*, *ravine*, iii. 4. 1, iv. 2. 3, v. 2. 3, vi. 3. 5.

χαράκωμα, ατος, τό [χαρακόω, *fence with a palisade*, χάραξ, *stake*, *pale*]; *palisaded place*, *stockade*, v. 2. 26.

χαρίεις, ἐεσσα, ἐεν [R. χαρ], *graceful*, of a plan, *pretty*, *clever*, iii. 5. 12.

χαρίζομαι (χαριδ-), χαριοῦμαι, ἐχαρισάμην, κεχάρισμαι [R. χαρ], *show kindness*, *gratify*, *favour*, *please*, *oblige*, Lat. *grātificor*, abs., with dat., or with dat. of pers. and acc. of thing, i. 9. 24, ii. 1. 10, 3. 19, v. 3. 6, vii. 6. 2. Phrase: ἣν τῷ θῡμῷ χαριζώμεθα, *if we indulge our anger*, vii. 1. 25.

χάρις, ιτος, ἡ [R. χαρ], *graciousness*, *love*, *favour felt*, *thanks*, *gratitude*, Lat. *grātia*. Phrases: χάριν εἰδέναι, *be grateful*, *feel thankful*, Lat. *grātiās habēre*, abs., with dat. of pers., and gen. of cause, i. 4. 15, vii. 4. 9, 6. 32; so χάριν ἔχειν, ii. 5. 14, vi. 1. 26; χάριν ἀποδώσει, *he will return the favour*, Lat. *grātiās referet*, i. 4. 15; τοῖς θεοῖς χάρις ὅτι, *thank the gods that*, iii. 3. 14.

Χαρμάνδη, ης, *Charmande*, a large city in the northeastern part of Arabia, on the Euphrātes, i. 5. 10. (Hit.)

Χαρμῖνος, ὁ, *Charmīnus*, a Spartan sent by Thibron to ask the Cyrēans to join him, vii. 6. 1, 7. 13, 56.

χειμών, ῶνος, ὁ [*cf.* χιών], *rainstorm*, *bad weather*, *storm*, iv. 1. 15, v. 8. 20; *winter*, *the cold*, Lat. *hiems*, i. 7. 6, v. 8. 14, vii. 6. 9, 24.

χείρ, χειρός, ἡ [R. χερ], *hand*, Lat. *manus*, i. 5. 8, 10. 1, ii. 3. 11, 5. 33, iii. 1. 17, 2. 33, v. 6. 33, vi. 1. 8, vii. 3. 5. Phrases: εἰς χεῖρας ἐλθεῖν, ἰέναι, δέχεσθαι, see the verbs, i. 2. 26, iv. 3. 31, 7. 15; οἱ ἐκ χειρὸς βάλλοντες, see βάλλω, iii. 3. 15; ἐκ τῶν χειρῶν λίθοι, *stones thrown merely with the hand* (*i.e.* without slings), v. 2. 14; ἐκ χειρός, *hand to hand*, Lat. *comminus*, v. 4. 25.

Χειρίσοφος, ὁ, *Chirisophus*, a Spartan, sent by the Ephors to join Cyrus with 700 troops, i. 4. 3. After the death of Cyrus he was one of the envoys sent to offer the throne of Persia to Ariaeus, ii. 1. 5, 2. 1. On the death of the generals he encouraged the troops and was chosen to command the van, iii. 2. 1, 37, iv. 1. 6. Although previously unacquainted with Xenophon, iii. 1. 45, he became very friendly to him, iv. 5. 33, and they had but one disagreement during the retreat, iv. 6. 3. From Trapezus he went to ask Anaxibius for ships for the army, v. 1. 3, 4, 3. 1, but returned unsuccessful to Sinōpe, vi. 1. 16, where he was chosen commander in chief, vi. 1. 32, an office which he held only a week, vi. 2. 12, 14. Thence with a small force he marched to Calpe, vi. 2. 14, 18, 3. 10, where he died, vi. 4. 11.

χειρόομαι, χειρώσομαι, ἐχειρωσάμην, κεχείρωμαι [R. χερ], *handle*, *get into one's power*, *subdue*, vii. 3. 11.

χειροπληθής, ές [R. χερ + R. πλα], *hand-filling*, *as large as the hand will hold*, iii. 3. 17.

χειροποίητος, ον [R. χερ + ποιέω], *made by the hand* of man, *artificial*, iv. 3. 5.

χείρων, *ον*, gen. *ονος*, used as comp. of *κακός* [R. **χερ**], *worse*, of persons, *inferior*, v. 2. 13. Phrase: *χεῖρόν ἐστι αὐτῷ*, *it is the worse for him*, vii. 6. 4, 39.

Χερρόνησος, *ἡ* [*χέρρος*, *ὁ*, *mainland* + **ναῦς**], *land-island*, *peninsula*, vi. 2. 2; without an explanatory adj. *the Chersonese* or *Thracian Chersonēsus* is meant, a peninsula stretching along the Hellespont opposite the Asiatic coast, and consisting mostly of low hills. It contained Ionic cities which were founded in early times. The elder Miltiades formed it into a Graeco-Thracian principality about 550 B.C., and after the Persian war it was administered as an Athenian possession until conquered by Macedonia in 343 B.C. i. 1. 9, ii. 6. 2, v. 6. 25, vii. 6. 14.

χηλή, *ῆς*, *hoof*, *cloven hoof*; hence, from its projecting shape, *breakwater*, *mole*, vii. 1. 17.

χήν, *χηνός*, *ὁ*, *ἡ* [*cf.* Lat. *ānser*, *goose*, Eng. GANDER, GOOSE], *goose*, i. 9. 26.

χθές, adv. [*cf.* Lat. *herī*, *yesterday*, Eng. YESTER-*day*], *yesterday*, vi. 4. 18.

χίλιοι, *αι*, *α*, *thousand*, Lat. *mīlle*, i. 2. 3, iii. 4. 2, vi. 1. 15.

χῖλός, *ὁ*, *green fodder*, *forage*, *provender*, i. 5. 7, 9. 27, iv. 5. 25; with *ξηρός*, *hay*, iv. 5. 33.

χῑλόω [*χῖλός*], *fodder*, *feed*, of horses, vii. 2. 21.

χίμαιρα, *ᾱς* [*cf.* Eng. *chimaera*], *she-goat*, Lat. *capra*, iii. 2. 12.

Χῖος, *ὁ* [*Χίος*, *ἡ*, *Chios*], *a Chian*, *native of Chios*, iv. 1. 28, 6. 20, an island in the Aegēan west of Lydia, famous for the manufacture of wine and mastic. (Scio.)

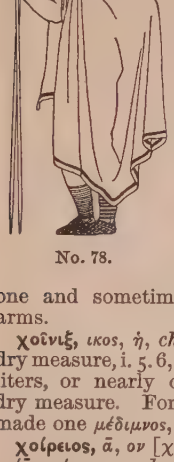
χιτών, *ῶνος*, *ὁ*, *under garment*, *chiton*, corresponding in use to the Roman *tunica*. The garment in its simplest form was a double piece of cloth, oblong in shape, and somewhat wider than the breadth of the chest, one-half of which covered the front of the body, the other the back. One side was closed by the fold of the cloth, the other was left open. The chiton was fastened on each shoulder by brooches, and the arms were thrust through the holes just beyond these, the sides of the garment dropping. But it might have either full or half-sleeves, and the open side was often closed by a seam. It was confined over the hips by the girdle, *ζώνη*, *q.v.* This garment, corresponding to the modern shirt or shift, was worn next the person by both men and women. But at Athens, the men's chiton was of wool and came only to the knees, the woman's was of linen and reached to the feet. For the latter see *s.v.* *φιάλη*, the figures at the centre and at the left, and *s.v.* *κλίνη*, the woman's figure. The soldier wore it under his cuirass, v. 2. 15. See the illustrations *s.v.* *ἅρμα* (No. 8), *ἀσπίς* (No. 10), *θώρᾱξ*, *κνημῖς* (No. 39), and *ὁπλίτης*. The chiton was, like the *ἱμάτιον* (*q.v.*), often ornamented, and might be of brilliant colour, i. 2. 16. The under garments of Persian noblemen were expensive, i. 5. 8; the Macronians wore them made of hair, iv. 8. 3. Those of the Thracians, *χιτῶνες περὶ τοῖς μηροῖς*, vii. 4. 4, seem to have been shirt and trousers combined.

No. 77.

χιτωνίσκος, *ὁ* [dim. of *χιτών*], *short chiton*, Lat. *tunicula*, not reaching to the knees, v. 4. 13.

χιών, *όνος*, *ἡ* [*cf.* Lat. *hiems*, *winter*], *snow*, Lat. *nix*, iv. 4. 8, 11, 5. 36, v. 3. 3, vii. 3. 42.

χλαμύς, *ύδος, ἡ, cloak, mantle, chlamys,* a garment worn esp. by horsemen, vii. 4. 4, but also by the foot soldier on the march and by travellers in general. It was an oblong piece of cloth thrown over the left shoulder, the open ends of which were fastened over the right shoulder by a brooch. It was thus distinguished from the ἱμάτιον (*q.v.*), which confined one and sometimes both of the arms.



No. 78.

χοῖνιξ, *ικος, ἡ, choenix,* an Attic dry measure, i. 5. 6, containing 1.094 liters, or nearly one quart U. S. dry measure. Forty-eight χοίνικες made one *μέδιμνος, q.v.*

χοίρειος, *ᾱ, ον* [χοῖρος], *of swine;* κρέᾱ χοίρεια, *pork,* iv. 5. 31.

χοῖρος, *ὁ, ἡ, young pig, porker,* Lat. *porcus,* vii. 8. 5.

χορεύω, *χορεύσω, etc.* [χορός], *dance,* Lat. *saltō,* iv. 7. 16, v. 4. 17.

χορός, *ὁ* [*cf.* Eng. *choir, chorus*], *dance, band of dancers, chorus,* tragic or comic, v. 4. 12.

χόρτος, *ὁ, fodder, grass,* i. 5. 5, ii. 4. 11, with κοῦφος, *hay,* i. 5. 10.

χράομαι, *χρήσομαι, ἐχρησάμην, κέχρημαι,* and pass. *ἐχρήσθην, use, make use of, employ,* Lat. *ūtor,* abs. or with dat., i. 4. 8, 9. 5, ii. 1. 12, iii. 2. 21, iv. 4. 13, v. 4. 28, vi. 1. 9; with two dats. or εἰς and acc., ii. 1. 6, iii. 4. 17, iv. 2. 28, v. 1. 16; with an acc., as τί βούλεται ἡμῖν χρῆσθαι, *what does he want to use us for,* i. 3. 18, *cf.* ii. 1. 14, iii. 1. 40, v. 4. 9, vii. 2. 31; *treat,* of persons, with two dats. the second being sometimes preceded by ὡς, i. 4. 15, ii. 5. 11, 6. 25, vii. 2. 25; *enjoy, have, find,* i. 3. 5, 9. 17, ii. 6. 13, iv. 1. 22, 6. 3. Phrases: πρᾶξις παραπλησίᾱ οἵαπερ ἐχρῆτο τοῖς ξένοις, *a business like that in which he used mercenaries,* i. 3. 18; οὕτως αὐτοῖς χρῆσθε ὥσπερ ἄξιον, *treat them exactly as they deserve,* v. 7. 5; χρῆσθαι ὅ τι ἂν βούλῃ, *to deal with them as you please,* vi. 6. 20.

χρή, *-χρήσει, -έχρησε,* impers., *it is necessary, one must, it is needful,* with inf. or acc. and inf., i. 3. 11, 4. 14, ii. 2. 4, 5. 27, iii. 2. 24, v. 7. 5, vi. 3. 18, vii. 5. 9.

χρῄζω (χρηδ-), *need, want, long, desire, wish,* abs. or with inf., i. 3. 20, ii. 5. 2, iii. 4. 41, v. 5. 2.

χρῆμα, *ατος, τό* [χράομαι], a *thing of use;* pl., men's *things, property* of any sort, *goods, possessions, effects, chattels,* i. 3. 14, 4. 8, 10. 18, ii. 4. 27, iii. 1. 37, v. 2. 4, vi. 6. 1; esp. *money,* i. 1. 9, 2. 12, 9. 12, ii. 6. 5, vi. 4. 8, vii. 6. 41.

χρηματιστικός, *ή, όν* [χρηματίζω, *transact business,* χρῆμα], *pertaining to money-making;* of an omen, *portending gain,* vi. 1. 23.

χρῆναι, see χρή.

χρῆσθαι, see χράομαι.

χρήσιμος, *η, ον,* and *ος, ον* [χρῆσις, *use,* χράομαι], *of use, useful, valuable, serviceable,* Lat. *ūtilis,* of persons and things, abs. or with dat., i. 6. 1, ii. 5. 23, iii. 4. 17, v. 6. 1.

χρῖμα or **χρῖσμα,** *ατος, τό* [χρίω, *cf.* Eng. *chrism*], *unguent, ointment,* iv. 4. 13.

χρίω, *χρίσω, ἔχρῑσα, κέχρῑ(σ)μαι, ἐχρίσθην* [*cf.* Lat. *frīō, rub,* Eng. GRIND, GRIST, *Christ*], *touch slightly, rub, anoint;* mid., *anoint oneself,* iv. 4. 12.

χρόνος, *ὁ* [*cf.* Eng. *ana-chronism, chrono-logy, chrono-meter*], *time, season, period,* Lat. *tempus,* i. 8. 8, 22, ii. 1. 17, 3. 22, iii. 4. 12, 36, iv. 2. 17, v. 2. 11, 8. 1, vi. 3. 26, 6. 13,

vii. 8. 19. Phrases: πολὺν χρόνον, *for a long while*, i. 3. 2; πολλοῦ χρόνου, *in a long while*, i. 9. 25.

χρύσεος, η, ον, contr. **χρῦσοῦς,** ῆ, οῦν [χρῦσός], *golden, of gold*, i. 2. 10, 27, 7. 7; *gilded, gold mounted*, i. 2. 27, 8. 29, v. 3. 12.

χρῡσίον, τό [dim. of χρῦσός], a *piece of gold, coined gold, gold*, i. 1. 9, 7. 18, vii. 8. 1.

Χρῡσόπολις, εως, ἡ, *Chrysopolis*, a city on the Bosporus, opposite Byzantium. It was subject to Chalcēdon, vi. 3. 16, 6. 38. (Scutari.)

χρῡσός, ὁ [*cf.* Eng. GOLD, *chrysalis, chryso-lite*], *gold*, Lat. *aurum*, iii. 1. 19.

χρῡσοχάλῑνος, ον [χρῦσός + χαλῑνός, ὁ, *bridle*], *with gold mounted bridle*, of a horse, i. 2. 27.

χώρᾱ, ᾱς [*cf.* χῶρος], *place*, esp. one's assigned *place*, in a military sense, *position, post, station*, i. 8. 17, iii. 4. 33, iv. 8. 15, vi. 4. 11; *station* in society, *office, rank*, see phrases; *land, region, country*, very freq., i. 1. 11, 5. 5, 6. 7, ii. 1. 11, iii. 4. 31, iv. 5. 34, v. 2. 3, vi. 6. 1, vii. 7. 33. Phrases: κατὰ χώρᾱν ἑθεντο τὰ ὅπλα, see τίθημι; ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα, *we shall pass for slaves*, Lat. *seruōrum locō primus*, v. 6. 13; ἐν οὐδεμίᾳ χώρᾳ ἔσονται, *they will have no place, be of no account*, v. 7. 28.

χωρέω, χωρήσω, ἐχώρησα, κεχώρηκα, -κεχώρημαι, -εχωρήθην [χῶρος], *give place, withdraw, move, move on, advance, march*, of persons, i. 10. 13, ii. 4. 10, iv. 7. 11, v. 4. 26; of missiles, with διά and gen., *penetrate*, iv. 2. 28; of measures, *hold, contain*, i. 5. 6.

χωρίζω, ἐχώρισα, κεχώρισμαι, ἐχωρίσθην [χωρίς], *set apart, detach*, vi. 5. 11; *separate*, pass., *be remote, differ from*, with gen., v. 4. 34.

χωρίον, τό [dim. of χῶρος], *space, spot, place*, iii. 3. 9, iv. 1. 16, 2. 28, v. 2. 2, vii. 1. 24; *piece of land, estate*, v. 3. 7; *place*, of towns and cities, i. 4. 6, iii. 4. 24, v. 2. 3, vii. 8. 15, esp. when fortified by nature or art, hence, *stronghold, fortress*, i. 2. 24, ii. 5. 7, v. 1. 17, 4. 31.

χωρίς, adv., *separately, apart, by oneself* or *themselves*, iii. 5. 17, vi. 6. 2, vii. 2. 11; as prep. with gen., *apart* or *away from*, i. 4. 13.

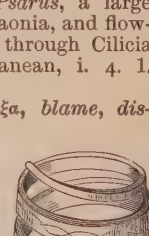
χῶρος, ὁ [*cf.* χώρᾱ, Eng. *anchoret*], *a particular place, piece of ground, estate*, v. 3. 10, 11, 13; *country*, in the phrase κατὰ τοὺς χώρους, *up and down the country*, vii. 2. 3.

Ψ.

Ψάρος, ὁ, *the Psarus*, a large river, rising in Cataonia, and flowing southwesterly through Cilicia into the Mediterranean, i. 4. 1. (Seihûn.)

ψέγω, ψέξω, ἔψεξα, *blame, disparage*, vii. 7. 43.

ψέλιον or **ψέλλιον,** τό, *armlet, bracelet*, Lat. *armilla*, worn by men among the Persians as a mark of distinction, i. 2. 27, 5. 8, 8. 29.



No. 79.

ψευδενέδρᾱ, ᾱς [ψευδής + R. σεδ], *sham ambuscade*, v. 2. 28.

ψευδής, ές [ψεύδω], *false, lying, untrue*, Lat. *falsus*, ii. 4. 24; subst., τὰ ψευδῆ, *lies*, ii. 6. 26.

ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην [*cf.* Eng. *pseud-onym*], *deceive*, Lat. *fallō*, mid., *be deceitful, lie, cheat, deceive, act falsely*, with acc. or πρός and acc. of pers., i. 3. 5, 10; abs., with acc., or περί and gen. of thing, i. 9. 7, ii. 6. 22, 28, v. 6. 35, vii. 6. 15; pass., *be deceived*, abs. or with acc., i. 8. 11, ii. 2. 13, iii. 2. 31.

ψηφίζω (ψηφιδ-), ψηφιῶ, ἐψήφισα, -εψήφικα, ἐψήφισμαι, ἐψηφίσθην [ψῆφος], *reckon with pebbles;* as

dep. mid., *vote, resolve, decree, decide*, with acc., inf., or acc. and inf., i. 4. 15, iii. 2. 31, v. 1. 4, vi. 2. 12, vii. 7. 18.

ψῆφος, ἡ [*cf.* ψάω, *rub*], *pebble*, esp. as used for voting, *vote, ballot*, Lat. *suffrāgium*, v. 8. 21; hence, *decree, sentence*, see ἐπάγω, vii. 7. 57.

ψῑλός, ή, όν [*cf.* ψάω, *rub*], *stripped, naked, bare*, i. 8. 6; of a country, *barren*, i. 5. 5; as subst., *οἱ ψῑλοί, light-armed soldiers, light troops*, iii. 3. 7, v. 2. 16, see *s.v.* γυμνής and πελταστής.

ψῑλόω, ψῑλώσω, ἐψῑλωσα, ἐψῑλώθην [ψῑλός], *strip, make bare*, Lat. *nūdō*; pass., *be deprived of, cleared of*, or *left by*, with gen., i. 10. 13, iv. 3. 27.

ψοφέω, ἐψόφησα [ψόφος], *make a sound, resound, ring*, iv. 3. 29.

ψόφος, ὁ, *noise*, iv. 2. 4.

ψῡχή, ῆς [*cf.* ψύχω, *blow, breathe*, Eng. *psychic, psycho-logy, metempsychosis*], *breath of life*, Lat. *anima*, hence *life, soul, spirit, heart*, serving also for Lat. *animus*. Phrases: ἔχομεν ψῡχὰς ἀμείνονας, *we have braver spirits, i.e. more courage*, iii. 1. 23, *cf.* 42; τὰς ἑαυτῶν ψῡχὰς καὶ σώματα, *their own lives and bodies*, iii. 2. 20; ἐκ τῆς ψῡχῆς, *from the bottom of my heart*, Lat. *ex animō*, vii. 7. 43.

ψῦχος, ους, τό [*cf.* ψύχω, *blow, breathe*], *cold*, Lat. *frīgus*, iv. 5. 12, vii. 4. 3; pl., *intense cold, frost*, iii. 1. 23.

Ω.

ὦ, exclamation, *O*, frequently prefixed to the vocative, generally left untranslated on account of its rarity in this use in English, i. 4. 16, 6. 7, ii. 1. 10, v. 5. 13, vii. 2. 24.

ᾧ, see ὅς.

ὧδε, adv. [ὅδε], *as follows, thus, in the following manner*, i. 1. 6, iii. 1. 27, iv. 6. 7, v. 4. 12; ὧδέ πως, *somewhat as follows*, i. 7. 9.

ᾠδή, ῆς [ᾄδω, *cf.* Eng. *ode, comedy, par-ody, pros-ody*], *song*, Lat. *carmen*, iv. 3. 27.

ὠδοποιημένη, see ὁδοποιέω.

ᾤετο, ᾠήθησαν, see οἴομαι.

ὠθέω (ὠθ-), ὤσω and poetic ὠθήσω, ἔωσα, ἔωσμαι, ἐώσθην, *push, shove*; mid., *push out of one's way, shove out*, with ἐκ and gen., iii. 4. 48.

ὠθισμός, ὁ [ωθίζομαι, *jostle*, ὠθέω], *a pushing, a jostling*, v. 2. 17.

ᾠκοδόμητο, see οἰκοδομέω.

ὠμοβόειος, ᾱ, ον, or **ὠμοβόινος,** η, ον [ὠμός + R. **βοF**], *of raw ox-hide, made of untanned ox-hide*, iv. 7. 22, 26, vii. 3. 32.

ὦμος, ὁ [*cf.* Lat. *umerus, shoulder*], *the upper arm, shoulder*, vi. 5. 25.

ὠμός, ή, όν [*cf.* Lat. *amārus, bitter*], *raw, uncooked*, Lat. *crūdus*, iv. 8. 14; hence, of persons, *rough, cruel, fierce*, ii. 6. 12.

ὦμοσαν, see ὄμνῡμι.

ὠνέομαι, ὠνήσομαι, ἐώνημαι, pass. ἐωνήθην (for 2 aor. mid., ἐπριάμην is used, see πριάσθαι) [ὤνος, ὁ, *price*], *buy, purchase*, Lat. *emō*, ii. 3. 27, v. 3. 7, vii. 2. 38, 3. 13; with gen. of price, iii. 1. 20, v. 1. 6, vii. 6. 24.

ὠνήσατε, see ὀνίνημι.

ὤνιος, ᾱ, ον [ὤνος, ὁ, *price*], *purchaseable, for sale*, Lat. *uēnālis*; subst., τὰ ὤνια, *wares, goods*, i. 2. 18, vii. 6. 24.

ὦντο, see οἴομαι.

Ὦπις, ιδος, ἡ, *Opis*, a city on the Physcus, near the Tigris, in Assyria, ii. 4. 25.

ὥρᾱ, ᾱς [*cf.* Eng. YEAR, *hour, horo-scope*], *fixed time, period*; of the year, *season*, i. 4. 10, ii. 3. 13; of the day, *time, hour*, Lat. *hōra*, iii. 5. 18, iv. 8. 21, vi. 5. 1; in general, *the right* or *proper time* for doing anything, *opportunity*, abs., with inf., or dat. of pers. and inf., i. 3. 11, 12, iii. 4. 34, iv. 6. 16, v. 7. 12, vi. 3. 20, vii. 3. 34.

ὡραῖος, ᾱ, ον [ὥρᾱ], *at the right time, seasonable*, of fruits, *in their season*, v. 3. 12; of persons, *in the bloom of youth*, ii. 6. 28; subst., τὰ ὡραῖα, *fruits of the season*, v. 3. 9.

ὥρμηντο, see ὁρμάω.

ὡς, originally a rel. adv. of manner [*cf.* ὅς], but developed into a great variety of uses.

Rel. adv., *as*, Lat. *ut*, with verbs, i. 4. 5, 6. 3, 9. 1, ii. 4. 23, iv. 8. 12, v. 8. 25, vi. 3. 25, 4. 18, vii. 1. 27; with subst. or adj., i. 1. 2, ii. 5. 3, iii. 3. 2, v. 3. 12, 5. 19; so with preps., i. 2. 1, 4, 8. 23, ii. 5. 30, iv. 3. 11, vi. 1. 9; with circumstantial partics. ὡς shows that the partic. contains a thought or assertion of the subject of the leading verb, or of some other person prominent in the sentence, without implying that it is the thought of the speaker or writer, and hence it may be rendered, acc. to the context and the kind of circumstantial partic., *as if, just as, thinking that, on the ground that, with the avowed intention, as though*, *etc.*, i. 1. 3, 11, 2. 1, 19, ii. 3. 29, 4. 8, 6. 2, iii. 1. 17, 2. 11, iv. 2. 5, vi. 5. 28, vii. 1. 7, 8. 16, so with gen. or acc. abs., i. 1. 6, ii. 1. 21, iii. 4. 3, v. 2. 12, vi. 4. 22; with the absolute inf., ὡς συνελόντι εἰπεῖν, *to put it briefly*, iii. 1. 38; with numerals, *about*, i. 2. 4, 6. 1, 7. 15, *cf.* vi. 5. 11, and the phrase ὡς ἐπὶ τὸ πολύ, *for the most part, generally*, iii. 1. 42, 43, 4. 35; of degree, with adjs. and advs., *how*, iii. 1. 40, iv. 1. 20, vi. 6. 32, esp. with sups., Lat. *quam*, as ὡς μάλιστα, *as much as possible*, i. 1. 6, *cf.* 3. 14, ii. 2. 12, 5. 14, iii. 1. 38, iv. 6. 1. As an improper prep., only of persons, *to*, i. 2. 4, ii. 3. 29, 6. 1, vii. 7. 55.

Conj., of time, *as, when, after*, with indic., i. 1. 4, 5. 12, 8. 18, iv. 3. 27, v. 2. 6, vii. 1. 19, ὡς τάχιστα, *as soon as*, iv. 3. 9; introducing indir. disc. like ὅτι, *that*, i. 1. 3, 3. 5, 4. 8, ii. 1. 14, 5. 6, vi. 1. 30; causal, *as, when, since, for, because*, Lat. *ut*, with indic., ii. 4. 17, v. 8. 10, vi. 1. 32; final, denoting purpose, *that, in order that*, Lat. *ut*, with subjv. or opt., i. 3. 14, 9. 28, ii. 4. 17, iii. 1. 18, iv. 6. 15, v. 7. 18, once with indic., vii. 6. 23, with ἄν and subjv., ii. 5. 16, vi. 3. 18; consecutive, denoting result, *so as, so that*, with inf., ii. 3. 10, iii. 5. 7, v. 6. 12, freq. of an intended result, i. 5. 10, 8. 10, 15, iv. 3. 29, 6. 13, v. 2. 12, so with comps., as βραχύτερα ἢ ὡς ἐξικνεῖσθαι, *too short to reach*, iii. 3. 7, rarely with indic., vi. 1. 5.

ὥς, adv., *thus, so*, like οὕτως; οὐδ' ὥς, *not even under these circumstances*, i. 8. 21, iii. 2. 23, vi. 4. 22.

ὡσαύτως, adv. [ὡς + αὐτός], *in this same way, likewise, just so*, iii. 2. 23, iv. 7. 13, v. 6. 9, vii. 3. 22.

ὥσθ', see ὥστε.

ὦσιν, see εἰμί.

ὠσίν, see οὖς.

ὥσπερ, rel. adv. of manner [ὡς], *like as, just as, even as, as it were, like*, used like ὡς before substs., adjs., verbs, and preps., i. 4. 12, 5. 3, 8, 8. 20, ii. 4. 10, 6. 6, iv. 3. 5, v. 1. 2, vi. 5. 31, vii. 2. 27; in comparisons, with partic. in gen. abs., i. 3. 16, so with acc. abs., ὥσπερ ἐξόν, *just as if we might*, iii. 1. 14. Phrases: ὥσπερ εἶχεν, *just as he was*, iv. 1. 19; ὥσπερ καὶ νῦν, *exactly as at present*, vii. 3. 10.

ὥστε, rel. adv. [ὡς + τέ], *so as, so that*, with indic., i. 1. 8, 3. 10, 8. 13, 10. 19, ii. 3. 25, iii. 3. 11, v. 4. 20; with inf., i. 1. 5, 4. 8, 5. 13, ii. 2. 17, iv. 2. 27, v. 6. 25, 7. 7, vi. 1. 31, vii. 1. 41; *on condition that, provided that*, with inf., ii. 6. 6, v. 6. 26, vii. 4. 12.

ὦτα, see οὖς.

ᾧτε, in the phrase ἐφ' ᾧτε, see ἐπί.

ὠτειλή, ῆς, *wound*, hence, *scar*, i. 9. 6.

ὠτίς, ἴδος, ἡ, *bustard*, i. 5. 2, 3.

ὤφελε, see *ὀφείλω*.

ὠφελέω, *ὠφελήσω, etc.* [*ὄφελος*], *help, succour, assist, benefit, be of use* or *of service*, Lat. *iuuō*, abs., with acc., or two accs., i. 1. 9, 3. 6, iii. 3. 18, v. 6. 30, vii. 6. 11; pass., *be helped, derive profit* or *advantage*, v. 1. 12.

ὠφέλιμος, *ον* [*ὠφελέω*], *helping, useful, serviceable*, i. 6. 2, iv. 1. 23.

ὤφθημεν, see *ὁράω*.

ὦφλε, see *ὀφλισκάνω*.

LIST OF ILLUSTRATIONS.

This list gives the immediate sources of the preceding seventy-nine illustrations. The original sources are generally stated in the books to which reference is here made. Those referred to oftenest are the following: —

Baumeister, *Denkmäler des klassischen Altertums.* 3 vols. München und Leipzig, R. Oldenbourg, 1885–1888.

Guhl and Koner, *The Life of the Greeks and Romans*, translated from the third German edition. New York, D. Appleton and Company, 1876.

Hope, *The Costume of the Ancients*, new edition. 2 vols. London, Chatto and Windus, 1875.

Rich, *Dictionary of Roman and Greek Antiquities*, third edition. New York, D. Appleton and Company, 1874.

Smith, *Dictionary of Greek and Roman Antiquities*, third edition. 2 vols. London, John Murray, 1890, 1891.

1. **ἀκῑνάκης,** Rich, p. 8.
2. **ἀλέτης,** Guhl and Koner, p. 519 (see also the following).
3. Overbeck und Mau, *Pompeji*, p. 387.
4. **Ἀμαζών,** Rich, p. 25. Illustrates also **κράνος, πέλτη, σάγαρις, ὑπόδημα, φαρέτρᾱ, χιτών.**
5. **ἀμφορεύς,** Smith, I., p. 426. Illustrates also **βακτηρίᾱ, δίφρος, χιτών.**
6. **ἀξίνη,** Smith, II., p. 616.
7. **ἅρμα,** Rich, p. 228.
8. **ἅρμα,** Hope, I., plate 111. Illustrates also **δόρυ, ζώνη, θώρᾱξ, κράνος, πτέρυξ, στέφανος, τέθριππον, χαλῑνός** (*s.v.* χαλῑνόω), **χιτών.**
9. **ἀσκός,** Rich, p. 711.
10. **ἀσπίς,** Hope, I., plate 136. Illustrates also **δόρυ, ζώνη, θώρᾱξ, κνημῖς, κράνος, ὁπλίτης, πτέρυξ, χιτών.**
11. **ἀσπίς,** Rüstow and Köchly, *Geschichte des griechischen Kriegswesens*, fig. 17, p. 15.

12. **αὐλός,** Guhl and Koner, 5 German edit., p. 257 (see also Baumeister, p. 1589). Illustrates also **διδάσκαλος, δίφρος, ἱμάτιον.**
13. **βίβλος,** Guhl and Koner, 5 German edit., p. 255.
14. **δᾰρεικός,** Rich, p. 233. Illustrates also **νευρά, τόξον.**
15. **διαγκυλόομαι,** Guhl and Koner, p. 243.
16. **δόλιχος,** Krause, *Gymnastik und Agonistik der Hellenen*, Tafel VI., 12, 13.
17. **δόρυ,** Rüstow und Köchly, *ibid.*, fig. 21, p. 18.
18. **δρεπανηφόρος,** Vollbrecht, *Wörterbuch zu Xenophons Anabasis*, Tafel III., fig. 40. Illustrates also **ἄξων.**
19. **ἐγχειρίδιον,** Smith, II., p. 525.
20. **εὖζωνος,** Rich, p. 719. Illustrates also **τόξον, ὑπόδημα, φαρέτρᾱ, χιτών.**
21. **ζεῦγος,** Rich, p. 358.
22. **ζώνη,** Rich, p. 161. Illustrates also **ὑπόδημα, χιτών.**
23. **ζώνη,** Rich, p. 162.
24, 25. **θρόνος,** Rich, p. 611.
26. **θώρᾱξ,** Hope, I., plate 111. Illustrates also **ζώνη, πτέρυξ, χιτών.**
27. **ἱμάτιον,** Baumeister, p. 1685 (statue of Sophocles in the Lateran Museum at Rome). Illustrates also **βίβλος, ὑπόδημα** (both restorations).
28. **ἱμάτιον,** Guhl and Koner, p. 166. Illustrates also **βακτηρίᾱ, ὑπόδημα.**
29. **ἱππεύς,** Baumeister, p. 2030. Illustrates also **ἀσπίς, δόρυ, ζώνη, θώρᾱξ, κράνος, παραμηρίδια, πτέρυξ, χαλῑνός** (*s.v.* χαλινόω), **χιτών.**
30. **ἱππόδρομος,** Guhl and Koner, 5 German edit., p. 147.
31. **ἱππόδρομος,** Panofka, *Bilder des antiken Lebens*, Tafel III., 4. Illustrates also **μάστῑξ, χαλῑνός** (*s.v.* χαλινόω).
32. **κάνδυς,** Hope, I., plate 14. Illustrates also **λόγχη, ὑπόδημα.**
33. **καρβάτιναι,** Rich, p. 118.
34. **κέρας,** Rich, p. 204.
35. **κέρας,** *Museo Borbonico*, V., Tavola xx. Illustrates also **χαλῑνός** (*s.v.* χαλινόω).
36. **κῆρυξ,** Rich, p. 147. Illustrates also **βωμός, δόρυ, κηρύκειον, ξίφος, ὑπόδημα, χλαμύς.**
37. **κλίνη,** Gerhard, *Antike Bildwerke*, Tafel LXXI. Illustrates also **αὐλός, ἱμάτιον, τράπεζα, χιτών.**
38. See the following.
39. **κνημίς,** Hope, I., plate 104. Illustrates also **ἀσπίς, δόρυ, ζώνη, θώρᾱξ, κράνος, χιτών.**

40. **κράνος,** Hope, I., plate 135.
41. **κράνος,** Hope, I., plate 66.
42. **κρᾱτήρ,** Gerhard, *Auserlesene griechische Vasenbilder,* Vierter Theil, Tafel CCCXX.
43. **μάχαιρα,** Guhl and Koner, p. 245.
44. **μνᾶ,** British Museum, *Guide to the Select Greek and Roman Coins exhibited in Electrotype*, plate II. Illustrates also **κράνος.**
45. **ναῦς,** Baumeister, p. 1599. Illustrates also **ἱστίον, κλῖμαξ, κυβερνήτης, κώπη, πηδάλιον.**
46. **νευρά,** Hope, I., plate 13. Illustrates also **τόξον.**
47. **ξίφος,** Hope, II., plate 176.
48. **ξίφος,** Panofka, *ibid.*, Tafel VI., 3. Illustrates also **ἀσπίς, δόρυ, θώρᾱξ, κνημίς, κράνος, λιθοβόλος** (*s.v.* λίθος), **πτέρυξ, χιτών.**
49. **οἰνοχόος,** Guhl and Koner, p. 268. Illustrates also **στέφανος.**
50. **ὁπλίτης,** Hope, I., plate 70. Illustrates also **ἀσπίς, δόρυ, θώρᾱξ, κνημίς, κράνος, ξίφος, πτέρυξ, χιτών.**
51. **ὅπλον,** Panofka, *ibid.*, Tafel VIII., 2 (see also Baumeister, p. 1582). Illustrates also **ἀσπίς, θώρᾱξ, κνημίς, κράνος, ξίφος, χιτών.**
52. **παγκράτιον,** Guhl and Koner, p. 223.
53. **πάλη,** Krause, *ibid.*, Tafel X., 26.
54. **πελταστής,** Guhl and Koner, p. 241. Illustrates also **δόρυ, πέλτη.**
55. **πέλτη,** Hope, I., plate 20.
56. **πέλτη,** Rich, p. 487. Illustrates also **ἀναξυρίδες.**
57. **πεντηκόντορος,** Panofka, *ibid.*, Tafel XV., 7. Illustrates also **ἱστίον, κυβερνήτης, κώπη, πηδάλιον.**
58. **προμετωπίδιον,** Daremberg et Saglio, *Dictionnaire des Antiquités*, I., p. 251. Illustrates also **προστερνίδιον, χαλῑνός** (*s.v.* χαλῑνόω).
59. **πυγμή,** Guhl and Koner, p. 225.
60. **πυρρίχη,** Panofka, *ibid.*, Tafel IX., 3. Illustrates also **ἀσπίς, κράνος, ξίφος, σάτυρος.**
61. **σάγαρις,** Hope, I., plate 20.
62. **σάλπιγξ,** Hope, II., plate 156. Illustrates also **ἀσπίς, θώρᾱξ, κνημίς, κράνος, χλαμύς.**
63. **σκηπτοῦχος,** Hope, I., plate 14.
64. **στάδιον,** Guhl and Koner, p. 120.
65. **στρεπτός,** Rich, p. 678.
66. **σφάττω,** Rich, p. 341. Illustrates also **βωμός, ξίφος, φιάλη.**
67. **σφενδονήτης,** Rich, p. 306.
68. **τέθριππον,** *Terracottas in the British Museum*, plate XIX., 34. Illustrates also **ἅρμα, χαλῑνός** (*s.v.* χαλῑνόω).
69. **τιάρᾱ,** Hope, I., plate 16.

70. **τόξον**, Paris, from the Aegīna Marbles (see Rich, p. 500). Illustrates also **νευρά, τόξευμα, φαρέτρᾱ.**
71. **τριήρης**, Guhl and Koner, p. 260.
72. **τρίπους**, Hope, II., plate 218. Illustrates also **κρᾱτήρ.**
73. **τράπεζα**, Hope, I., plate 90. Illustrates also **ἱμάτιον, κλίνη, στέφανος.**
74. **ὑπόδημα**, Guhl and Koner, p. 178. Illustrates also **ἱμάς.**
75. **φαρέτρᾱ**, Wagner, *Hellas*, I., p. 58 (see also Hope, I., 22). Illustrates also **ἀναξυρίδες, νευρά, τόξευμα, τόξον, ὑπόδημα.**
76. **φιάλη**, Hope, I., plate 129. Illustrates also **δίφρος, ζώνη, ἱμάτιον, ὑπόδημα, χιτών.**
77. **χιτών**, Rich, p. 697.
78. **χλαμύς**, Hope, I., plate 71. Illustrates also **δόρυ, ὑπόδημα.**
79. **ψέλιον**, Rich, p. 57.

GROUPS OF RELATED WORDS.

THE Greek groups contain only words found in Xenophon's Anabasis, except a few needed as connectives or to show the development of the group. Compound verbs and proper names have generally been omitted.

In the Greek groups, simple words whose formation is to be specially noted are printed in black-face letter. These are generally formed on a stem derived directly from a root (not always determinable) or from an ultimate theme. Simple words, on the contrary, which are formed on a stem derived from a stem that either appears in some preceding word or may easily be assumed, and compounds, are generally printed in light-face letter. Adjectives in *-τος* and *-τεος* are treated as verb-forms.

The eye is assisted in the analysis of the words by the use of hyphens, which mark off case-endings and personal endings and suffixes (except in some verbs, principally denominatives), and separate the parts of compounds.

For fuller information about the words in the Latin groups, see the Table of Roots in Lewis's *Latin Dictionary for Schools* or in his *Elementary Latin Dictionary*.

In the English groups, **words in small capitals** are cognates, those in black-face letter are borrowed words. For fuller information about the English words here given, see Skeat's *Etymological Dictionary of the English Language*.

R. *αγ*, **ag**, *drive, lead, weigh.*

ἄγ-ω, *drive, lead, bring*; **ἀγᾱ-ν**, adv. (orig. an acc.), *very, exceedingly*, ('in a driving manner'); **ἀγ-ών**, *ῶν-ος*, ὁ, *a bringing together, assembly, public contest*; *ἀγων-ο-θέτη-ς*, *ου* (*cf.* R. **θε**), *judge of a contest*; *ἀγωνίζο-μαι*, *contend, fight, engage*; *ἀντ-αγωνίζο-μαι*, *struggle against, rival*; **ἄγ-ρᾱ**, *ᾱς*, *the chase, booty*; *ἀγρεύ-ω*, *take in the chase, catch*; *ἄγρ-υπνο-ς*, *ο-ν* (*cf.* **ὕπνος**), *hunting after sleep, wakeful*; *ἀγρυπνέ-ω*, *lie awake*; *ζωγρέ-ω* (= *ζωο-αγρε-ω*, see *ζωό-ς*, *alive*), *take alive*; **ἀγ-ρό-ς**, ὁ, *field* (place where cattle are driven); *ἄγρ-ιο-ς*, *ᾱ*, *ο-ν*, *ranging the fields*,

wild; **ἀγ-ό-s**, ὁ, *leader*; στρατ-ηγό-s, ὁ (*cf.* R. **στρα**), *leader of an army, general*; στρατηγέ-ω, *be general, command*; συ-στράτηγο-s, ὁ, *fellow-general*; ὑπο-στράτηγο-s, ὁ, *under-general, lieutenant-general*; ὑποστρατηγέ-ω, *be lieutenant-general*; στρατηγ-ίᾱ, ᾱs, *office of general, generalship*; στρατηγιά-ω, *wish to be general*; λοχ-ᾱγό-s, ὁ (*cf.* R. **λεχ**), *leader of a* λόχος, *captain*; λοχᾱγέ-ω, *be captain*; ὑπο-λόχᾱγο-s, ὁ, *subcaptain, lieutenant*; λοχᾱγ-ίᾱ, ᾱs, *captaincy*; οὐρ-ᾱγό-s, ὁ (see οὐρά, *rear*), *leader of the rear*; ἡγέ-ο-μαι, *lead, guide, command, infer, think*; ἀφ-ηγέο-μαι, *draw out, explain, recount*; ἡγε-μών, όν-ος, ὁ, *leader, guide*; ἡγεμον-ίᾱ, ᾱs, *leadership, supremacy*; ἡγεμό-συνα, τά, *thank offerings for safe guidance*. — **ἀγωγ-ή**, ῆs (αγ-αγ, by reduplication), *a leading, carrying*; ἀπ-αγωγή, ῆs, *leading off, removal*; παρ-αγωγή, ῆs, *transport*; **ἀγωγ-ό-s**, ό-ν, *guiding, leading*; σῖτ-αγωγό-s, ό-ν (see σῖτο-s, *grain*), *corn-carrying*; δημ-αγωγό-s, ὁ (*cf.* R. **δα**), *popular leader, demagogue*; δημαγωγέ-ω, *play the demagogue*; **ἀγώγ-ιμο-s**, ο-ν, *easily carried*; ἀγώγιμα, τά, *freight, cargo, wares*. — **ἄξ-ων**, ον-ος, ὁ (αγ + σ = αξ), *axle*; ἁμ-αξα, ης (*cf.* **ἅμα**), *wagon with two connected axles*, prop., therefore, *four-wheeled wagon*; ἁμαξ-ιτό-s, ό-ν, *passable by wagons*; ἁμαξ-ιαῖο-s, ᾱ, ο-ν, *large enough to load a wagon*; ἁρμ-άμαξα, ης (*cf.* R. **αρ**), *closed carriage*; **ἄξ-ιο-s**, ᾱ, ο-ν, *of equal weight, worth as much, worthy*; ἀξίᾱ, ᾱs, *worth, value, deserts*; ἀξιό-ω, *think worthy, claim, demand*; ἀξίω-μα, ατ-ος, τό, *worth, dignity, authority*; ἀξιο-στράτηγο-s, ο-ν, *worthy of being general*.

ag-ō, *lead, drive*; **āg-men**, in-is, *n.*, *multitude, band*; **ag-e-r**, grī, *m.*, *field*; **ag-ili-s**, *adj.*, *easily moving, nimble*; **axi-s**, is, *m.*, *axle*; **ā-la**, ae, *f.*, *wing*.

ACORN, ACRE, AXLE; **agony**, *ant-***agonist**, *strat-***agem**, *strat-***egy**, *strat-***egic**, *ex-***egesis**, *dem-***agogue**, *par-***agogic**, *ped-***agogue**, *syn-***agogue**, **axiom**.

ἀγείρω, *collect* (R. γαρ).

ἀ-γείρω (theme ἀγερ-), *bring together, collect*; **ἀγορ-ά**, ᾶs, *assembly, meeting, meeting-place, market*; ἀγορᾱ-νόμο-s, ὁ (*cf.* R. **νεμ**), *market master*; ἀγορεύ-ω, *speak in the assembly, harangue, say*; κατ-ήγορο-s, ο-ν, *speaking against, accusing*; κατηγορέ-ω, *accuse*; κατηγορ-ίᾱ, ᾱs, *accusation*; μεγαλ-ήγορο-s, ο-ν (*cf.* R. **μακ**), *talking big, boastful*; μεγαληγορέ-ω, *boast, brag*; προ-ήγορο-s, ὁ, *advocate*; προηγορέ-ω, *speak for, be spokesman*; ἀγοράζω, *go to market, buy*.

gre-x, gre-g-is, *m.*, *flock, herd*; **ē-greg-iu-s**, *adj.*, *select, extraordinary*.

*pan-***egyric**, *par-***egoric**.

R. *αγκ*, **anc**, *bend.*

ἀγκ-ών, *ῶν-ος*, *ὁ*, *bend of the arm, elbow, bend*; **ἀγκ-ύλη**, *ης*, *loop, noose, thong* of a javelin; *ἐν-αγκυλά-ω*, *fit thongs on, fit with a thong*; *δι-αγκυλίζο-μαι*, *δι-αγκυλό-ο-μαι*, *hold by the thong* (putting the finger through it); **ἄγκ-ῡρα**, *ās*, *anchor*; **ἄγκ-ος**, *ε-ος*, *τό*, *glen, valley*; **ὄγκ-ο-s**, *ὁ*, *barb of an arrow.*

anc-u-s, *ī*, *m.*, *one who crouches, servant* (*cf. Ancus Martius, servant of Mars*); **ancil-la**, *ae*, *f.*, *maidservant*; **ang-u-lu-s**, *ī*, *m.*, *angle, corner*; **unc-u-s**, *ī*, *m.*, *hook, barb.*

ANKLE, ANGLE (*fish*); **anchor.**

R. *ἁδ* (*σϝαδ*), **suad**, *be sweet.*

ἁ-ν-δ-άν-ω (theme *ἁδ-*), *please*; **ἄσ-μενο-s**, *η*, *ο-ν*, *well pleased, joyful*; *τρισ-άσμενο-s*, *η*, *ο-ν* (*cf.* **τρεῖs**), *thrice glad, very glad*; **ἥδ-ο-μαι**, *be glad, rejoice*; **ἡδ-ονή**, *ῆs*, *joy, pleasure, delight*; **ἡδ-ύ-s**, *εῖα*, *ύ*, *sweet, pleasant, acceptable*; *ἡδέως*, adv., *sweetly, cheerfully, with pleasure*; *ἡδύ-οινο-s*, *ο-ν* (see *οἶνο-s*, *wine*), *producing sweet wine*; *ἡδυ-παθής*, *és* (*cf.* R. **σπα**), *experiencing pleasure*; *ἡδυπαθέ-ω*, *live pleasantly, be luxurious.*

suā-ui-s, *adj.*, *sweet, agreeable*; **suād-u-s**, *adj.*, *persuasive*; **suād-e-ō**, *advise, persuade*; **suāui-u-m** or **sāui-u-m**, *ī*, *n.*, *love-kiss.*

SWEET; **hedon-*ism.***

ἀείρω, *raise.*

ἀείρω (theme *ἀερ-*), Att. **αἴρω** (theme *ἀ̓ρ-*), *raise, lift*; **ἔρ-δην**, adv., *raised up* ('from the ground up'), *wholly, quite*; *ἀ̓ρτά-ω* (formed on a stem *ἀ̓ρ-το-*), *hang up, hang on to, fasten*; **ἄορ**, *ἄορ-ος*, *τό*, Epic, *hanger, sword*; *μετ-ήορ-ο-s*, Att. *μετ-έωρ-ο-s*, *ο-ν*, *raised from the ground, in the air, on high.*

aorta, *met-***eor.**

R. 1 *αϝ*, **au**, *perceive.*

ἀ-ΐ-ω (for *αϝ-ιω*), *perceive*, esp. by the ear, *hear*; **οὖs**, *ὠτ-ός*, *τό* (*οϝ-ατ*, *ο-ατ*, *ὠτ-*), *ear*; **αἰσθ-άν-ο-μαι** (*αἰσθ-* for *αϝ-σθ*), *perceive, observe*; *αἰσθη-τικό-s*, *ή*, *ό-ν*, *perceptive*; *αἴσθη-σι-s*, *ε-ως*, *ἡ*, *perception.*

au-d-i-ō, *hear*; **au-r-i-s**, is, *f.*, *ear*; **aus-cul-tō**, *hear with attention*; **ō-men**, in-is, *n.*, *foreboding, sign.*

EAR; **aesthetic**, *an-***aesthetic**, **oto-*logy.***

R. 2 *αϝ*, au, *blow.*

αὔ-ρᾱ, ᾱs (*αϝ-ρα*), *breeze;* **ἄ-ήρ, ἄ-ερ-os,** ὁ, ἡ (*αϝ-ερ*), *air;* **αὐ-λό-ς,** ὁ, *wind instrument, flute;* *αὐλέ-ω, play the flute;* **αὐ-λή,** ῆs, *courtyard* (open to the air); *αὐλίζο-μαι, lie in the open air, bivouac;* **ἄ-ε-τό-s, αἰ-ε-τό-s,** ὁ (stem *αϝ-ι, cf.* Lat. *aui-s*), *eagle* ('swift as the wind'); **οἰ-ωνό-ς,** ὁ (*οϝ-ι*), *bird of prey;* **ἀτ-μό-ς,** ὁ (*αϝ-τ*), *vapour, steam;* *ἀτμίζω, steam.*

aui-s, is, *f., bird;* **ōuu-m,** ī, *n., egg;* **ue-nt-u-s,** ī, *m., wind.*

WEATHER, WIND; **aër,** *hydr*-**aulic, asthma, atmo**-*sphere.*

αἰδέομαι, be ashamed.

αἰδ-έ-ο-μαι (theme *αἰδε-*), poetic **αἴδ-ο-μαι** (theme *αἰδ-*), *be ashamed, fear, respect;* *αἰδή-μων, ον,* gen. *ον-os, respectful, modest;* **αἰδ-ώs,** ό-os, οῦs, ἡ (stem *αἰδ-οσ-*), *sense of shame, respect;* *αἰδο-ῖο-s, ᾱ, ο-ν, regarded with reverence* or *shame;* *αἰδοῖα, τά, the private parts;* **αἰσ-χρό-s,** ά, ό-ν (*αἰδ-χρο*), *shameful, base, infamous, disgraceful;* *αἰσχρῶs,* adv., *disgracefully, ignominiously;* **αἶσ-χος,** ε-os, τό (*αἰδ-χεσ*), *shame, disgrace;* *αἰσχ-ύν-η, ης, shame, dishonour;* *αἰσχύνω, dishonour, disgrace.*

αἴθω, burn.

αἴθ-ω (theme *αἰθ-*), *set on fire, kindle, burn;* **αἰθ-ήρ,** ἐρ-os, ὁ, *bright upper air, ether;* *αἰθρ-ιο-s, ο-ν* (*αἰθρ-ιο-* for *αἰθερ-ιο-*), *clear, bright;* *ὑπ-αἰθριο-s, ο-ν, under the open air;* *αἰθρ-ίᾱ, ᾱs, clear sky;* *δι-αιθριάζω, grow clear.*

aed-ē-s, ium, *f., hearth, house;* **aedī-li-s,** is, *m., commissioner of buildings, aedile;* **aes-tu-s,** ūs, *m., a raging* (of fire or of waves); **aes-tā-s,** ātis, *f., summer.*

ether, ether-*eal.*

αἱρέω, take (prob. R. *ϝαρ*).

αἱρ-έ-ω (theme *αἱρε-*), *take, seize, capture;* *αἱρε-τό-s, ή, ό-ν, that may be taken;* *αὐθ-αίρετο-s, ο-ν* (*cf.* **αὐτόs**), *self-appointed;* *ἐξ-αίρετο-s, ο-ν, picked out, selected;* verbal *αἱρε-τέο-s, ᾱ, ο-ν, must be taken.* — **εἷλ-ο-ν** (theme *ἑλ-*), 2 aor., *I took;* **ἁλ-ίσκ-ο-μαι** (theme *ἀλ-, ἁλο-*), *be taken, be captured;* *ἁλω-τό-s, ή, ό-ν, to be taken;* *αἰχμ-άλωτο-s, ο-ν* (*cf.* R. **ακ**), *captured by the spear;* *ἀν-άλωτο-s, ο-ν, not to be taken, invincible;* *ἅλω-σι-s, ε-ως, ἡ, capture;* *ἁλώσι-μο-s, ο-ν, easy to capture.*

ap-**naeresis,** *αἰ*-**aeresis,** *syn*-**aeresis, heresy, heretic.**

αἰτέω, ask for.

αἰτ-έ-ω, *ask for, claim, demand;* **αἴτη-σι-ς,** ε-ως, ἡ, *request, demand;* **αἰτ-ίᾱ,** ᾱς, orig. *demand,* then *cause, blame, censure;* αἰτιά-ο-μαι, *blame, reproach;* **αἴτ-ιο-ς,** ᾱ, ο-ν, *causing, to blame, culpable;* ἐπ-αίτιο-ς, ο-ν, *blamed for, blameworthy;* συν-αίτιο-ς, ο-ν, *jointly guilty;* ὑπ-αίτιο-ς, ο-ν, *under a charge, accountable.*

R. **ακ, ac,** *sharp, pointed, swift.*

ἄκ-ων, οντ-ος, ὁ, *javelin, dart;* ἀκόντ-ιο-ν, τό, *javelin, dart;* ἀκοντίζω, *hurl the javelin;* ἀκόντι-σι-ς, ε-ως, ἡ, *javelin-throwing;* ἀκοντισ-τή-ς, οῦ, *javelin-thrower;* **ἀκ-μή,** ῆς, *point, edge, highest point;* ἀκμή-ν, adv. (acc. of ἀκμή), *on the point, just;* ἀκμάζω, *be at the highest point;* **αἰχμή,** ῆς (for ακ-ιμη), *spear-point;* αἰχμ-άλωτο-ς, ο-ν (cf. **αἱρέω**), *captured by the spear;* **ἄκ-ρο-ς,** ᾱ, ο-ν, *pointed, at the point, highest;* ἄκρο-ν, τό, *height;* ἀκρο-βολίζο-μαι (*cf.* **βάλλω**), *throw from a distance* or *height;* ἀκροβόλι-σι-ς, ε-ως, ἡ, *skirmish;* ἀκρό-πολι-ς, ε-ως, ἡ (*cf.* R. **πλα**), *upper city, citadel;* ἀκρ-ωνυχίᾱ, ᾱς (ὄνυξ, υχ-ος, *nail*), *nail-tip, spur, crest;* ἄκρᾱ, ᾱς, *height, citadel.* — **ὠκ-ύ-ς,** εῖα, ύ, *swift.* — **ἵππο-ς,** ὁ, ἡ (stem ικ-ϝο), *horse* ('the swift one'); ἱππ-αρχο-ς, ὁ (*cf.* **ἄρχω**), *cavalry commander;* ἱππό-δρομο-ς, ὁ (see **δρόμο-ς**, *a running*), *race-course;* φίλ-ιππο-ς, ο-ν (*cf.* **φίλος**), *fond of horses;* ἱππ-ικό-ς, ή, ό-ν, *of a horse* or *of cavalry;* ἱππάζο-μαι, *drive* or *ride a horse;* ἱππα-σίᾱ, ᾱς, *a riding;* ἱππ-εύ-ς, έ-ως, ὁ, *horseman;* ἱππεύ-ω, *ride;* ἱππείᾱ, ᾱς (for ἱππεϝ-ια), *cavalry;* τέθρ-ιππο-ν, τό (*cf.* **τέτταρες**), *team of four horses abreast, chariot and four.* — **ὀξ-ύ-ς,** εῖα, ύ (οκ + σ = οξ), *sharp, sour;* **ὄξ-ος,** ε-ος, τό, *sour wine.*

ac-iē-s, ēī, *f., sharp edge* or *point;* **acu-s,** ūs, *f., needle;* **acu-ō,** *sharpen;* **āc-er,** *adj., sharp, pungent;* **ōc-ior,** *adj., swifter;* **equ-u-s,** ī, *m., horse.*

EDGE, EGG ('egg on'); **acme, acro-***bat,* **acro-***polis,* **acro-***stic, etc.*

ἄλλος, other.

ἄλλο-ς, η, ο, *other, another;* ἀλλά, conj. (neut. plur. with changed accent), *but* ('in another way'); ἄλλῃ, adv., *in another way, elsewhere;* ἄλλως, adv., *in another way, otherwise;* ἄλλο-σε, adv., *to another place;* ἄλλο-τε, adv., *at another time;* ἄλλο-θεν, adv., *from another place;* ἀλλο-ῖο-ς, ᾱ, ο-ν, *of another kind;* **ἀλλήλ-ων** (reduplicated stem ἀλλ-ηλο-), *of one another;* παρ-άλληλο-ς, ο-ν, *beside one another, parallel;* ἀλλάττω (theme ἀλλαγ-), *make other, alter;* ἀλλό-τριο-ς, ᾱ, ο-ν, *another's, strange, foreign.*

aliu-s, *adj.*, *other*; **ali-bī**, *adv.*, *elsewhere*; **ali-quis**, *pron. indef.*, *somebody*; **ali-ēnu-s**, *adj.*, *another's*, *strange*, *foreign*; **al-ter**, *adj.*, *the other*; **ad-ulter**, *adj.*, *adulterous*; **alter-nu-s**, *adj.*, *one after the other*, *in turn*.

ELSE; **allo-***pathy*, **all-***egory*, *par-***allel**, *par-***allax**.

ἅμα, *together*.

ἅμα, adv. (for σαμα), *at the same time*, *together*; ἁμ-αξα, ης (*cf.* R. **αγ**), *wagon with two connected axles*, prop., therefore, *four-wheeled wagon*; ἁμαξ-ιτό-ς, ό-ν, *passable by wagons*; ἁμαξ-ιαῖο-ς, ᾱ, ο-ν, *fit for a wagon*, *large enough to load a wagon*; ἁρμ-άμαξα, ης (*cf.* R. **αρ**), *closed carriage*. — **ὁμό-ς**, ή, ό-ν, Epic, *one and the same*; ὁμοῦ, adv., *together*, *at once*; ὁμό-σε, *to the same spot*; ὅμως, conj., *all the same*, *still*, *nevertheless*; ὁμό-λογο-ς, ο-ν (*cf.* R. **λεγ**), *agreeing*; ὁμολογέ-ω, *agree*, *confess*; ὁμολογουμένως, *avowedly*, *by common consent*; ὁμο-μήτριο-ς, ᾱ, ο-ν (see μήτηρ, *mother*), *born of the same mother*; ὁμο-πάτριο-ς, ᾱ, ο-ν (see πατήρ, *father*), *begot by the same father*; ὁμο-τράπεζο-ς, ο-ν (*cf.* **τέτταρες** and R. **πεδ**), *at the same table*; ὅμ-ηρο-ς, ὁ (*cf.* R. **αρ**), *pledge of unity*, *hostage*; ὅμ-ιλο-ς, ὁ (see ἴλη, *troop*), *crowd*, *throng*; ὁμῑλέ-ω, *be in company with*; ὅμο-ιο-ς, ᾱ, ο-ν, *like*, *similar*, *resembling*; ὁμοίως, adv., *in like manner*, *alike*; ἀν-όμοιο-ς, ο-ν, *unlike*, *different*; ἀνομοίως, adv., *differently*; ὁμα-λό-ς, ή, ό-ν, *even*, *level*; ὁμαλῶς, adv., *evenly*; ὁμαλ-ής, ές, *even*, *level*.

sem-per, *adv.*, *always*; **sin-gulī**, *adj.*, *one at a time*, *single*; **seme-l**, *adv.*, *once*; **simu-l**, *adv.*, *at the same time*; **simi-li-s**, *adj.*, *like*, *resembling*.

SAME, SOME; **Hama-***dryad*, **hom-***ily*, **homo-***geneous*, **homo-***logous*, **homoeo-***pathy*, *an-***omaly**.

ἀνήρ, *man*.

ἀνήρ, ἀνδρ-ός, ὁ (stem ἀνερ-), *man*, Lat. *uir*; ἀνδρ-εῖο-ς, ᾱ, ο-ν, *manly*, *brave*; ἀνδρειό-τη-ς, ητ-ος, ἡ, *manliness*, *valour*; ἀνδρίζω, *make a man of*, mid., *act bravely*; ἀν-ανδρ-ο-ς, ο-ν, *unmanly*; ἀνδρ-αγαθίᾱ, ᾱς (see ἀγαθό-ς, *good*), *manly virtue*, *valour*; ἄνθρ-ωπο-ς, ὁ, ἡ (*cf.* R. **οπ**), *man* ('man-face'), Lat. *homō*; ἀνθρώπ-ινο-ς, η, ο-ν, *human*; πολυ-άνθρωπο-ς, ο-ν (*cf.* R. **πλα**), *thickly populated*.

andr-*oid*, *poly-***andry**, **anthr-***opology*, *mis-***anthr-***ope*, *phil-***anthr-***opy*.

ἀντί, over against.

ἀντί, prep., *over against, against, instead of;* **ἀντί-ο-ς,** ᾱ, ο-ν, *set against, opposite;* **ἐν-αντίο-ς,** ᾰ, ο-ν, *opposite, in the opposite direction;* **ἐναντιό-ο-μαι,** *set oneself against;* **ἀντιά-ω, ἀντιάζω,** *meet face to face;* **ἀντά-ω,** *go opposite, go to meet.*

ante, *adv.* and *prep., before;* **antē-s,** ium, *m., rows* (of vines); **antī-quu-s,** *adj., old, ancient.*

A-*long,* AN-*swer;* **anti**-*dote,* **ant**-*agonist, etc.*

R. *αρ,* **ar,** *fit.*

ἁρ-αρ-ίσκ-ω (theme ἀρ-), *fit* or *join together, suit;* **ἁρ-ε-ίων, ον,** comp., *fitter, better;* **ἄρ-ι-στο-ς,** η, ο-ν, sup., *fittest, bravest, best;* **ἄρ-τι,** *exactly, just, just now;* **ἀρθ-μό-ς,** ὁ (αρ + θ), *league, bond;* **ἀριθ-μό-ς,** ὁ (αρ-ι-θ), *series, number;* **ἀριθμέ-ω,** *number, count;* **ἀριθμη-τό-ς,** ή, ό-ν, *easily counted, few;* **ἀν-αρίθμητο-ς,** ο-ν, *not to be counted, innumerable;* **ἅρ-μα,** ατ-ος, τό, *team, chariot;* **ἁρμ-άμαξα,** ης (*cf.* **ἅμα** and R. **αγ**), *closed carriage* ('chariot-wagon'); **ἁρμόζω** (from a stem ἀρ-μο-), *fit together, set in order, control;* **ἁρμοσ-τή-ς,** οῦ, *organizer, harmost;* **ἁρμον-ίᾱ,** ᾱς (stem ἁρ-μον-), *means of fastening, framework, harmony;* **ὅμ-ηρ-ο-ς,** ὁ (*cf.* **ἅμα**), *pledge of unity, hostage;* **ποδ-ήρ-ης,** ες (*cf.* R. **πεδ**), *joined* or *reaching to the feet;* **ἀρ-έ-σκ-ω,** *suit, please;* **ἀρ-ε-τή,** ῆς, *fitness, goodness, bravery, valour.*

ar-s, ar-ti-s, *f., skill, art;* **in-er-s,** *adj., unskilful;* **soll-er-s,** *adj., quite skilful, clever;* **ar-tu-s,** *adj., close, narrow;* **ar-tūs,** uum, *m., joints, limbs;* **ar-ma,** ōrum, *n., armour, arms;* **ar-mu-s,** ī, *m., shoulder.*

ARM, RIME (misspelt *rhyme*); **aristo**-*cracy,* **arithmetic,** *log*-**arithm, harmony.**

R. *αρκ,* **arc,** *keep off.*

ἀρκ-έ-ω, fut. ἀρκέ-σω, *keep off, be enough, suffice.* — **ἀρήγ-ω** (αρ-α-κ, αρ-η-γ), *ward off, help.* — **ἀλκ-ή,** ῆς (αλκ = αρκ), *defence, prowess;* **ἄλκ-ιμο-ς,** ο-ν, *able to defend, brave, warlike.* — **ἀλέξ-ω** (αλ-ε-κ-σ), *ward off,* mid., *defend oneself from, repulse.*

arc-e-ō, *shut up, keep away;* **ārc-a,** ae, *f., chest, box;* **ārc-ānu-s,** *adj., secret;* **arx,** arc-i-s, *f., stronghold, citadel;* **arc-u-s,** ūs, *m., bow*

ARROW.

R. *ἁρπ, rap, snatch, seize.*

ἅρπ-η, *ης, bird of prey, kite;* **Ἅρπ-υιαι,** *αι, the Snatchers;* **ἅρπ-αξ,** *αγ-ος, ὁ, ἡ, rapacious;* *ἁρπάζω,* Epic fut. *ἁρπάξ-ω* (theme *ἁρπαγ-*), Att. *ἁρπάσω* (theme *ἁρπαδ-*), *snatch, plunder, pillage;* *ἁρπαγ-ή, ῆς, a seizing, plundering, pillage.*

rap-i-ō, *seize, tear;* **rap-āx,** *adj., tearing, furious;* **rap-īna, ae,** *f., robbery, plunder;* **rapi-du-s,** *adj., tearing away, impetuous.*

Harpy.

ἄρχω, be first.

ἄρχ-ω, *be first,* in point of time, *begin,* in point of station, *rule;* part. *ἄρχων, οντ-ος, ὁ, leader, ruler;* *ὑπ-άρχ-ω, be under as a foundation, support, exist, be;* **ἀρχ-ή,** *ῆς, beginning, rule, dominion;* *ἀρχαῖο-ς, ᾱ, ο-ν, from the beginning, ancient, old;* *ἐνωμοτ-άρχη-ς, ου* (see *ἐνωμοτίᾱ, enomoty*), *commander of an enomoty;* *κωμ-άρχη-ς, ου* (*cf.* **κεῖμαι**), *village chief;* **ἀρχ-ικό-ς,** *ή, ό-ν, fit to command;* **ἀρχ-ό-ς,** *ὁ, leader;* *ὕπ-αρχο-ς, ὁ, under officer, lieutenant;* *ἄν-αρχο-ς, ο-ν, without leaders;* *ἀναρχ-ίᾱ, ᾱς, lack of leaders, anarchy;* *ἵππ-αρχο-ς, ὁ* (*cf.* R. **ακ**), *cavalry commander;* *μόν-αρχο-ς, ὁ* (see *μόνο-ς, alone*), *one who rules alone;* *μοναρχ-ίᾱ, ᾱς, rule of one, monarchy;* *ναύ-αρχο-ς, ὁ* (*cf.* **ναῦς**), *commander of a fleet, admiral;* *ναυαρχέ-ω, be admiral;* *πείθ-αρχο-ς, ο-ν* (*cf.* R. **πιθ**), *obeying authority, obedient;* *πειθαρχέ-ω, obey a superior, defer to;* *πολυ-αρχ-ίᾱ, ᾱς* (*cf.* R. **πλα**), *command vested in many persons;* *συμποσί-αρχο-ς, ὁ* (cf. R. **πο**), *president of a drinking-party;* *ταξί-αρχο-ς, ὁ* (*cf.* R. **τακ**), *commander of a τάξις, taxiarch;* *φρούρ-αρχο-ς, ὁ* (*cf.* **πρό** and R. 2 **Fερ**), *commander of a garrison.*

arch-*bishop*, **arch-***angel*, **archi-***episcopal*, **arche-***type*, **archaic**, **archaeo-***logy*, **archives**, *an-***archy**, *hier-***archy**, *mon-***archy**, *hept-***archy**, *tetr-***archy**, *etc.*

αὐτός, self, same.

αὐτό-ς, *αὐτή, αὐτό, self, same,* in derivatives and compounds, *self, same, very;* *αὐτοῦ,* adv., *in the very place, here, there;* *αὐτό-θεν,* adv., *from the very spot, hence, thence;* *αὐτό-θι,* adv., *in this* or *that very place;* *αὐτό-σε,* adv., *to the place itself, thither;* *αὖτως,* adv., *in the very manner;* *ὡσ-αύτως* (see *ὥς, thus*), *in this same way, likewise, just so;* *αὐθήμερο-ς, ο-ν* (see *ἡμέρᾱ, day*), *on the same day;* *αὐθημερό-ν,* adv., *on the same day;* *αὐθημερίζω, return on the same day;* *αὐθ-αίρετο-ς, ο-ν* (*cf.* **αἱρέω**), *self-appointed;* *αὐτο-κέλευστο-ς, ο-ν* (*cf.* R. **κελ**), *self-directed, of one's own accord;* *αὐτο-κράτωρ, ορ-ος, ὁ, ἡ* (*cf.* R. 1 **κρα**), *being one's*

own master, absolute; αὐτό-ματο-ς, η, ο-ν (*cf.* R. μα), *self-impelled, spontaneously;* αὐτό-μολο-ς, ὁ (see βλώσκω, *go*), *deserter;* αὐτομολέ-ω, *desert;* αὐτό-νομο-ς, ο-ν (*cf.* R. νεμ), *under one's own laws, independent;* ἑ-αυτοῦ, contr. αὑτοῦ, *etc.* (see οὗ, *of him*), *of himself, etc.;* ἐμ-αυτοῦ, *etc.* (see ἐγώ, *I*), *of myself, etc.;* σε-αυτοῦ, contr. σαυτοῦ, *etc.* (see σύ, *you*), *of yourself, etc.*

auth-*entic*, **auto**-*biography*, **auto**-*crat*, **auto**-*graph*, **auto**-*maton*, **auto**-*nomous*, **aut**-*opsy*, **tauto**-*logy*.

R. *βα*, **ba, ua,** *go.*

βαίνω (for βαν-ιω), fut. βή-σο-μαι, *etc.* (theme βαν-, βα-), *go, walk;* βα-τό-ς, ή, ό-ν, *passable;* ἄ-βατο-ς, ο-ν, *impassable, not fordable;* δύσ-βατο-ς, ο-ν, *hard to travel;* δια-βατό-ς, ή, ό-ν, *that can be crossed, fordable;* ἀ-διάβατο-ς, ο-ν, *not to be crossed;* δυσ-διάβατο-ς, ο-ν, *hard to cross;* δια-βα-τέο-ς, ᾱ, ο-ν, *that must be crossed;* προσ-βατό-ς, ή, ό-ν. *that can be approached, accessible;* **βά-σι-ς,** ε-ως, ἡ, *a going, stepping, step;* ἀνά-βασι-ς, ε-ως, ἡ, *a going up, ascent, expedition into the interior;* διά-βασι-ς, ε-ως, ἡ, *a crossing, passage;* ἔκ-βασι-ς, ε-ως, ἡ, *way out, egress;* κατά-βασι-ς, ε-ως, ἡ, *a going down, descent, march from the interior;* βάσι-μο-ς, ο-ν, *passable;* **βά-δην,** adv., *at a walk;* **βῆ-μα,** ατ-ος, τό, *step, stride;* **βω-μό-ς,** ὁ, *elevation, altar;* **βέ-βα-ιο-ς,** ᾱ, ο-ν (reduplicated perf. stem βε-βα-), *standing fast* (*cf.* βέβηκα, *stand fast*), *trusty, constant;* βεβαιό-ω, *make sure;* **βακ-τηρ-ίᾱ,** ᾱς (βα + κ), *walking-stick, staff;* **βάδ-ο-ς,** ὁ (βα + δ), *a going, walk;* βαδίζω, *go on foot, walk, march;* **βι-βάζω** (theme βιβαδ-), *make go.*

ua-d-u-m, ī, *n., ford;* **uād-ō,** *go, walk;* **ue-n-i-ō,** *come;* **ar-bi-ter,** trī, *m., spectator, judge;* **am-bu-lō,** *walk about;* **ba-c-ulu-m,** ī, *n., staff.*

COME; **basis, base, bacteria.**

βάλλω, throw (R. *βαλ*).

βάλλω (for βαλ-ιω, theme βαλ-), *throw, throw at, hit;* δια-βάλλω, *throw across at* with words, *slander;* **βέλ-ος,** ε-ος, τό, *thing thrown, missile;* **βολ-ή,** ῆς, *a throw;* ἀνα-βολή, ῆς, *that which is thrown up, earthwork;* δια-βολή, ῆς, *slander;* εἰσ-βολή, ῆς, *invasion, entrance, pass;* ἐμ-βολή, ῆς, *invasion;* προ-βολή, ῆς, *a throwing forward;* προσ-βολή, ῆς, *assault, charge;* συμ-βολή, ῆς, *a hurtling together, encounter;* ὑπερ-βολή, ῆς, *a throwing over, crossing;* πετρο-βολ-ίᾱ, ᾱς (see πέτρο-ς, *stone*), *stone-throwing;* ἀκρο-βολίζο-μαι (*cf.* R. ακ), *throw from a distance;* ἀκροβόλι-σι-ς, ε-ως, ἡ, *throwing from a distance, skirmish.*

em-**blem**, *pro*-**blem**, *dia*-**bolic**, **devil**, *para*-**ble**, *sym*-**bol**.

R. βοϝ, **bou**, *cry out.*

βο-ή, ῆς, *cry, shout;* βοά-ω, *shout, cry aloud;* βοη-θόο-ς, ον, and βοη-θό-ς, ό-ν (see θέω, *run*), *hurrying to the shout, helping;* βοηθέ-ω, *help, rescue;* βοήθε-ια, ᾱς, *help;* **βοῦ-ς**, βο-ός, ὁ, ἡ, *bull, ox, cow* ('the bellower'); βό-ειο-ς, ᾱ, ο-ν, *of an ox;* ὠμο-βόειο-ς, ᾱ, ο-ν, or ὠμο-βό-ινο-ς, η, ο-ν (see ὠμό-ς, *raw*), *of raw ox-hide;* βο-ει-κό-ς, ή, ό-ν, or βο-ϊ-κό-ς, ή, ό-ν, *of an ox;* βου-λῖμί-ᾱ, ᾱς (see λῑμό-ς, *hunger*), *ox-hunger, i.e. great hunger, bulimy;* βουλῑμά-ω, *have bulimy;* βου-πόρο-ς, ο-ν (*cf.* R. **περ**), *ox-piercing.*

bo-ō, *cry out;* **bō-s**, bou-is, *m.* and *f.*, *bull, ox, cow;* **būbu-lu-s**, *adj.*, *of oxen.*

cow; **bu**-*colic*, **buffalo**, **but**-*ter*, *hecatom*-**b**.

R. βολ, **uol**, *will, wish.*

βούλ-ο-μαι, *will, wish;* **βουλ-ή**, ῆς, *will, plan, consultation;* ἐπι-βουλή, ῆς, *a planning against, plot;* συμ-βουλή, ῆς, *a planning together, advice;* σύμ-βουλ-ο-ς, ὁ, *adviser;* βουλεύ-ω, *plan, think up;* **βελ-τ-των**, ον, gen. ον-ος (stem βελ-το-), comp., *better* ('more desired'); **βέλ-τ-ιστο-ς**, η, ο-ν, sup., *best.*

uol-ō, *will, wish;* **uol-un-tā-s**, ātis, *f.*, *will, choice;* **nōlō** (*nōn uolō*), *be unwilling;* **mālō** (*magis uolō*), *prefer.*

WILL, WELL, WEAL, WEALTH, WILD.

R. γεν, **gen**, *beget.*

γί-γν-ο-μαι (for γι-γεν-ο-μαι), *be born, become;* **γέν-να**, ᾱς, *descent;* γεννα-ῖο-ς, ᾱ, ο-ν, *befitting one's birth, noble;* γενναιό-τη-ς, ητ-ος, ή, *nobility;* **γέν-ος**, ε-ος, τό, *family, race;* συγ-γενής, ές, *of the same race;* συγγένε-ια, ᾱς, *kinship;* γενε-ά, ᾶς, *birth;* **γόν-ο-ς**, ὁ, *that which is begotten, offspring;* ἔκ-γονο-ς, ο-ν, *born of*, as subst. plur., *descendants;* πρό-γονο-ς, ὁ, *forefather;* **γον-εύ-ς**, έ-ως, ὁ, *begetter*, plur., *parents;* **γυν-ή**, γυν-αικ-ός, ἡ, *woman* (orig. 'mother').

gī-gn-ō, *produce, bear;* **gen-iu-s**, ī, *m.*, *tutelar deity;* **in-gen-uu-s**, *adj.*, *freeborn, noble;* **gēn-s**, gen-ti-s, *f.*, *race, nation;* **gen-e-r**, erī, *m.*, *son-in-law;* **gen-us**, er-is, *n.*, *birth, origin, kind;* **gnā-sc-o-r**, **nā-sc-o-r**, *be born;* **nā-tūra**, ae, *f.*, *birth, nature.*

CHICK, CHILD, CHIT, COLT, KID, KIN, KIND, KING, KITH; *endo*-**gen**, *hydro*-**gen**, **genesis**, *hetero*-**geneous**, **genea**-*logy*, *cosmo*-**gony**, *theo*-**gony**, *miso*-**gynist**.

γένυς, *chin.*

γένυ-s, υ-os, ἡ, *under-jaw, chin;* **γέν-ειο-ν,** τό, *part covered by the beard, chin;* γενειά-ω, *grow a beard;* ἀ-γένειο-s, ο-ν, *beardless.*

gen-ae, ārum, *f., cheeks.*

CHIN.

γῆ, *earth.*

γῆ, γῆs (for γεα, *etc.*, Epic and Tragic γα-ῖα), *earth;* γή-ινο-s, η, ο-ν, *of earth;* γε-ώδης, ες (*cf.* R. **Fιδ**), *earthy, deep-soiled;* γή-λοφο-s, ὁ (see λόφο-s, *ridge, hill*), *mound of earth, hill;* ἀνώ-γε-ω-ν, τό, *what is raised above the ground, upper floor;* κατά-γε-ιο-s, ο-ν, *under the earth, subterranean;* μεσό-γα-ιο-s or μεσό-γε-ιο-s, ο-ν (see μέσο-s, *middle*), *inland;* μεσόγαια or μεσόγεια, ᾱs, *midland, interior;* γη-ῖ-τη-s, ου, *countryman;* γείτ-ων, ον-os, ὁ, *neighbour.*

*apo-***gee**, *peri-***gee**, **geo**-*desy*, **geo**-*graphy*, **geo**-*logy*, **geo**-*metry*, **ge**-*orgic.*

R. γνω, **gna, gno,** *know.*

γι-γνώ-σκ-ω, *know, think;* **γνώ-μη,** ης, *thought, opinion;* **γνώ-μων,** ον-os, ὁ, *one that knows;* ἀ-γνώμων, ον, gen. ον-os, *without knowledge, senseless;* ἀγνωμο-σύνη, ης, *ignorance;* **ὄ-νο-μα,** ατ-os, τό (for ο-γνο-μα with prothetic ὀ-), *that by which one is known, name;* ὀνομάζω, *call by name;* ὀνομασ-τί, adv., *by name;* ἀν-ώνυμ-ο-s, ο-ν, *without name, nameless;* εὐ-ώνυμο-s, ο-ν, *of good name* or *omen;* **νό-ο-s,** contr. **νοῦs,** ὁ (for γνο-ϝο-s), *power of thought, mind;* νοέ-ω, *observe, think out;* ἀ-νόη-το-s, ο-ν, *not understanding, foolish;* ἄ-γνο-ια, ᾱs, *ignorance;* ἀγνοέ-ω, *not know, not recognize;* ἀμφι-γνοέ-ω, *think on both sides, be in doubt;* εὔ-νοο-s, οο-ν, *kindly disposed;* εὔνοια, ᾱs, *good-will;* εὐνο-ϊκό-s, ή, ό-ν, *well-disposed;* εὐνοϊκῶs, adv., *with good will* or *affection;* κακό-νοο-s, οο-ν (see κακό-s, *bad*), *ill-disposed;* κακό-νο-ια, ᾱs, *ill-will;* διά-νοια, ᾱs, *way of thinking, purpose;* ἔν-νοια, ας, *thought, inspiration;* πρό-νοια, ᾱs, *forethought.*

gnā-ru-s, *adj., knowing, skilled;* **nar-r-ō,** *make known, tell;* **nā-uu-s** (*gna-uu-s*), *adj., diligent;* **nō-sc-ō,** *learn;* **nō-bili-s,** *adj., well-known;* **nō-men,** inis, *n., name;* **i-gnōrō,** *not know;* **no-ta,** ae, *f., mark, sign.*

CAN, CUNNING, KEN, KEEN, KNOW, NAME, *un-*COUTH; *dia-***gnosis**, **gnome**, **gnostic**, *a-***gnostic**, *physio-***gnomy**, **onomato**-*poeia*, *an-***onymous**, *met-***onymy**, *patr-***onymic**, *pseud-***onym**, *syn-***onym.**

R. δα, **da**, *divide*, *share*.

δη-μο-s, ὁ, *divided land*, *community*, *people*; **δημ-αγωγό-s**, **ὁ** (*cf.* R. **αγ**), *popular leader*, *demagogue*; δημαγωγέ-ω, *play the demagogue*; δημό-σιο-s, ᾱ, ο-ν, *belonging to the community*; ἀπό-δημο-s, ο-ν, *away from one's country*, *abroad*; ἀποδημέ-ω, *be from home*, *go abroad*; ἔν-δημο-s, ο-ν, *at home*, *native*. — **δασ-μό-s**, ὁ (δα + σ), *division*, *tax*; δάσμ-ευ-σι-s, ε-ως, ἡ, *distribution*. — **δαπ-άνη**, ης (δα + π), *dividing of one's fortune*, *expense*; δαπανά-ω, *expend*; **δαψιλ-ής**, ές (for δαπ-τιλ-ης), *liberal*, *plentiful*; **δεῖπνο-ν**, τό (for δεπ-ινο-ν), orig. *distribution*, hence, *dinner*; δειπνέ-ω, *dine*; ἄ-δειπνο-s, ο-ν, *without dinner*; σύν-δειπνο-s, ὁ, *companion at dinner*; δειπνο-ποιέ-ω (*cf.* **ποιέω**), *get dinner*.

dap-s, dap-is, *f.*, *feast*; **dam-nu-m**, ī, *n.*, *expense*, *loss*, *injury*.

TIDE, TIME; **dem**-*agogue*, **demo**-*cracy*, **demotic**, *en*-**demic**, *epi*-**demic**.

R. 1 δακ, **dac**, *show*, *teach*.

δι-δαχ-ή, ῆς, *teaching*, *instruction*; **δι-δά-σκ-ω**, fut. διδάξω, *teach*; διδάσκ-αλο-s, ὁ, *teacher*. — **δίκ-η**, ης, *way pointed out*, *custom*, *right*, *justice*; ἄ-δικο-s, ο-ν, *unjust*; ἀδίκως, adv., *unjustly*; ἀδικέ-ω, *be unjust*; ἀδικ-ίᾱ, ᾱς, *injustice*; δίκα-ιο-s, ᾱ, ο-ν, *right*, *lawful*; δικαίως, adv., *with justice*; δικαιό-τη-s, ητ-ος, ἡ, *justice*; δικαιο-σύνη, ης, *justice*; δικάζω, *give judgment*; δικασ-τή-s, οῦ, *one who gives judgment*, *dicast*. — **δεικ-νύ-μι**, *show*, *point out*; **δεῖγ-μα**, ατ-ος, τό, *something to show with*, *sample*.

doc-e-ō, *teach*; **di-sc-ō**, *learn*; **in-dex**, ic-is, *m.* and *f.*, *one who points out*; **iū-dex**, ic-is, *m.* and *f.*, *judge*, *juror*; **causi-dic-u-s**, ī, *m.*, *pleader*, *advocate*; **dicō**, *dedicate*; **dīc-ō**, *say*, *speak*.

TEACH, TOKEN; **didactic**, *syn*-**dic**, *para*-**digm**.

R. 2 δακ, **dac**, *take*.

δάκ-τ-υλο-s, ὁ (formed on a stem δακ-το-), *that which grasps*, *finger*, *toe*; δακτύλ-ιο-s, ὁ, *finger-ring*; **δέχ-ο-μαι**, Ionic **δέκ-ο-μαι**, *take*, *receive*; **δοκ-ό-s**, ὁ, *sustaining beam*, *joist*; δωρο-δόκο-s, ο-ν (*cf.* R. **δο**), *taking presents* or *bribes*; δωροδοκέ-ω, *take bribes*; **δοχ-ή**, ῆς, *receptacle*; διά-δοχο-s, ὁ, *one who takes in turn*, *successor*. — **δεξ-ιό-s**, ά, ό-ν (δεκ + σ = δεξ), *on the right hand*, *right* (since the *right* hand was oftenest used in *taking*); δεξιά, ᾶς (*sc.* χείρ), *right hand*; δεξιό-ο-μαι, *take by the right hand*, *welcome*; ὑπερ-δέξιο-s, ᾱ, ο-ν, *above on the right*, *above*.

dig-itu-s, ī, *m.*, *finger*; **dex-ter**, *adj.*, *on the right, handy, skilful.*

TOE, TONGS; **dactyl**, **date** (the fruit), *pan*-**dect**, **dock**-*yard*, *synec*-**doche**.

R. δαρ, dal, *split, tear.*

δέρ-ω, aor. *ἔδάρην*, *take the skin off, flay*; *νεό-δαρ-το-ς*, *ο-ν* (see *νέο-ς*, *new*), *freshly flayed*; **δέρ-μα**, *ατ-ος*, *τό*, *hide, skin*; *δερμάτ-ινο-ς*, *η*, *ο-ν*, *leathern.*

dol-ō, *split, hew*; **dol-or**, ōris, *m.*, *pain*; **dol-e-ō**, *feel pain.*

TEAR, TIRE, TART (*sour*); *epi*-**dermis**, *pachy*-**derm**, *taxi*-**dermy**.

R. δε, *bind.*

δέ-ω, collateral form **δί-δη-μι**, fut. *δήσω*, *etc.*, *bind*; **δε-σ-μό-ς**, *ὁ*, *band, halter*; *στρωματό-δεσμο-ς*, *ὁ* (*cf.* R. **στρα**), *sack in which bedclothes were tied up*; *ὑπό-δη-μα*, *ατ-ος*, *τό*, *that which is bound under* the foot, *sandal*.—**δεῖ** (for *δεϝ-ει*), impers., *it is binding, one must*; **δέ-ω**, fut. *δεήσω*, *etc.*, *be hindered, lack*, mid. *lack, wish, desire*; *ἐν-δέω*, *lack*; *ἔνδε-ια*, *ᾱς*, *want, scarcity*; *ἡμι-δε-ής*, *ές*, *wanting a half, half full*; *ὑπο-δε-ής*, *ές*, comp. *ὑποδεέσ-τερο-ς*, *rather deficient, inferior.*

dia-**dem**.

δείδω, *fear* (prob. root δϝι).

δεί-δ-ω, *be afraid, fear*; **δέ-ος**, *ε-ος*, *τό*, *fear*; *ἀ-δε-ής*, *ές*, *without fear*; *ἀδεῶς*, adv., *fearlessly*; **δει-νό-ς**, *ή*, *ό-ν*, *frightful, terrible*; *δεινῶς*, adv., *terribly*; **δει-λό-ς**, *ή*, *ό-ν*, *cowardly*; *δειλ-ίᾱ*, *ᾱς*, *cowardice*; *δειλιά-ω*, *be afraid.*

dī-ru-s, *adj.*, *fearful, awful.*

δέκα, *ten.*

δέκα, *ten*; *δέκα-το-ς*, *η*, *ο-ν*, *tenth*; *δεκά-τη*, *ης*, *tenth part, tithe*; *δεκατεύ-ω*, *exact the tenth part*; *ἕν-δεκα* (see *εἷς*, *one*), *eleven*; *ἐνδέκατο-ς*, *η*, *ο-ν*, *eleventh*; *δώ-δεκα* (*cf.* **δύο**), *twelve*; *τρισ-καί-δεκα* (*cf.* **τρεῖς**), *thirteen*; *πεντε-καί-δεκα*, also *δεκα-πέντε* (*cf.* **πέντε**), *fifteen*; *ἑπτα-καί-δεκα* (*cf.* **ἑπτά**), *seventeen*; *ὀκτω-καί-δεκα* (*cf.* **ὀκτώ**), *eighteen.*

decem, *ten*; **dec-imu-s**, *tenth*; **dē-nī**, *ten each*; **dec-ur-ia**, ae, *f.*, *division of ten men.*

TEN; **decade**, **deca**-*gon*, **deca**-*hedron*, **deca**-*logue*, **deca**-*syllable.*

R. δο, da, do, *give.*

δί-δω-μι, *give;* **προ-δίδω-μι,** *give over, surrender, betray;* **προδό-τη-ς,** ου, *betrayer, traitor;* **μισθο-δό-τη-ς,** ου (see **μισθό-ς,** *wages*), *one who pays wages;* **μισθοδοτέ-ω,** *pay wages, employ;* **μισθοδο-σίᾱ,** ᾱς, *giving of pay;* **δῶ-ρο-ν,** τό, *present, gift;* **δωρέ-ο-μαι,** *give a present;* **δωρο-δόκο-ς,** ο-ν (*cf.* R. 2 **δακ**), *taking presents* or *bribes;* **δωροδοκέ-ω,** *take bribes.* — **δά-ν-ος,** ε-ος, τό (δα + ν), *money lent;* **δανείζω,** *lend money,* mid., *have money lent to one, borrow.*

dō (**da-re**), *give;* **dō-s,** dō-ti-s, *f.*, *dowry;* **dō-nu-m,** ī, *n.*, *gift.*

dose, *anec-***dote,** *anti-***dote.**

R. δοκ, dec, *beseem.*

δοκ-έ-ω, *seem, seem right, think;* **δόγ-μα,** ατ-ος, τό, *that which seems to one, principle;* **δόξα,** ης (for δοκ-σα), *opinion, renown;* **ἔν-δοξο-ς,** ο-ν, *in renown;* **δοξάζω,** *think, believe;* **δόκ-ιμο-ς,** ο-ν, *approved;* **δοκιμάζω,** *test, examine;* **δοκιμα-σίᾱ,** ᾱς, *test, examination.*

dec-et, impers., *it is seemly, it behooves;* **dec-us,** or-is, *n.*, *grace, glory;* **dec-or,** ōr-is, *m.*, *comeliness;* **decōr-u-s,** *adj.*, *seemly;* **dīg-nu-s,** *adj.*, *worthy.*

dogma, doxo-*logy*, *hetero-***dox,** *ortho-***dox,** *para-***dox.**

δύναμαι, *be able.*

δύνα-μαι, *be able, can;* **δυνα-τό-ς,** ή, ό-ν, *able, possible;* **ἀ-δύνατο-ς,** ο-ν, *unable, impossible;* **δυνά-σ-τη-ς,** ου, *a mighty man, nobleman;* **δύνα-μι-ς,** ε-ως, ή, *ability, means.*

dynamic, *hydro-***dynamics, dynamite, dynasty.**

δύο, *two* (root δϝα, δϝι).

δύο (for δϝο), *two;* **σύν-δυο,** *two by two;* **δώ-δεκα** (*cf.* **δεκα**), *twelve;* **δεύ-τερο-ς,** ᾱ, ο-ν, *second;* **δι-ά,** prep., orig. *between, asunder,* then *through;* **δί-χα,** adv., *in two parts;* **διχάζω,** *divide in two;* **δί-ς,** adv., *twice,* in composition also **δι-**; **δισ-χίλιοι,** αι, α (see **χίλιοι,** *thousand*), *two thousand;* **δι-μοιρίᾱ,** ᾱς (**μοῖρα,** *lot, portion,* see **μέρος,** *share*), *double share;* **δί-πηχυ-ς,** υ (see **πῆχυ-ς,** *cubit*), *of two cubits;* **δί-πλεῦρο-ς,** ο-ν (*cf.* R. **πλα**), *of two plethra;* **δι-πλόο-ς,** η, ο-ν (*cf.* R. **πλα**), *two-fold, double;* **δι-πλάσιο-ς,** ᾱ, ο-ν (*cf.* R. **πλα**), *two-fold;* **δί-φρο-ς,** ὁ (*cf.* R. **φερ**), *that which holds two, chariot-board;* **ἐν-δίφρ-ιο-ς,** ο-ν, *on the same seat* with one; **διᾱ-κόσιοι,** αι, α (*cf.* **ἑκατόν**), *two hundred.*

duo, **duae**, *two*; **du-ō-ĭu-s**, *adj.*, *doubtful*; **bĭ-s**, *adv.*, *twice*; **bī-nī**, *adj.*, *two by two*; **di-s-**, inseparable prefix, *asunder*; **due-llu-m**, **bellu-m**, ī, *n.*, *war*.

TWO, TWAIN, TWICE, TWIN; **di**-*aeresis*, **di**-*lemma*, **di**-*ploma*, **di**-*phthong*, **dia**-*bolical*, **dia**-*critic*, **dia**-*gonal*, **dia**-*gram*, **di**-*ocese*, **hen-dia-dys**.

εἴκοσι, *twenty*.

εἴκοσι (see Note), *twenty*; τριά-κοντα (*cf.* **τρεῖς**), *thirty*; τριᾱκόντ-ορο-ς, ἡ (*cf.* R. **ερ**), *thirty-oared ship*; τετταρά-κοντα (*cf.* **τέτταρες**), *forty*; πεντή-κοντα (*cf.* **πέντε**), *fifty*; πεντηκον-τήρ, ῆρ-ος, ὁ, *commander of fifty men*; πεντηκόντ-ορο-ς, ἡ (*cf.* R. **ερ**), *fifty-oared ship*; πεντηκοστό-ς, ή, ό-ν, *fiftieth*; πεντηκοστ-ύ-ς, ύ-ος, ἡ, *the number fifty, body of fifty men*; ἑξή-κοντα (*cf.* **ἕξ**), *sixty*; ἑβδομή-κοντα (*cf.* **ἑπτά**), *seventy*; ὀγδοή-κοντα (*cf.* **ὀκτώ**), *eighty*; ἐνενή-κοντα (*cf.* **ἐννέα**), *ninety*.

vīgintī, *twenty*; **trī-gintā**, *thirty*, *etc.*; **uī-cē-simu-s**, *adj.*, *twentieth*; **trī-cē-simu-s**, *adj.*, *thirtieth*, *etc.*; **uī-cē-nī**, *adj.*, *twenty each*; **tri-cē-nī**, *adj.*, *thirty each*; **quadra-gē-nī**, *adj.*, *forty each*, *etc.*

TWENTY; **icosa**-*hedron*, *pente*-**cost**.

NOTE. — ε�ί-κοσι, which appears in other Greek dialects as ϝί-κατι, βεί-κατι, was originally a compound meaning *twice ten*. *Cf.* **δύο** and **δέ-κα** (-κοσι and -κοντα in τριά-κοντα, *etc.*, being reduced forms). *Cf.* Latin **vīgintī**, English TWEN-TY.

ἑκατόν, *hundred*.

ἑκατόν (see Note), *one hundred*; διᾱ-κόσιοι, αι, α (*cf.* **δύο**), *two hundred*; τριᾱ-κόσιοι, αι, α (*cf.* **τρεῖς**), *three hundred*; τετρα-κόσιοι, αι, α (*cf.* **τέτταρες**), *four hundred*; πεντα-κόσιοι, αι, α (*cf.* **πέντε**), *five hundred*; ἑξα-κόσιοι, αι, α (*cf.* **ἕξ**), *six hundred*; ἑπτα-κόσιοι, αι, α (*cf.* **ἑπτά**), *seven hundred*; ὀκτα-κόσιοι, αι, α (*cf.* **ὀκτώ**), *eight hundred*.

cen-tu-m, *one hundred*; **du-cen-tī**, *two hundred*, *etc.*; **cen-tur-ia**, ae, *f.*, *division of one hundred men*; **centuri-ō**, ōn-is, *m.*, *commander of a hundred*.

HUNDRED; **hecatom**-*b*.

NOTE. — ἑ-κατόν is a compound of **ἕν**, *one* (see **εἷς**, *one*), and a base meaning *hundred*, κα-το-ν (for καν-το-ν), appearing also as -κοσιοι (*cf.* ***cen-tu-m***, ***-cen-tī***).

ἔν, in.

ἐν-ί, ἐν, prep., *in;* **εἰς** (for ενς), prep., *into;* **ἐν-τός,** adv., *inside of;* **ἔν-δο-ν,** adv. (an acc. in form), *inside;* **ἔνδο-θεν,** adv., *from the inside;* **ἔσω** or **εἴσω** (for ενς-σω), adv., *inside;* **ἔσω-θεν,** adv., *from inside;* **ἔν-θα,** adv., *where, there;* **ἐνθά-δε,** adv., *here;* **ἔνθα-περ,** adv., *there where;* **ἔν-θεν,** adv., *from there;* **ἐνθέν-δε,** adv., *from hence;* **ἐν-ταῦθα,** adv., *therein;* **ἐν-τεῦθεν,** adv., *thence;* **ἔν-τερο-ν, τό,** *intestine.*

in, *prep., in, into;* **in-tus,** *adv., within;* **intes-tīnu-s,** *adj., internal,* neut. plur. **intestīna** as subst., *intestines;* **in-de,** *adv., thence;* **in-ter,** *prep., between;* **inter-ior,** *adj., inner;* **in-timu-s,** *adj., inmost;* **intrā,** *prep., within;* **intrō,** *adv., within.*

IN; **esoteric,** *dys-***entery.**

ἐννέα, nine.

ἐ-ννέα (*ἐ-* prothetic), *nine;* **ἐνενή-κοντα** (*cf.* **εἴκοσι**), *ninety;* **ἔνα-το-ς, η, ο-ν,** *ninth;* **ἐνά-κις,** adv., *nine times.*

nouem, *nine;* **nōnā-gintā,** *ninety;* **nōnu-s,** *adj., ninth;* **Nōnae,** ārum, *f., Nones* (ninth day before the Ides).

NINE; **ennea-***gon,* **ennea-***hedron.*

ἕξ, six.

ἕξ, *six;* **ἑξά-κις,** adv., *six times;* **ἑξακισ-χίλιοι, αι, α** (see **χίλιοι,** *thousand*), *six thousand;* **ἑξά-πηχυ-ς** or **ἕξ-πηχυ-ς, υ** (see **πῆχυ-ς,** *cubit*), *of six cubits;* **ἑξα-κόσιοι, αι, α** (*cf.* **ἑκατόν**), *six hundred;* **ἑξή-κοντα** (*cf.* **εἴκοσι**), *sixty;* **ἕκ-το-ς, η, ο-ν,** *sixth;* **ἑκτ-αῖο-ς, ᾱ, ο-ν,** *on the sixth day.*

sex, *six;* **sex-iēns,** *adv., six times;* **sex-tu-s,** *adj., sixth;* **sex-centī, sēs-centī,** *six hundred;* **sexā-gintā,** *sixty;* **sē-mēstri-s,** *adj., of six months.*

SIX; **hexa-***gon,* **hexa-***meter.*

ἔοικα, be like.

ἔ-οικ-α, pf. as pres. (theme **εἰκ-**), *be like, appear;* part. **ἐοικ-ώς** and **εἰκ-ώς, ῖα, ός,** *likely, natural;* **εἰκότως,** adv., *naturally;* **εἰκάζω,** *make like, compare, conjecture;* **εἰκ-ών,** *όν-ος, ἡ, likeness, image;* **ἀ-εικ-ής,** contr. **αἰκ-ής, ές,** *unseemly, shameful;* **αἰκίζω,** *treat shamefully, outrage, torture.*

icono-*clast,* **icono-***graphy.*

ἑπτά, *seven.*

ἑπτά, *seven;* ἑπτα-καί-δεκα (*cf.* **δέκα**), *seventeen;* ἑπτα-κόσιοι, αι, α (*cf.* **ἑκατόν**), *seven hundred;* ἑπτά-κις, adv., *seven times;* ἕβδ-ομο-ς, η, ο-ν (for ἑπτ-ομο-ς), *seventh;* ἑβδομή-κοντα (*cf.* εἴκοσι), *seventy.*

septem, *seven;* **sept-iēns,** *adv., seven times;* **sept-imu-s,** *adj., seventh;* **septuā-gintā,** *seventy;* **septin-gentī,** *seven hundred.*

SEVEN; **hepta-***gon*, **hepta-***hedron*, **hept-***archy*, **hebdomadal.**

R. ερ, er, ra, *row.*

ἐρ-έ-τη-ς, ου, *rower;* **ὑπ-ηρέτη-ς,** ου, *rower, assistant* of any sort, *servant;* ὑπηρετέ-ω, *serve;* ἐρεσ-ίᾱ (ερετ-ια), ᾱς, *a rowing;* ἐρέσσω (ερετ-ιω), *row;* τρι-ήρ-ης, ε-ος, ἡ (*cf.* **τρεῖς**), *galley with three banks of oars, man-of-war;* τριηρ-ίτη-ς, ου, *man-of-war's man;* πεντηκόντ-ορ-ο-ς, ἡ (*cf.* **πέντε** and **εἴκοσι**), *fifty-oared ship;* τριᾱκόντ-ορ-ο-ς, ἡ (*cf.* **τρεῖς** and **εἴκοσι**), *thirty-oared ship.*

rē-mu-s, ī, *m., oar;* **tri-rēmi-s,** is, *f., trireme;* **ra-ti-s,** is, *f., raft, float.*

ROW, RUDDER.

R. εσ, es, *live, be.*

εἰ-μί (for εσ-μι), **εἶ** (for εσ-ι, orig. εσ-σι), **ἐσ-τί,** *etc., be;* part. **ὤν,** **οὖσα,** **ὄν,** gen. ὄντ-ος, *etc.* (stem ὀντ-), older form ἐ-ών, *etc.* (stem ἐ-οντ- for εσ-οντ-); οὐσ-ίᾱ, ᾱς (for ουτ-ιᾱ), *property* (that which is), *being, existence;* ἐξ-ουσίᾱ, ᾱς, *possibility, power* (*cf.* ἔξ-εστι, *it is free* to one, *it is allowed*); συν-ουσίᾱ, ᾱς, *a being together;* **ἐτ-άζω** (from a stem ετ-ο- for σ-ετ-ο-), *examine, test* (see if a thing *is*); ἐξ-ετάζω, *examine closely, inspect;* ἐξέτα-σι-ς, ε-ως, ἡ, *examination, inspection, review;* **ἔτ-υ-μο-ς,** ο-ν (ετ-υ- for σ-ετ-υ-), *true, actual;* **ἔτ-οι-μο-ς,** η, ο-ν or ο-ς, ο-ν (ἐτ- for σ-ετ-), *real, ready, prepared;* ἑτοίμως, adv., *readily;* **ἐύς** (for εσ-υ-ς), *real, true, good;* neut. contracted as adv., **εὖ,** *well.*

NOTE. — The group is remarkable as showing in nearly all of the words a complete loss of the root. The following Latin words all preserve traces of it.

s-u-m (for *es-u-m*), *be,* inf. **es-se**; **ab-sēn-s,** *adj., absent;* **prae-sēn-s,** *adj., present;* **s-ō-n-s,** *adj., the real one, guilty, criminal;* **er-ū́-s,** ī, *m., master, lord.*

AM, ART, IS, ARE, SOOTH, SIN; **etymo-***logy*, **eu-***logy*, **ev-***angelist.*

R. 1 *ϝερ*, **uer**, *speak.*

εἴρω (theme *ἐρ-*), fut. *ἐρῶ*, pf. *εἴρηκα*, *speak, say;* **ῥη-τό-s, ή, ό-ν**, *said, told;* **ἀπό-ρ-ρητο-s, ο-ν**, *not to be told, secret;* **εἰρή-νη**, *ης* (for *ε-ϝρη-νη*), *agreement, peace;* **ῥή-τωρ**, *ορ-os*, *ὁ*, *speaker, orator;* **ῥή-τρᾱ**, *ās*, *verbal agreement, compact.*

uer-bu-m, *ī*, *n.*, *word;* **uerb-ōsu-s**, *adj.*, *wordy.*

WORD; **irenics**, **Irene**.

R. 2 *ϝερ*, **uer**, *protect, watch over.*

ἔρ-κ-os, *ε-os*, *τό*, *defence, wall;* **ἔρυ-μα**, *ατ-os*, *τό* (stem *ἐρυ-* for *ε-ϝερ-υ*, *ε-ϝρυ*), *safeguard, protection;* *ἐρυ-μνό-s*, *ή*, *ό-ν*, *defended, fortified;* *ἐρύ-κ-ω*, *hold back, keep off;* **οὖρ-o-s**, *ὁ* (for *ϝορ-ο-s*), *watcher, guardian;* *ἔφ-ορ-o-s*, *ὁ*, *one who watches over, overseer;* *φρουρ-ό-s*, *ὁ* (for *προ-ϝορ-ο-s*, *cf.* **πρό**), *one who watches in defence of, guard;* *φρουρέ-ω*, *watch, guard;* *φρούρ-αρχο-s*, *ὁ* (*cf.* **ἄρχω**), *commander of a watch;* *φρούρ-ιο-ν*, *τό*, *guarded post, garrison;* *τῖμ-ωρό-s*, *ό-ν* (for *τῖμᾱ-ϝορο-s*, *cf.* R. **τι**), *watching over honour, avenging;* *τῖμωρ-lᾱ*, *ās*, *help, vengeance;* *τῖμωρέ-ω*, *help, avenge;* *νε-ωρό-s*, *ὁ* (*cf.* **ναῦς**), *superintendent of the dockyard;* *νεώρ-ιο-ν*, *τό*, *place where ships are kept, dockyard;* **ὁρά-ω**, *watch over, see, behold.*

uer-e-or, *reverence, fear;* **uāl-lu-s**, *ī*, *m.*, *stake, palisade;* **uāllu-m**, *ī*, *n.*, *rampart.*

a-WARE, *be*-WARE, WARY, WARD, WARN, WARES, WORTH, WEIR, WRAITH; *di*-**orama**, *pan*-**orama**, *pyl*-**orus**.

R. *ϝεργ*.

ἔργ-o-ν, *τό*, *work, deed;* **ἀργ-ό-s**, *ό-ν* (Epic *ἀ-εργ-ό-s*), *without work, idle;* *εὐ-εργέ-τη-s*, *ου*, *ὁ*, *well doer, benefactor;* *εὐεργετέ-ω*, *do a kindness;* *εὐεργε-σίᾱ*, *ās*, *kindness;* *κακοῦργ-o-s*, *ὁ* (Epic *κακό-εργ-ο-s*, see *κακό-s*, *bad*), *wrong doer;* *κακουργέ-ω*, *do harm to;* *συν-εργ-ό-s*, *ό-ν*, *working with;* *ἐργάζο-μαι*, *do work, labour;* *παν-οῦργ-o-s*, *o-ν* (for *παν-ε-οργ-ο-s*, *cf.* **πᾶς**), *that will do anything, villainous;* *πανουργ-lᾱ*, *ās*, *knavishness;* *ὑπ-ουργ-ό-s*, *ό-ν*, *serviceable, conducive to.*

WORK, WRIGHT, WROUGHT; *en*-**ergy**, **organ**, **orgy**, *ge*-**orgic**, *chir*-**urgeon**, *s*-**urgeon**, *lit*-**urgy**, *metall*-**urgy**.

R. *ϝεσ*, **ues**, *cover, clothe.*

ἕν-νῡ-μι (for *ϝεσ-νῦ-μι*), *clothe;* **ἑσ-θή-s**, *ῆτ-os*, *ἡ*, *dress, clothes;* **εἷμα**, *ατ-os*, *τό* (for *ϝεσ-μα*), *garment;* *ἱ-μάτ-ιο-ν*, *τό*, *outer garment,*

himation; **ĕσ-περο-s,** *o-n, of the evening* (the 'coverer'); *ἐσ-πέρᾱ, ās, evening.*

ues-tĭ-s. is. *f., clothing:* **uās-u-m,** ī, *n.,* older form of **uās,** uās-is, *n., vessel;* **ues-per,** erī or eris, *m., evening star, evening.*

WEAR; **Hesperus.**

R. *Fεχ*, uag, ueh, *move, carry.*

ŏχ-o-s, ὁ, *carriage, chariot;* *ὀχέ-ω, carry;* *ὄχη-μα, ατ-os, τό, conveyance;* **ὀχ-ετό-s,** ὁ, *conductor* for water, *ditch, drain;* **ŏχ-λο-s,** ὁ, *that which moves in a mass, crowd, confusion;* *ὀχλέ-ω, move, disturb, trouble.*

uag-u-s, *adj., rambling, unfixed;* **ueh-ō,** *carry;* **ueh-i-culu-m,** ī, *n., carriage, conveyance;* **uīli-s,** *adj., cheap, worthless;* **uēc-tor,** ōris, *m., traveller;* **uia,** ae, *f., way, road;* **uehe-mēn-s,** *adj., eager, violent;* **uēc-tī-gal,** ālis, *n., revenue, toll;* **uē-lu-m,** ī, *n., sail.*

WAG, WAGON, WAIN, WAY, WEIGH, WEDGE, WIGHT, WHIT, WING, WALL-*eyed.*

R. *Fιδ*, uid, *see, know.*

εἶδ-o-n (theme *ἰδ-*), *see;* **ἰδ-έᾱ,** *ās, look, form;* **εἶδ-os,** *ε-os, τό, look, shape;* *εὐ-ειδής, és, good looking;* *θῡμο-ειδής, és* (*cf.* R. 1 **θυ**), *high-spirited;* *μηνο-ειδής, és* (*μήνη, moon*), *crescent shaped;* *σφαιρο-ειδής, és* (*σφαῖρα, ball*), *ball-like, spherical;* *τιᾱρο-ειδής, és* (see *τιάρᾱ, tiara*), *tiara-shaped;* *ἀντρώδης, es* (for *αντρο-ειδης*, see *ἄντρο-n, cave*), *cave-like, cavernous;* *γε-ώδης, es* (*cf.* **γῆ**), *earthy, deep-soiled;* **εἶδ-ωλο-n,** *τό, form, likeness, image;* **οἶδ-a,** 2 pf. with pres. sense, *know;* *ἵσ-τωρ, ορ-os, ὁ, one who knows, wise man, judge;* *ἱστορέ-ω, seek to know, learn;* *ἱστορ-ίᾱ, ās, knowledge got by inquiry.*

uid-e-ō, *see;* **uī-su-s,** ūs, *m., look, vision;* **ē-uid-ēn-s,** *adj., looking out, obvious;* **prūdēn-s,** *adj., foreseeing, prudent;* **uī-tru-m,** ī, *n., glass;* **uīs-ō,** *look at attentively.*

WISE, WISE-*acre,* WIT, WICKED, WITCH; **idea,** *spher-*oid, *typh-*oid, **idol, history.**

R. *Fικ*, uic, *come.*

ἀφ-ικ-νέ-o-μαι, *arrive;* **ἱκ-ανό-s,** *ή, ό-n, coming up to, sufficient;* *ἱκανῶς,* adv., *sufficiently;* **ἱκ-έ-τη-s,** *ου, he that comes* for aid, *petitioner;* *ἱκετεύ-ω, beg;* **οἶκ-o-s,** ὁ, *place to which one comes, house, home;* **οἰκ-ίᾱ,** *ās, house, dwelling;* *οἴκο-ι, at home;* *οἴκο-θεν, away from home;*

οἰκ-α-δε, *homeward*; οἰκο-δόμο-ς, ὁ (δέμ-ω, *build*), *house-builder*; οἰκο-δομέ-ω, *build a house, build*; οἰκο-νόμο-ς, ὁ (*cf.* R. νεμ), *household superintendent*; οἰκ-εῖο-ς, ᾱ, ο-ν, *belonging to one's house, familiar*; οἰκείως, adv., *in a friendly way*; οἰκέ-τη-ς, ου, *member of one's household, slave*; οἰκέ-ω, *have a home, dwell*; οἴκη-σι-ς, ε-ως, ἡ, *act of dwelling, dwelling-place*; οἴκη-μα, ατ-ος, τό, *dwelling, house*; οἰκίζω, *found, settle*; ἀπ-οικο-ς, ο-ν, *away from home*, as subst., *colonist*; ἀποικ-ίᾱ, ᾱς, *colony*; Μοσσῦν-οικοι, οἱ (see μόσσῦν, *wooden tower*), *dwellers in wooden towers*; περί-οικο-ς, ο-ν, *dwelling round*; περιοικέ-ω, *live round* or *on the shore of*.

uīc-u-s, ī, *m.*, *abode, street, village*; **uīc-īnu-s**, *adj.*, *of the neighbourhood*; **uīl-la**, ae, *f.*, *country-seat*.

*di-***ocese**, **ecumenical**, *par-***ochial**, **eco-***nomy*.

R. ζυγ, **iug**, *bind*.

ζυγ-ό-ν, τό, *yoke*; ὑπο-ζύγ-ιο-ν, τό, *beast under the yoke, beast of burden*; ζεύγ-νῦ-μι, *yoke, join, fasten*; ζεῦγ-ος, ε-ος, τό, *yoke* of oxen, *etc.*, *team*; ζευγ-ηλά-τη-ς, ου (see ἐλαύνω, theme ἐλα-, *drive*), *one who drives a yoke* of oxen, *teamster*; ζευγηλατέ-ω, *drive a yoke* of oxen.

iug-u-m, ī, *n.*, *yoke*; **iū-mentu-m**, ī, *n.*, *beast of burden*; **con-iūnx**, **con-iux**, iug-is, *m.* and *f.*, *husband, wife*; **bīgae**, ārum, *f.*, *span of horses*; **iūxtā**, *adv.*, *adjoining, near*; **iung-ō**, *join*.

YOKE; *sy-***zygy**.

R. θε, **da**, **fa**, *place, put, make*.

τί-θη-μι, *place, put, do*; ἐπι-τίθημι, *lay upon*, mid., *attack*; ἐπίθε-σι-ς, ε-ως, ἡ, *a setting on, attack*; εὐ-επίθε-το-ς, ο-ν, *easily attacked* or *assailable*; ἀγων-ο-θέ-τη-ς, ου (*cf.* R. αγ), *judge of a contest*; θέ-μι-ς, ιτ-ος, ἡ, *that which is laid down, law, right*; θε-σ-μό-ς, ὁ, *law, ordinance*; παρα-κατα-θή-κη, ης, *what is put down beside* one, *deposit*; ἀνά-θη-μα, ατ-ος, τό, *thing set up, votive offering*; σύν-θη-μα, ατ-ος, τό, *thing agreed upon, agreement, watchword*; θη-σ-αυρό-ς, ὁ, *something put away, treasure*.

-dō, only in compounds, as **ab-dō**, *put away*, **crē-dō**, *put faith in, believe*. **ꝑer-dō**, *make away with, destroy*; **fa-c-i-ō**, *make, do*; **fī-ō**, *be done, become*; **pro-fic-ī-sc-o-r**, *set oneself forward, set out*; **fac-in-us**, or-is, *n.*, *deed, misdeed*; **fac-ili-s**, *adj.*, *easy to do*.

DO, DEED, DEEM, DOOM, *king-*DOM; **thesis**, *anti-***thesis**, *paren-***thesis**, *syn-***thesis**, **theme**, *ana-***thema**, **thesaurus**, **treasure**.

θέᾱ, sight, spectacle (prob. root *θαϝ*).

θέ-ᾱ, *ās* (Doric *θά-ᾱ*), *sight, spectacle;* **θαῦ-μα,** *ατ-ος, τό, something gazed at, wonder;* *θαυμάζω, wonder at;* *θαυμασ-τό-ς, ή, ό-ν, wonderful;* *θαυμάσ-ιο-ς, ᾱ, ο-ν, wonderful;* **θεά-ο-μαι** (for *θεαϝ-ο-μαι*), *gaze at, look on;* **θέᾱ-μα,** *ατ-ος, τό, sight;* **θεω-ρό-ς,** ὁ (Doric *θεᾱ-ρό-ς*), *one who gazes;* *θεωρέ-ω, be a spectator, review.*

theatre, *amphi-***theatre, theorem, theory.**

θεός, god.

θε-ό-ς, ὁ, *god, divinity;* *θεά, ᾶς, goddess;* *θε-ῖο-ς, ᾱ, ο-ν, divine;* *ἄ-θεο-ς, ο-ν, godless, impious;* *θεο-σεβής, ές* (*σέβ-ο-μαι, worship*), *god-fearing, religious;* *θεοσέβε-ια, ᾱς, religion, piety.*

theo-*cracy,* **theo-***gony,* **theo-***logy,* **theism,** *a-***theism,** *pan-***theism,** *poly-***theism,** *apo-***theosis,** *en-***thusiasm,** *pan-***theon.**

θρασύς, bold.

θρασ-ύ-ς, *εῖα, ύ, bold, daring, confident;* *θρασέως,* adv., *boldly;* *θαρσύνω, θαρρύνω, make confident, cheer;* **θάρσ-ος, θάρρ-ος,** *ε-ος, τό, confidence, courage;* *θαρρέ-ω, be confident, be of good cheer;* *θαρρ-αλέο-ς, ᾱ, ο-ν, full of confidence;* *θαρραλέως,* adv., *with confidence, boldly.*

fas-tu-s, ūs, *m., scorn, contempt;* **fastīd-iu-m,** ī, *n.* (for *fastu-taed-iu-m*), *loathing, dislike.*

DARE, DURST; **thrason-***ical.*

R. 1 *θυ, rush.*

θύ-ω, *rush, rage;* **θύ-ελλα,** *ης, storm, hurricane;* **θῡ-μό-ς,** ὁ, *the animating principle* in man, *heart, wrath;* *θῡμό-ο-μαι, be angry;* *θῡμο-ειδής, ές* (*cf.* R. **Fιδ**), *high-spirited;* *ἄ-θῡμο-ς, ο-ν, without heart, dispirited;* *ἀθύμως,* adv., *faintheartedly;* *ἀθῡμ-ίᾱ, ᾱς, faintheartedness;* *ἀθῡμέ-ω, be despondent;* verbal *ἀθῡμη-τέο-ς, ᾱ, ο-ν, must lose courage;* *ἐν-θῡμέ-ο-μαι, lay to heart, consider;* *ἐνθύμη-μα, ατ-ος, τό, thought, idea;* *ἐπι-θῡμέ-ω, have one's heart on, desire;* *ἐπιθῡμ-ίᾱ, ᾱς, desire, longing;* *εὔ-θῡμο-ς, ο-ν, of good heart, cheerful;* *εὐθῡμέ-ο-μαι, be cheerful;* *πρόθῡμο-ς, ο-ν, with mind intent, ready, willing;* *προθύμως,* adv., *willingly;* *ἀ-πρόθῡμο-ς, ο-ν, not eager;* *προθῡμ-ίᾱ, ᾱς, readiness, eagerness;* *προθῡμέ-ο-μαι, be eager;* *ῥᾴ-θῡμο-ς, ο-ν* (see *ῥᾴ-διο-ς, easy*), *with mind at ease, indifferent, lazy;* *ῥᾳθῡμ-ίᾱ, ᾱς, laziness;* *ῥᾳθῡμέ-ω, live in idleness.*

R. 2 *θυ*, fu, *smoke, sacrifice.*

θύ-ω, *offer, sacrifice;* **θυ-τήρ,** ῆρ-ος, ὁ, *sacrificer;* **θυ-σία,** ᾱς, *sacrifice;* **θῦ-μα,** ατ-ος, τό, *victim, sacrifice;* θυ-μ-έλη, ης, *place for sacrifice, altar;* θῡμ-ιά-ω, *burn incense;* θῡμίᾱ-μα, ατ-ος, τό, *incense;* θῡμιᾱ-τήριο-ν, τό, *vessel for burning incense, censer;* **θύ-ο-ν,** τό, a tree the fragrant wood of which was burnt in sacrifice; θυό-εις, εσσα, εν, *fragrant;* θυ-ώδης, ες (ὄζω, *smell*), *sweet-smelling;* **θύ-μο-ν,** τό, *thyme.*

fū-mu-s, ī, *m., smoke;* **fū-n-us,** er-is, *n., funeral rites;* **fū-lī-gō,** in-is, *f., soot;* **fi-mu-s,** ī, *m., filth;* **foe-du-s** (for *foui-du-s*), *adj., filthy.*

DUST; **thyme.**

καίω, burn.

κά-ιω, κά-ω (theme καυ-), *burn;* **καῦ-σι-ς,** ε-ως, ἡ, *a burning;* καύσι-μο-ς, ο-ν, *that can be burnt, combustible;* καυ-τό-ς, καυ-σ-τό-ς, ή, ό-ν, *burnt;* ἄ-καυστο-ς, ο-ν, *unburnt;* ὁλο-καυτέ-ω (see ὅλο-ς, *whole*), *bring a whole burnt offering;* **καῦ-μα,** ατ-ος, τό, *heat.*

caustic, cauterise, *holo-***caust, calm.**

R. *καλ*, cal, *call.*

καλ-έ-ω, pf. κέ-κλη-μαι, *etc., call;* **κλῆ-σι-ς,** ε-ως, ἡ, *a calling;* ἐκ-κλησίᾱ, ᾱς, *regularly summoned assembly;* ἐκκλησιάζω, *hold an assembly.* — **κῆρυ-ξ,** ῡκ-ος, ὁ (formed on a stem κηρ-υ-), *herald, crier;* κηρύττω, *be a herald, proclaim;* ἀ-κήρῡκ-το-ς, ο-ν, *unproclaimed;* κηρύκ-ειο-ς, ο-ν, *of a herald;* κηρύκειο-ν, τό, *herald's staff.* — **κράζω** (for κρα-γ-ιω), *cry out, call aloud;* **κραυγ-ή,** ῆς, *outcry.*

cal-ō, *call together;* **Kale-ndae,** ārum, *f., day of proclamation, Calends;* **con-cil-iu-m,** ī, *n., meeting;* **nōmen-clā-tor,** ōr-is, *m., one who calls by name;* **clā-mō,** *cry out;* **clā-ru-s,** *adj., clear;* **clas-si-s,** is, *f., class.*

HALE, HAUL, HAL-*yard;* **ecclesiastic.**

κεῖμαι, lie.

κεῖ-μαι, *lie;* **κοι-μά-ω,** *lay to rest;* **κῶ-μο-ς,** ὁ, *banquet* (where the guests reclined); **κώ-μη,** ης, *dwelling-place, village* ('resting-place'); κωμ-άρχη-ς, ου (*cf.* **ἄρχω**), *village chief;* κωμή-τη-ς, ου, *villager;* **κῶ-μα,** ατ-ος, τό, *deep sleep.*

cī-vi-s, is, *m., citizen;* **tran-qui-llu-s,** *adj., quiet;* **quiē-s,** ētis, *f., a lying still, rest;* **quiē-sc-ō,** *keep quiet.*

HIVE, HIND (*peasant*), HOME; **cemetery**, **com-***edy*, **comic**, *en-***comium**, **coma**.

R. κελ, **cel**, *set in motion.*

κέλ-ο-μαι, *set in motion, urge on*; **κέλ-λω**, **ὀ-κέλ-λω**, *drive on, run ashore*; **κελ-εύ-ω** (for κελ-ϵϝ-ω), *drive, order, command, bid*; **κελευ-στό-ς**, ἡ, ό-ν, *ordered, bidden*; **αὐτο-κέλευστο-ς**, ο-ν (*cf.* **αὐτός**), *self-directed*; **ἐγ-κέλευστο-ς**, ο-ν, *instigated*; **παρα-κέλευ-σι-ς**, ϵ-ως, ἡ, *an encouraging, cheering on*; **κέλ-ευ-θο-ς**, ἡ, *path, way, track*; **ἀ-κόλουθο-ς**, ο-ν, *going the same way*; **ἀκολουθέ-ω**, *follow*; **κῶλ-ο-ν**, τό, *leg, member* ('the goer'); **νεω-κόρ-ο-ς**, ὁ (see **νᾱ́ό-ς**, *temple*), *keeper of a temple* (one who 'goes about,' *i.e.* attends to a temple).

cal-li-s, is, *m.* and *f.*, *foot-path*; **cel-er**, *adj.*, *swift*; **pro-cel-la**, ae, *f.*, *tempest*; **pro-cul**, *adv.*, *in the distance*; **cele-ber**, *adj.*, *trodden, frequented*; **col-ō**, *pursue, attend to, care for*; **cur-rō**, *run*; **cur-ru-s**, ūs, *m.*, *chariot*; **crūs**, ūr-is, *n.*, *leg.*

CAR, HORSE, *wal*-RUS, GARROTTE, GARTER; *a*-**colyte**, **colon**, *bu*-**colic**.

κίνδῡνος, *danger.*

κίνδῡνο-ς, ὁ, *danger*; **ἀ-κίνδῡνο-ς**, ο-ν, *without danger*; **ἀκινδύνως**, adv., *without danger*; **ἐπι-κίνδῡνο-ς**, ο-ν, *dangerous*; **φιλο-κίνδῡνο-ς**, ο-ν (*cf.* **φίλος**), *loving danger*; **κινδῡνεύ-ω**, *encounter danger*; **κινδῡνευ-τή-ς**, οῦ, *a daring person*; **κινδύνευ-μα**, ατ-ος, τό, *risk, venture.*

R. *κοϝ*, **cau**, *perceive, beware.*

ἀ-κού-ω, *perceive, hear*; **ἀκου-σ-τό-ς**, ή, ό-ν, *that may be heard, audible*; **ἀκου-ή**, **ἀκο-ή**, ῆς, *hearing, sound heard, report*; **ἐπ-ήκο-ο-ς**, ο-ν, *within hearing*; **ὑπ-ήκο-ο-ς**, ο-ν, *listening to, obedient.*

cau-e-ō, *take care*; **cau-tu-s**, *adj.*, *careful*; **cau-sa**, ae, *f.*, *that of which one takes heed, cause.*

SHEEN, SHOW; **acoustic**.

R. 1 *κρα*, **cre**, **cer**, *do, make.*

αὐτο-κρά-τωρ, ορ-ος, ὁ, ἡ (*cf.* **αὐτός**), *being one's own master*; **κράτ-ος**, ϵ-ος, τό (κρα + τ), *strength, might*; **κρατέ-ω**, *be strong, be master*; **κρείττων**, ον (for κρετ-ιων), comp., *stronger, better*; **κράτ-ιστο-ς**, η, ο-ν, sup., *strongest, best*; **ἐγ-κρατής**, ές, *possessed of power*; **ἐπι-κρατής**, ές, *master of*; **ἐπικράτε-ια**, ᾱς, *mastery*; **παγ-κράτ-ιο-ν**, τό (*cf.*

πᾶς), *complete contest*, in which, combining both wrestling and boxing, all the powers of the fighter were called into action.

Cer-ēs, er-is, *f.*, *Ceres* ('goddess of creation'); **prō-cēru-s**, *adj.*, *high, tall;* **caeri-mōn-ia**, ae, *f.*, *religious rite;* **cor-p-us**, or-is, *n.*, *body;* **cre-ō**, *produce, create;* **crē-sc-ō**, *come into being;* **in-crē-mentu-m**, ī, *n.*, *growth.*

HARD; *auto-*crat, *aristo-*cracy, *demo-*cracy, *demo-*crat, *etc.*

R. 2 *κρα*, car, *mix, cook.*

κρᾶ-σι-ς, ε-ως, ἡ, *a mixing, crasis;* **κρᾱ-τήρ**, ῆρ-ος, ὁ, *mixing bowl;* ἄ-κρᾱ-το-ς, ο-ν, *unmixed;* **κερά-ννῡ-μι**, *mix;* ἀ-κέρα-ιο-ς, ο-ν, *unmixed, pure;* **κέρα-μο-ς**, ὁ, *earth for mixing and baking, potter's clay;* κεράμ-ιο-ν, τό, *earthen jar;* κεραμ-εοῦς, ᾶ, οῦν, *of earth* or *clay.*

car-b-ō, ōn-is, *m.*, *charcoal;* **cul-īna**, ae, *f.*, *kitchen;* **cre-mō**, *burn;* **crem-or**, ōr-is, *m.*, *broth.*

HEARTH; **crasis**, *idiosyn-*crasy, **crater.**

R. λαθ, lat, *conceal.*

λα-ν-θ-άν-ω, *lie hid, escape the notice of;* **λάθ-ρᾳ**, adv., *secretly;* **λήθ-η**, ης, *forgetfulness;* ἀ-ληθ-ής, ές, *unconcealed, true;* ἀλήθε-ια, ᾱς, *truth, candour;* ἀληθ-ινό-ς, ή, ό-ν, *genuine;* ἀληθεύ-ω, *speak the truth.*

la-te-ō, *lie hid;* **late-bra**, ae, *f.*, *hiding-place;* **latebr-ōsu-s**, *adj.*, *abounding in coverts, secret.*

lethargy, **Lethe.**

R. λεγ, leg, *gather.*

λέγ-ω, *gather, count, tell, say;* λεκ-τό-ς, ή, ό-ν, *selected;* **ἀπό-λεκτο-ς**, ο-ν, *selected;* **ἐπί-λεκτο-ς**, ο-ν, *selected;* verbal λεκ-τέο-ς, ᾱ, ο-ν, *to be said;* **λόγ-ο-ς**, ὁ, *word, saying, reason;* ἀπο-λογέ-ο-μαι, *say in defence;* σπουδαιο-λογέ-ω (σπουδαῖο-ς, *serious*), *carry on an earnest conversation;* ὁμό-λογο-ς, ο-ν (*cf.* ἅμα), *saying the same, agreeing;* ὁμολογέ-ω, *agree, confess;* ὁμολογουμένως, *avowedly, by common consent;* σύλ-λογο-ς, ὁ, *a gathering, meeting;* συλ-λογ-ή, ῆς, *a gathering, levy;* λογίζο-μαι, *take into account, consider;* ἀ-λόγισ-το-ς, ο-ν, *not considering, foolish.*

leg-ō, *collect, read;* **leg-iō**, ōn-is, *f.*, *body of soldiers, legion;* **leg-ū-men**, in-is, *n.*, *pulse;* **supel-lex**, lecti-li-s, *f.*, *furniture;* **ē-legā-n-s**, *adj.*, *accustomed to select, fastidious, choice;* **līg-nu-m**, ī, *n.*, *gathered wood, fire wood.*

RAKE, RECKON; *dia*-**lect**, **lexicon**, *ana*-**logy**, *apo*-**logy**, *bio*-**logy**, *chrono*-**logy**, *philo*-**logy**, *apo*-**logue**, *cata*-**logue**, *dia*-**logue**, *epi*-**logue**, *homo*-**logous**, **log**-*arithm*, **logic**, *syl*-**logism**.

R. λεχ, **leg**, *lie*.

λέχ-os, ε-os, τό, *couch, bed*; **λόχ-o-s**, ὁ, *a lying in wait, ambush, company of armed men*; λοχ-τη-s, ου, *one of the same company*; λοχ-ᾱγό-s, ὁ (*cf.* R. **αγ**), *leader of a* λόχος, *captain*; λοχᾱγέ-ω, *be captain*; ὑπο-λόχᾱγο-s, ὁ, *sub-captain, lieutenant*; λοχᾱγ-ίᾱ, ᾱs, *captaincy*.

lec-tu-s, ī, *m., couch*; **lect-īca**, ae, *f., litter*; **lēx**, lēg-is, *f., law*; **lēgō**, *send with a commission, depute*; **con-lēg-a**, ae, *m., partner in office*.

LIE, LAY, LAIR, LAW, LOG, LOW.

R. μα, **ma**, *think*.

μέ-μα-α (Epic pf. with present meaning), *think upon, long for, desire*; αὐτό-μα-το-s, η, ο-ν (*cf.* **αὐτός**), *of one's own desire, self-impelled, spontaneously*. — **μαν-ίᾱ**, ᾱs (μα + ν = μαν), *excited thought, madness*; **μαίνο-μαι** (for μαν-ιο-μαι), *rage, be mad*; **μάν-τι-s**, ε-ως, ὁ, *one inspired, seer, prophet*; μαντεύ-ο-μαι, *prophesy, presage*; μαντευ-τό-s, ή, ό-ν, *foretold or directed by an oracle*; μαντε-ῖο-s, ᾱ, ο-ν, *oracular*; μαντεί-ᾱ, ᾱs, *prediction, oracle*; **μέν-os**, ε-os, τό, *spirit, might, disposition*; εὐ-μενής, ές, *well-disposed*; **Μοῦ-σα**, ης, *Muse* ('inspirer of thought'); **μέν-ω**, *bethink oneself, wait*; **μον-ή**, ῆs, *a tarrying, halt*; **μην-ύ-ω**, *put one in mind, point out, reveal*; **μνά-ο-μαι**, *be mindful of, pay court to*; προ-μνάο-μαι, *sue for, solicit*; **μι-μνῃ-σκ-ω**, *remind*, mid. and pass., *remember*; **μνή-μη**, ης, *remembrance*; **μνῆ-μα**, ατ-os, τό, *memorial*; ὑπό-μνημα, ατ-os, τό, *memorial, reminder*; μνη-με-ῖο-ν, τό, *monument*; **μνή-μων**, ον, gen. ον-os, *mindful, of good memory*; μνημον-ικό-s, ή, ό-ν, *having a good memory*; μνημονεύ-ω, *recall, recollect*; μνη-σί-κακο-s, ο-ν (see κακό-s, *bad*), *mindful of wrongs received, bearing malice*; μνησι-κακέ-ω, *bear a grudge*. — **μα-ν-θ-άν-ω** (μα + θ = μαθ), *learn, find out*; μαθη-τή-s, οῦ, *learner, pupil*; μάθη-μα, ατ-os, τό, *what is learnt*; **μάθ-os**, ε-os, τό, *learning, knowledge*; φιλο-μαθής, ές (*cf.* **φίλος**), *fond of knowledge*. — **μά-ιο-μαι** (for μασ-ιο-μαι, μα + σ = μασ), *long for, strive after, seek*; μασ-τεύ-ω, *seek after*.

mā-s, ma-r-is, *adj., male*; **man-e-ō**, *stay*; **mēn-s**, men-ti-s, *f., mind*; **me-min-ī**, *remember*; **com-min-ī-sc-o-r**, *devise, invent*; **Min-er-ua**, ae, *f., Minerva* (goddess of wisdom); **men-ti-o-r**, *invent, deceive, lie*;

mon-e-ō, *remind, admonish;* **mōn-s-tru-m**, ī, *n., divine omen;* **mōn-strō**, *show.*

MAN, MEAN (*intend*), MIND, MOOD; **mania, maniac**, *necro*-**mancy**, **muse, museum, music, mentor, mnemonics, mathematics.**

R. μακ, **mac**, *be great, have power.*

μακ-ρό-s, ά, ό-ν, *long;* **μάκ-αρ**, αρ-os, ὁ, ἡ, *powerful, rich;* μακάρ-ιο-s, ā, ο-ν, *blessed, happy;* μακαρίζω, *regard as happy;* μακαρισ-τό-s, ή, ό-ν, *to be thought happy, enviable;* **μῆκ-os**, ε-os, τό, *length;* **μήκ-ιστο-s**, η, ο-ν, sup., *longest.* — **μηχ-ανή**, ῆs, *means for doing, machine, device;* μηχανά-ο-μαι, *devise, contrive;* ἀ-μήχανο-s, ο-ν, *without means, impossible, impracticable.* — **μέγ-α-s**, μεγά-λη, μέγα, *great, large;* μεγάλως, adv., *greatly, exceedingly;* μεγαλ-ήγορο-s, ο-ν (*cf.* **ἀγείρω**), *talking big, boastful;* μεγαληγορέ-ω, *boast, brag;* μεγαλο-πρεπής, ές (see **πρέπω**, *befit*), *befitting a great man, magnificent;* μεγαλοπρεπῶs, adv., *munificently, splendidly;* **μείζων**, ον (for μεγ-ῖων), comp., *greater;* **μέγ-ιστο-s**, η, ο-ν, sup., *greatest;* μέγε-θος, ε-os, τό, *bigness, size.*

māc-tu-s, *adj., glorified, worshipped;* **māctō**, *magnify, glorify;* **māg-nu-s**, *adj., great;* **māior** (for *mag-ior*), *adj., greater;* **māximu-s** (for *mag-simu-s*), *adj., greatest;* **mag-is**, *adv.* (for *mag-ius*), *more;* **mag-is-ter**, trī, *m., master.*

MAKE, MADE, MAY, MIGHT, MUCH, MORE, MOST, MANY, MICKLE, MATCH, MATE, MAIN, MAID; **macro**-*cosm*, **mechanic**, *o*-**mega**, **mega**-*therium*, **megalo**-*saurus.*

R. μαχ, *fight.*

μάχ-η, ης, *battle;* **μάχ-ο-μαι**, *fight;* μαχη-τό-s, ή, ό-ν, *to be fought with;* ἀ-μάχητο-s, ο-ν, *unconquerable, not having fought;* ἀμαχη-τί, adv., *without fighting;* ἄ-μαχο-s, ο-ν, *without battle;* ἀμαχ-εί, adv., *without resistance;* ἀπό-μαχο-s, ο-ν, *not fighting;* ἐπί-μαχο-s, ο-ν, *that may be easily attacked;* πρό-μαχο-s, ο-ν, *fighting in front, champion;* προμαχ-εών, ῶν-os, ὁ, *rampart;* σύμ-μαχο-s, ο-ν, *fighting with, allied;* συμμαχέ-ω, *be an ally;* συμμαχ-ίā, ās, *alliance;* ὁπλο-μάχο-s, ο-ν (*cf.* R. **σεπ**), *fighting in heavy arms;* ὁπλομαχ-ίā, ās, *heavy infantry tactics;* πυργο-μαχέ-ω (see **πύργο-s**, *tower*), *storm a tower;* **μάχ-ιμο-s**, ο-ν, *fit to fight;* **μάχαιρα**, ās (for μαχ-αρ-ια), *sword;* μαχαίρ-ιο-ν, τό, *dagger.*

R. μελ, **mer**, *mind, regard.*

μέλ-ει, impers., *it is a care, it concerns;* ἀ-μελ-ής, ές, *without concern, heedless;* ἀμελῶs, adv., *heedlessly;* ἀμέλε-ια, ἀs, *carelessness;*

ἀμελέ-ω, *be careless;* ἠμελημένως, adv. (from the pf. mid. partic. of ἀμελέω), *carelessly;* ἐπι-μελ-ής, ές, *careful;* ἐπιμέλε-ια, ᾱς, *care;* ἐπιμελέ-ο-μαι or ἐπιμέλ-ο-μαι, *take care of;* μελέ-τη, ης, *care, attention, practice;* μελετά-ω, *attend to, practise;* μελετη-ρό-ς, ά, ό-ν, *well trained;* **μέλ-λω,** *bethink oneself, hesitate, be on the point of.*

mor-a, ae, *f., delay;* **me-mor,** *adj., mindful;* **memor-ia,** ae, *f., memory.*

R. μιγ, **mic,** *mix.*

μίγ-νῡ-μι, μῑγ-νύ-ω, *mix, mingle;* μικ-τό-ς, ή, ό-ν, *mixed, to be mixed;* ἄ-μικτο-ς, ο-ν, *unmixed;* **μίγ-α, μίγ-δα, μίγ-δην,** adv., *mixedly;* **μῖξι-ς,** ε-ως (for μῑγ-σις), ἡ, *a mingling, intercourse;* μῖξο-βάρβαρο-ς, ο-ν (see βάρ-βαρο-ς, *foreign*), *half barbarian, half Greek.*

mi-sc-e-ō, *mix;* **mīx-tu-s,** *adj., mixed;* **prō-misc-uu-s,** *adj., mixed, indiscriminate.*

MIX, MASH.

ναῦς, *ship* (R. να, νυ, *flow, swim*).

ναῦ-ς, νε-ώς, ἡ, *ship* ('swimmer'); ναύ-αρχο-ς, ὁ (*cf.* **ἄρχω**), *commander of a fleet, admiral;* ναυαρχέ-ω, *be admiral;* ναύ-κληρο-ς, ὁ (κλῆρο-ς, *lot, share*), *ship-owner;* ναυ-πηγό-ς, ὁ (*cf.* R. **παγ**), *ship-builder;* ναυπηγέ-ω, *build ships;* ναυπηγή-σιμο-ς, ο-ν, *fit for ship-building;* **ναύ-τη-ς,** ου, *seaman, sailor;* ναυτ-ικό-ς, ή, ό-ν, *belonging to ships, naval;* **ναῦ-λο-ν,** τό, *money for passage by ship;* ναῦ-σθλο-ν, τό (for ναυ-στολο-ν, see στέλλω, *send*), *fare;* ναυσί-πορο-ς, ο-ν (*cf.* R. **περ**), *that can be traversed in ships;* **ναυ-σίᾱ,** ᾱς, *sea-sickness;* νε-ωρό-ς, ὁ (*cf.* R. 2 **Fερ**), *superintendent of the dock-yard;* νεώριο-ν, τό, *dock-yard;* **νό-το-ς,** ὁ, *southwest wind* (which brings wet weather); **νῆ-σϝ-ς,** ἡ, *island* ('swimming in the sea'); Πελοπό-ν-νησο-ς, ἡ (Πέλοψ, *Pelops*), *Peloponnēsus* ('Pelops's Island'); Πελοποννήσ-ιο-ς, ᾱ, ο-ν, *Peloponnesian;* Χερσό-νησο-ς, Att. Χερρό-νησο-ς, ἡ (χέρσο-ς, Att. χέρρο-ς, *mainland*), *land-island, peninsula;* **νέ-ω** (theme νυ-), *swim.*

nā-ui-s, is, *f., ship;* **na-tō,** *swim, float;* **nā-tr-īx,** īcis, *f., water-snake;* **nō,** nā-re, *swim;* **nū-t-r-i-ō,** *suckle, nourish.*

*argo-***naut, nautical, nautilus, nausea,** *a-***ner-***oid,* **Nereid, Naiad.**

R. νεμ, **nem,** *allot.*

νέμ-ω, *distribute, portion out, pasture;* **νόμ-ο-ς,** ὁ, *that which has been allotted, custom, law;* νόμ-ιμο-ς, η, ο-ν, *customary, lawful;* ἀγορα-νόμο-ς, ὁ (*cf.* **ἀγείρω**), *one who makes rules for the market, market-*

master; ἄ-νομο-ς, ο-ν, *without law, lawless*; ἀνομ-ία, ᾱς, **lawlessness**, αὐτό-νομο-ς, ο-ν (*cf.* **αὐτός**), *under one's own laws, independent*; οἰκο-νόμο-ς, ὁ (*cf.* R. **Fικ**), *one who controls a household, housekeeper*; νομίζω, *regard as a custom, believe, think*; **νομ-ή**, ῆς, *distribution*, esp. of food, *pasturage*, hence, *herd*; προ-νομή, ῆς, *a going forth for food, foraging*.

nem-us, or-is, *n.*, *woodland*; **num-e-ru-s**, ī, *m.*, *number*.

NIMBLE, NUMB; **nemesis**, *anti-***nomian**, *astro-***nomy**, *auto-***nomy**, *eco-***nomy**, **nomad**, **numismatic**.

ξένος, *stranger*.

ξένο-ς, Ion. **ξεῖνο-ς**, ὁ, *stranger, foreigner, mercenary soldier, foreign guest, friend*; εὔ-ξεινο-ς, ο-ν, *kind to strangers, hospitable*; ξεν-ιᾱ, ᾱς, *bond of friendship*; ξέν-ιο-ς, ᾱ, ο-ν, *belonging to a guest, hospitable*; ξεν-ικό-ς, ή, ό-ν, *belonging to a mercenary soldier*; ξενό-ο-μαι, *become a guest-friend, be entertained*; ξενίζω, *entertain*; πρό-ξενο-ς, ὁ, *public guest* or *friend*; προξενέ-ω, *be one's* πρόξενος, *manage*.

xeno-*gamy*, **xeno-***mania*, **xen-***yl*.

ὁδός, *way, road* (R. σεδ, *go*).

ὁδ-ό-ς, ἡ, *way, road*; ἄν-οδο-ς, ἡ, *way up*; ἄν-οδο-ς, ο-ν, *having no way*; ἄφ-οδο-ς, ἡ, *a going away, retreat*; δί-οδο-ς, ἡ, *way through, passage*; εἴσ-οδο-ς, ἡ, *way into, entrance*; ἔξ-οδο-ς, ἡ, *way out, departure*; ἐπ-εξόδ-ιο-ς, ο-ν, *belonging to a march out*; εὔ-οδο-ς, ο-ν, *easy to travel*; ἔφ-οδο-ς, ἡ, *way to, approach*; πάρ-οδο-ς, ἡ, *way along, passage*; περί-οδο-ς, ἡ, *way round, circuit*; πρόσ-οδο-ς, ἡ, *way to, approach*; εὐ-πρόσοδο-ς, ο-ν, *easy to approach*; σύν-οδο-ς, ἡ, *meeting, encounter*; ὁδ-ιο-ς, ο-ν, *belonging to a journey*; ἐφ-όδιο-ν, τό, *provision for a journey*; ὁδ-εύ-ω, *go one's way*; ὁδοι-πόρο-ς, ὁ (*cf.* R. **περ**), *one who goes by road* or *by land*; ὁδοιπορέ-ω, *go by land*; ὁδο-ποιό-ς, ὁ (*cf.* **ποιέω**), *one who makes a road*; ὁδοποιέ-ω, *make a road*.

sol-u-m, ī, *n.*, *ground*; **sol-ea**, ae, *f.*, *sole, sandal*; **sēd-ulu-s**, *adj.*, *persistent, diligent*.

*epis-***ode**, *ex-***odus**, *meth-***od**, *peri-***od**, *syn-***od**.

ὀκτώ, *eight*.

ὀκτώ, *eight*; ὀκτω-καί-δεκα (*cf.* **δέκα**), *eighteen*; ὀκτά-κις, *adv.*, *eight times*; ὀκτακισ-χίλιοι, αι, α (see χίλιοι, *thousand*), *eight thousand*; ὀκτα-κόσιοι, αι, α (*cf.* **ἑκατόν**), *eight hundred*; ὄγδο-ο-ς, η, ο-ν (for οκτο-ο-ς), *eighth*; ὀγδοή-κοντα (*cf.* **εἴκοσι**), *eighty*.

octō, *eight;* **octā-uu-s**, *eighth;* **Octō-ber**, *adj., of the eighth month* (the year beginning with March); **oct-iēn-s**, *adv., eight times;* **octō-gintā**, *eighty;* **octin-gentī**, *eight hundred.*

EIGHT; **octa-***gon*, **octa-***hedron*, **octo-***syllabic.*

R. *οπ*, **oc**, *see.*

ὄψο-μαι (*οπ-σο-μαι*), fut., **ὄπ-ωπ-α**, 2 pf., *etc., see;* *ὀπ-τό-ς*, *ή*, *ό-ν*, *seen, visible;* *ὔπ-οπτο-ς*, *ο-ν*, *looked at from beneath* the brows, *viewed with suspicion;* *ὑποπτεύ-ω*, *suspect;* *ὑποψίᾱ*, *ᾱs* (for *ὑπ-οπ-σιᾱ*), *suspicion;* **ὄψι-ς**, *ε-ως*, *ἡ* (for *οπ-σι-ς*), *aspect, look;* **ὄμ-μα**, *ατ-ος*, *τό*, *eye.* — **ὀφθ-αλμό-ς**, *ὁ* (*οπ* + *θ*), *eye.* — **ὤψ**, *ὠπ-ός*, *ἡ*, *face, countenance;* *καλλ-ωπίζω* (stem *καλλο-*, see *καλό-ς*, *beautiful*), *give a fine appearance* or *look to, adorn;* *καλλωπισ-μό-ς*, *ὁ*, *adornment;* *ἄνθρ-ωπ-ο-ς*, *ὁ* (*cf.* **ἀνήρ**), *man* ('man-face'); *ἀνθρώπ-ινο-ς*, *η*, *ο-ν*, *human;* *πολυ-άνθρωπο-ς*, *ο-ν* (*cf.* R. **πλα**), *thickly populated;* *μέτ-ωπο-ν*, *τό*, *forehead* (the space between the eyes); *προ-μετωπ-ίδιο-ς*, *ᾱ*, *ο-ν*, *before* or *on the forehead;* *προμετωπίδιο-ν*, *τό*, *frontlet* (armour on horse's forehead); *πρόσ-ωπο-ν*, *τό*, *face, countenance.*

oc-u-lu-s, *ī*, *m., eye.*

EYE, OGLE; *aut-***opsy**, **optic**, *syn-***opsis**, **ophthalmia**, *antel-***ope**, *anthr-***opo**-*logy*, *misanthr-***ope**, *philanthr-***opy**, *pros-***opo**-*poeia.*

R. *παγ*, **pag**, *fix.*

πάγ-os, *ε-os*, *τό*, *what is fixed, mountain-peak* or *rocky hill*, also *frost;* **πήγ-νῡ-μι**, *make solid, freeze;* *ναυ-πηγ-ό-ς*, *ὁ* (*cf.* **ναῦς**), *ship-builder;* *ναυπηγέ-ω*, *build ships;* *ναυπηγή-σιμο-ς*, *η*, *ο-ν*, or *o-ς*, *o-ν*, *fit for ship-building.* — **παχ-ύ-ς**, *εῖα*, *ύ*, *firm, thick;* **πάχ-os**, *ε-os*, *τό*, *thickness;* **ἅ-παξ**, adv., *once for all, once.*

pac-ī-sc-or, *agree;* **pāx**, pāc-is, *f., compact, peace;* **pa-n-g-ō**, *fasten;* **pā-lu-s**, *ī*, *m., stake;* **com-pāgē-s**, *is*, *f., a joining together;* **pāg-u-s**, *ī*, *m., district, canton.*

FADGE (in Shakspere = *prosper*), FANG, FEE, FAIR (adj.), FAIN; *Areo-***pagus**, **pachy**-*derm.*

παῖς, *child* (R. *παϝ*, **pu**, *beget*).

παῖ-s (for *παϝ-ιδ-s*), *παιδ-ός*, *ὁ*, *ἡ*, *child;* *παιδ-ίο-ν*, *τό*, *little child, infant;* *παιδ-ίσκο-ς*, *ὁ*, *young boy;* *παιδ-ίσκη*, *ης*, *maiden;* *παιδ-ικό-ς*, *ή*, *ό-ν*, *of a child, childish, playful;* *παιδικά*, *τά*, *plaything, favourite;* *παιδ-εραστή-ς*, *οῦ* (see *ἔρα-μαι*, *love*), *lover of boys;* *παιδεύ-ω*, *train a*

child, educate; ἀ-παίδευ-το-ς, ο-ν, *uneducated;* παιδε-ία, ᾶς, *education.* —πῶ-λο-ς, ὁ, ἡ (for ποϝ-λο-ς), *foal, filly.*

pū-p-illu-s, ī, *m., orphan boy, ward;* **pū-bē-s**, is, *f., youth;* **pu-er**, erī, *m.* (for *pou-er*), *boy, child;* **puel-la**, ae, *f., girl;* **pul-lu-s**, ī, *m., young animal.*

FOAL, FILLY; *encyclo-***paedia**, **ped**-*agogue.*

παῖς, *all.*

πᾶς, πᾶσα, πᾶν (stem παντ-), *all;* πάντ-η, adv., *in every way;* πάντως, adv., *anyhow;* παντα-χῆ, παντα-χοῦ, adv., *everywhere;* πάντο-θεν, adv., *from every side;* πάντο-σε, adv., *in every direction;* παντο-δαπό-ς, ή, ό-ν, *of every sort, manifold;* παντο-ῖο-ς, ᾱ, ο-ν, *of all sorts;* παντά-πᾱσι(ν), adv., *altogether, entirely;* πάν-υ, adv., *altogether, very;* παγ-κράτιο-ν, τό (*cf.* R. 1 **κρα**), *all-round contest, pancratium;* παγ-χάλεπο-ς, ο-ν (see χαλεπό-ς, *hard*), *very hard;* παγχαλέπως, adv., *very hardly;* παμ-πληθής, ές (*cf.* R. **πλα**), *in full numbers, multitudinous;* πάμ-πολυ-ς, πόλλη, πολυ (*cf.* R. **πλα**), *very numerous;* παμ-πόνηρο-ς, ο-ν (*cf.* R. **σπα**), *wholly bad;* παν-οῦργο-ς, ο-ν (*cf.* R. **Fεργ**), *that will do anything, villainous;* πανουργ-ία, ᾶς, *knavishness;* παν-τελής, ές (*cf.* **τέλος**), *all complete, perfect;* παντελῶς, adv., *perfectly, wholly, utterly;* ἅ-πᾶς, ἅ-πᾶσα, ἅ-πᾶν, *all together;* σύμ-πᾶς, ᾶσα, αν, *all taken collectively, all together.*

*dia-***pason**, **pan**-*acea*, **pan**-*demonium*, **pan**-*oply*, **pan**-*orama*, **pan**-*theism*, **pan**-*theon*, **panto**-*mime.*

R. πεδ, **ped**, *tread.*

πέδ-ο-ν, τό, *ground* (that which is trod on); πεδ-ίο-ν, τό, *level ground, plain;* πεδ-ινό-ς, ή, ό-ν, *flat, level;* δά-πεδο-ν, τό (intensive prefix δα-), *solid ground;* στρατό-πεδο-ν, τό (*cf.* R. **στρα**), *camping-ground, camp;* στρατοπεδεύ-ω, *encamp;* ἔμ-πεδο-ς, ο-ν, *in the ground, firm;* ἐμπεδό-ω, *make firm, hold fast;* **πεζό-ς**, ή, ό-ν (for πεδ-ιο-ς), *on foot;* πεζῇ, adv., *on foot;* πεζεύ-ω, *travel on foot* or *by land;* **πέζα**, ης (for πεδ-ια), *foot, bottom;* τρά-πεζα, ης (*cf.* **τέτταρες**), *table* with four legs; ὁμο-τράπεζο-ς, ο-ν (*cf.* **ἅμα**), *at the same table;* συν-τράπεζο-ς, ὁ, *table-companion;* **πέδ-η**, ης, *fetter* for the foot; πεδά-ω, *fetter, bind;* **πηδ-ό-ν**, τό, *bottom* or *blade* of an oar; πηδ-άλιο-ν, τό, *rudder;* πηδά-ω, *spring, leap;* **πού-ς**, ποδ-ός, ὁ, *foot;* ποδ-ήρης, ες (*cf.* R. **αρ**), *reaching to the feet;* ποδίζω, *tie the feet;* ἀργυρό-πους, οδ-ος, ὁ, ἡ (see ἀργύρεος, *of silver*), *silver-footed;* τρί-πους, οδ-ος (*cf.* **τρεῖς**), *three-footed, tripod;*

ἐμ-πόδ-ιο-s, ο-ν, at the feet, in the way; ἐμποδίζω, be in the way, hinder; ἐμποδών, adv., *in the way, hindering; **ἐκ-ποδών,*** adv., *out of the way.*

pē-s, ped-is, *m., foot;* **com-ped-ēs,** *plur., f., shackles;* **pede-s,** i-t-is, *m., foot-soldier;* **pedes-ter,** *adj., on foot;* **im-ped-i-ō,** *hinder;* **oppidu-m,** ī, *n., town;* **pē-ior,** *adj., lower, worse;* **pes-simu-s,** *adj., worst.*

FETCH, FETTER, FIT, FOOT, VAT; *parallelopi-***pedon,** *tra-***pezium,** *tra-***pez-***oid, anti-***podes,** *tri-***pod.**

πέντε, five.

πέντε, *five;* πεντε-καί-δεκα and δεκα-πέντε (*cf.* **δέκα**), *fifteen;* **πεντά-κις,** adv., *five times;* **πεντή-κοντα** (*cf.* **εἴκοσι**), *fifty;* **πεντηκον-τήρ, ῆρ-ος,** *commander of fifty men;* **πεντηκόντ-ορο-s,** ἡ (*cf.* R. **ερ**), *fifty-oared ship;* **πεντηκοσ-τό-s,** ἡ, ὁ-ν, *fiftieth;* **πεντηκοστ-ύ-s,** ύ-ος, ἡ, *the number fifty, body of fifty men;* **πεντα-κόσιοι, αι, α** (*cf.* **ἑκατόν**), *five hundred;* **πέμπ-το-s,** η, ο-ν (cf. Aeolic **πέμπε,** *five*), *fifth;* **πεμπτ-αῖο-s, ᾱ, ο-ν,** *on the fifth day.*

quīnque, *five;* **quīn-tu-s,** *adj., fifth;* **quīnqu-iēns,** *adv., five times;* **quīn-decim,** *fifteen;* **quīnquā-gintā,** *fifty;* **quīn-gentī,** *five hundred.*

FIVE; **penta-***gon,* **penta-***meter,* **penta-***teuch,* **pente-***cost.*

R. *περ,* **per,** *press through.*

πείρω (theme περ-), *pierce;* **περ-όνη,** ης, *tongue of a brooch, pin;* **περονά-ω,** *pierce;* **δι-αμ-περ-ές,** adv., *through and through;* **περά-ω,** *pass through, cross;* **πεῖρα, ᾱs** (for περ-ια), *trial, proof* ('probing'); **πειρά-ο-μαι,** *try, attempt;* **ἄ-πειρο-s, ο-ν,** *not having tried, without experience, unskilled;* **ἔμ-πειρο-s, ο-ν,** *acquainted with;* **ἐμπείρως,** adv., *by experience;* **πόρ-ο-s,** ὁ, *means of passing;* **ἔμ-πορο-s,** ὁ, *one who travels, merchant;* **ἐμπόρ-ιο-ν,** τό, *trading-place, market;* **ὁδοί-πορο-s, ο-ν** (*cf.* **ὁδός**), *going by land;* **ὁδοιπορέ-ω,** *go by land;* **ἀντί-πορο-s, ο-ν,** *on the other side of the way, opposite;* **ἄ-πορο-s, ο-ν,** *without ways and means;* **ἀπορέ-ω,** *be without ways and means, be perplexed;* **ἀπορ-ίᾱ, ᾱs,** *lack of means, embarrassment;* **βου-πόρο-s, ο-ν** (*cf.* R. **βοϝ**), *ox-piercing;* **δύσ-πορο-s, ο-ν,** *hard to travel;* **δυσπορ-ίᾱ, ᾱs,** *difficulty of passing;* **εὔ-πορο-s, ο-ν,** *easy to travel through;* **εὐπορ-ίᾱ, ᾱs,** *facility of obtaining;* **ναυσί-πορο-s, ο-ν** (*cf.* **ναῦς**), *that can be traversed in ships, navigable;* **πορεύ-ω,** *make a way for, make go;* **πορευ-τό-s,** ή, ό-ν, *passable;* **δυσ-πόρευτο-s, ο-ν,** *hard to get through;* verbal **πορευ-τέο-s, ᾱ, ο-ν,** *that must be traversed;* **πορε-ίᾱ, ᾱs,** *a going, journey, march;* **πορίζω,** *cause to go, carry, bring, supply;* **πέρ-ᾱ,** adv., *through, beyond;* **πέρᾱ-ν** (prop.

acc.), *on the further side;* ἀντι-πέρᾱν or ἀντι-πέρᾱς, κατ-αντιπέρᾱν or κατ-αντιπέρᾱς, adv., *over against;* περα-ῖο-ς, ᾱ, ο-ν, *on the other side, opposite;* περαιό-ω, *carry to the other side, transport;* περαίνω (theme περαν-), *bring to the other side, bring to an end, accomplish.*

perī-tu-s, *adj., experienced;* **perī-culu-m**, ī, *n., trial, risk, danger;* **por-ta**, ae, *f., gate;* **por-tu-s**, ūs, *m., harbour;* **porti-cu-s**, ūs, *f., covered walk;* **parō**, *make ready;* **pār**, *adj., equal;* **peren-diē**, *adv., on the day after to-morrow.*

FARE, FAR, FERRY, FRITH, FEAR, FRESH, FRISK; *em-***pirical**, **pirate**, **pore**, *em-***porium.**

R. πετ, **pet**, *fly, fall.*

πέτ-ο-μαι, *fly;* **πτά-ιω**, *stumble, dash;* **πί-πτ-ω** (for πι-πετ-ω), *fall;* εὐ-πετ-ής, ές, *falling well, easy, without trouble;* εὐπετῶς, adv., *easily;* **πτε-ρό-ν**, τό, *feather, wing;* πτέρ-υξ, υγ-ος, ἡ, *wing.*

pet-ō, *strive for, seek;* **im-petu-s**, ūs, *m., attack;* **pen-na**, ae, *f., feather;* **acci-piter**, tris, *m., hawk* ('swift of wing').

FEATHER, FIND; *asym-***ptote**, *coleo-***ptera**, *di-***ptera**, *lepido-***ptera**, *ortho-***pterous.**

R. πιθ, **fid**, *bind.*

πείθ-ω (theme πιθ-), *bind to oneself, persuade*, mid., *let oneself be bound, obey;* verbal πειστέο-ν, *one must obey;* ἀ-πειθ-ής, ές, *disobedient;* ἀπειθέ-ω, *disobey;* πείθ-αρχο-ς, ο-ν (*cf.* **ἄρχω**), *obedient;* πειθαρχέ-ω, *obey authority, defer to;* **πιστό-ς**, ή, ό-ν, *that does obey, trusty, faithful;* πιστό-τη-ς, ητ-ος, ἡ, *faithfulness;* ἄ-πιστο-ς, *not to be trusted, faithless;* ἀπιστέ-ω, *distrust, suspect;* ἀπιστ-ίᾱ, ᾱς, *suspicion;* **πίστι-ς**, ε-ως, ἡ, *trust, confidence;* πιστεύ-ω, *have confidence in, believe.*

fid-ē-s, *f., trust, faith;* **fīd-u-s**, *adj., trusty;* **fīd-ō**, *trust;* **foed-u-s**, er-is, *n., league.*

BIND, BOND, BAND, BUNDLE, BODY, BED.

R. πλα, **pla**, *fill.*

πί-μ-πλη-μι, fut. πλή-σω, *fill;* **πλή-ρ-ης**, ες, *full;* **πλή-θ-ω**, *be full;* πλῆθ-ος, ε-ος, τό, *multitude;* παμ-πληθής, ές (*cf.* **πας**), *in full numbers, multitudinous;* χειρο-πληθής, ές (*cf.* R. **χερ**), *hand-filling;* **πλέθρο-ν**, τό, *extent, measure, plethron;* δί-πλεθρο-ς, ο-ν (*cf.* **δύο**), *of two plethra;* ἡμί-πλεθρο-ν, τό, *half a plethron;* τρί-πλεθρο-ς, ο-ν (*cf.* **τρεῖς**),

of three plethra; πλεθρι-αῖο-ς, ᾱ, ο-ν, *of a plethron;* ἄ-πλε-το-ς, ο-ν, *not to be filled* or *measured;* **πλέ-ω-ς**, ω-ν, *full;* ἔκ-πλεω-ς, ω-ν, *filled up;* ἔμ-πλεω-ς, ω-ν, *quite full;* σύμ-πλεω-ς, ω-ν, *quite full;* **πλε-ίων**, ον, comp., *more, greater;* πλεον-έκτη-ς, ου (*cf.* R. **σεχ**), *one who has* or *claims more than he ought;* πλεονεκτέ-ω, *claim too large a part, get the better;* **πλήν**, adv. and prep., *except* (orig. 'more than'); **πλεῖστο-ς**, η, ο-ν (for πλε-ιστο-ς), sup., *most;* **πόλ-ι-ς**, ε-ως, ἡ, *city, state* (orig. 'press,' 'crowd'); πολῖ-τη-ς, ου, *citizen;* πολῑτεύ-ω, *be a citizen;* πολίζω, *found a city;* πόλισ-μα, ατ-ος, τό, *town;* πολι-ορκέ-ω (see εἴργω, *hem in*), *hem in a city, besiege;* ἀκρό-πολι-ς, ε-ως, ἡ (*cf.* R. **ακ**), *upper city, citadel;* μητρό-πολι-ς, ε-ως, ἡ (see μήτηρ, *mother*), *mother city, capital;* **πλοῦ-το-ς**, ὁ, *fullness, plenty, riches;* πλούσ-ιο-ς, ᾱ, ο-ν, *rich;* πλουσίως, adv., *in riches;* πλουτέ-ω, *be rich;* πλουτίζω, *enrich;* **πολ-ύ-ς**, πολ-λή, πολ-ύ, *much, many;* πάμ-πολυ-ς, πόλλη, πολυ (*cf.* **πᾶς**), *very numerous;* πολλά-κις, adv., *many times, often;* πολλα-χῇ, adv., *in many ways;* πολλα-χοῦ, adv., *in many places;* πολυ-άνθρωπο-ς, ο-ν (*cf.* **ἀνήρ** *and* R. **οπ**), *thickly populated;* πολυ-αρχίᾱ, ᾱς (*cf.* **ἄρχω**), *command vested in many persons;* πολυ-πράγμων, ον, gen. ον-ος (see πράττω, *do*), *busy in many things, over-busy, officious;* πολυπρᾱγμονέ-ω, *be a busybody;* πολυ-τελής, ές (*cf.* R. **ταλ**), *requiring much outlay, costly;* ἁ-πλό-ο-ς, η, ο-ν, *simple, frank;* δι-πλόο-ς, η, ο-ν (*cf.* **δύο**), *two-fold, double;* τετρα-πλόο-ς, η, ο-ν (*cf.* **τέτταρες**), *four-foid, quadruple;* **δι-πλάσιο-ς**, ᾱ, ο-ν (*cf.* **δύο**), *two-fold;* τρι-πλάσιο-ς, ᾱ, ο-ν (*cf.* **τρεῖς**), *three-fold;* πολλα-πλάσιο-ς, ᾱ, ο-ν, *many times as many.*

im-ple-ō, *fill up;* **plē-nu-s**, *adj., full;* **plē-rus-que**, *adj., the most;* **locu-plē-s**, *adj., rich in lands, rich;* **plūs**, *adj., more;* **plē-b-s**, is, *f., the common people;* **po-pulu-s**, ī, *m., people, nation;* **pū-bli-cu-s**, *adj., of the people;* **am-plu-s**, *adj., of large extent.*

FILL, FULL; **plethora**, **pleio**-*cene*, **pleonasm**, *acro*-**polis**, *metro* **polis**, *cosmo*-**polite**, **poly**-*gamy*, **poly**-*glot*, **poly**-*gon*, **poly**-*hedron* **poly**-*nomial*, **poly**-*syllable*, **poly**-*theism*, *di*-**ploma**.

R. πλεϝ, **plu**, *flow, sail, rain.*

πλέ-ω, *float, sail;* **πλό-ο-ς**, contr. πλοῦς, ὁ, *a sailing, voyage;* ἀπό-πλους, ὁ, *a sailing back, homeward voyage;* περί-πλους, ὁ, *voyage round;* **πλο-ῖο-ν**, τό, *vessel, boat.*

plu-ō, *rain;* **plōrō**, *weep;* **plū-ma**, ae, *f., feather, plume;* **plau-s**-**trū-m**, ī, *n., wagon.*

FLY, FLOW, FLEE, FLIT, FLEET, FLUTTER, FLOAT, FLOOD, FLEA.

R. πο, po, *drink.*

πό-το-ς, ὁ, *a drinking, drinking-party;* **πο-τό-ν,** τό, *that which is drunk, drink;* **πό-σι-ς,** ε-ως, ἡ, *a drinking, drink;* συμ-πόσι-ο-ν, τό, *drinking-party, symposium;* συμποσί-αρχο-ς, ὁ (*cf.* **ἄρχω**), *president of a drinking-party;* φαρμακο-ποσ-ίᾱ, ᾱς (see φάρμακο-ν, *drug, poison*), *a taking of physic* or *poison;* **πο-τήρ,** ῆρ-ος, ὁ, *drinking-vessel;* ποτήρ-ιο-ν, τό, *cup;* **πῶ-μα,** ατ-ος, τό, *drink;* ἔκ-πωμα, ατ-ος, *drinking-cup;* **πί-ν-ω,** aor. ἔ-πι-ον, pf. πέ-πω-κα, *drink.*

pō-tu-s, *adj., drunk;* **pōtō,** *drink;* **pō-culu-m, ī,** *n., cup;* **im-bu-ō,** *moisten* ('cause to drink'); **bi-bō,** *drink.*

*sym-***posium.**

ποιέω, *make.*

ποιέ-ω, *make, do;* κακο-ποιό-ς, ό-ν (see κακό-ς, *bad*), *doing ill;* κακο-ποιέ-ω, *do ill to;* ἀριστο-ποιέ-ο-μαι (see ἄριστο-ν, *breakfast*), *get one's breakfast ready;* δειπνο-ποιέ-ω (*cf.* R. **δα**), *get dinner;* verbal ποιη-τέο-ς, ᾱ, ο-ν, *to be done;* ποιη-τό-ς, ή, ό-ν, *made, done;* χειρο-ποίητο-ς, ο-ν (*cf.* R. **χερ**), *made by the hand* of man; ποιη-τή-ς, οῦ, *maker, maker of verses, poet;* ποίη-σι-ς, ε-ως, ἡ, *poetry;* γελωτο-ποιό-ς, ὁ (see γέλως, *laughter*), *jester;* ὁδο-ποιό-ς, ὁ (*cf.* **ὁδός**), *one who makes a road;* ὁδοποιέ-ω, *make a road, make passable.*

poem, poesy, posy, poet, poetry, *onomato-***poeia,** *pharmaco-***poeia.**

πρό, pro, *before.*

πρό, prep., *before, in front of, in behalf of;* φρουρό-ς, ὁ (for προ-ϝορο-ς, *cf.* R. 2 **ϝερ**), *one who watches in defence of, guard;* φρουρέ-ω, *watch, guard;* φρούρ-αρχο-ς, ὁ (*cf.* **ἄρχω**), *commander of a watch;* φρούρ-ιο-ν, τό, *guarded post, garrison;* **πρό-τερο-ς,** ᾱ, ο-ν, comp., *former, previous;* προτερα-ῖο-ς, ᾱ, ο-ν, *on the preceding day;* **πρ-ίν** (for προ-ιον), conj., *before, until;* πρό-σω, by metathesis and assimilation πόρ-ρω, adv., *forwards, in advance, far off;* πρωί, contr. πρῴ, adv., *early;* **πρῶ-το-ς,** η, ο-ν, *first;* πρωτεύ-ω, *be first;* πρᾶν-ής, ές (for πρα-ϝα-ν-ης), *bent forward, headlong;* πρῷ-ρα, ᾱς, *prow;* πρῳρ-εύ-ς, έ-ως, ὁ, *man at the bow, lookout.*

prō, *prep., before;* **prae,** *prep., before;* **pr-ior,** *adj., former;* **prīs-cu-s,** *adj., of old;* **prīs-tinu-s,** *adj., primitive;* **prī-mu-s,** *adj., first;* **por-rō,** *adv., forward;* **prō-nu-s,** *adj., bent forward;* **prī-uu-s,** *adj., distinguished, peculiar.*

FOR, FORE.

R. *σαϝ*, **sa**, *sound, healthy.*

σῶ-ο-ς, ᾱ, ο-ν (for σαϝ-ο-ς), or **σῶ-ς**, σᾶ, σῶ-ν, *safe and sound*; σῴζω (for σω-ιζω), *make safe, save*; σω-τήρ, ῆρ-ος, ὁ, *preserver, saviour*; σωτήρ-ιο-ς, ο-ν, *saving, salutary*; σωτηρ-ίᾱ, ᾱς, *safety*; σώ-φρων, ον, gen. ον-ος (*cf.* **φρήν**), *of sound mind, sensible, self-controlled*; σωφρονέ-ω, *be of sound mind, be discreet*; σωφρονίζω, *make discreet*; σωφρο-σύνη, ης, *soundness of mind, moderation.*

sā-nu-s, *adj., sound, healthy*; **sōs-pe-s**, *adj., saved, unhurt.*

R. *σεδ*, **sed**, *sit.*

ἵζο-μαι (for ἑδ-ιο-μαι), poetic, *seat oneself, sit*; καθ-έζο-μαι, *sit down*; **ἕδ-ρᾱ**, ᾱς, *seat*; ἐν-έδρᾱ, ᾱς, *a sitting in wait, ambush*; ἐνεδρεύ-ω, *lie in ambush, waylay*; ψευδ-ενέδρᾱ, ᾱς (see ψευδής, *false*), *sham ambuscade*; ἐφ-έδρᾱ, ᾱς, *a sitting by*; ἔφεδρο-ς, ο-ν, *sitting by*, as subst., *reserve force*; **ἵζω** (for ἰδ-ιω), poetic, *sit, make sit*; καθ-ίζω, *make sit down, seat.*

sed-e-ō, *sit*; **sel-la**, ae, *f., seat*; **sol-iu-m**, ī, *n., seat, throne*; **sĕd-ē-s**, is, *f., bench*; **sīd-ō**, *sit down.*

SIT, SET, SEAT, SADDLE, SETTLE; *cath-***edral**, **chair**, **chaise**, *deca-***hedron**, *tetra-***hedron**, *san-***hedrim.**

R. *σεπ*, **sec**, *follow.*

ἕπ-ω, *be about, be busy with*, mid. **ἕπ-ο-μαι**, *busy oneself about, accompany, follow*; **ὅπ-λο-ν**, τό, *implement, tool*, plur., *implements of war, gear, arms, armour*; ἄ-οπλο-ς, ο-ν, *unarmed*; εὖ-οπλο-ς, ο-ν, *well armed*; ἐν-όπλ-ιο-ς, ο-ν, *in* or *with arms*; ὁπλο-μάχο-ς, ο-ν (*cf.* R. **μαχ**), *fighting in heavy arms*; ὁπλομαχ-ίᾱ, ᾱς, *heavy infantry tactics*; ὁπλῑ́-τη-ς, ου, *heavy-armed soldier*; ὁπλῑτεύ-ω, *serve as a heavy-armed soldier*; ὁπλῖτ-ικό-ς, ή, ό-ν, *composed of heavy-armed troops*; ὁπλίζω, *arm, equip*; ἐξ-οπλίζω, *arm fully*; ἐξοπλι-σίᾱ, ᾱς, *state of being fully armed*; ὅπλι-σι-ς, ε-ως, ἡ, *equipment, accoutrements.*

sequ-o-r, *follow*; **sec-u-ndu-s**, *adj., following*; **soc-iu-s**, ī, *m., comrade.*

*pan-***oply.**

R. *σεχ*, *hold, have.*

ἕχ-ω, fut. ἕξω or σχή-σω, 2 aor. **ἔ-σχ-ον**, *have, hold*; **ἴ-σχ-ω** (for ὀι-σεχ-ω), *hold, hold fast*; ὑπ-ισχ-νέ-ο-μαι, *hold oneself under, engage, promise*; πλεον-έκ-τη-ς, ου (*cf.* R. **πλα**), *one who has* or *claims more*

than he ought; πλεονεκτέ-ω, *claim too large a part, get the better;* **ἐχ-υρό-ς,** ά, ό-ν, *tenable, strong;* ἐν-έχυρο-ν, τό, *that which holds one fast, pledge;* **ὀχ-ή,** ῆς, *that which supports, nourishment;* εὐ-ωχέ-ω, *nourish well, entertain;* εὐωχ-ίᾱ, ᾱς, *feast;* **ὀχ-υρό-ς,** ά, ό-ν, *tenable, strong;* ἡνί-οχο-ς, ὁ (see ἡνία, *reins*), *one who holds the reins, driver;* σκηπτοῦχο-ς, ὁ (σκῆπτο-ν, σκῆπ-τρο-ν, *staff, sceptre*), *sceptre-bearer;* ὕπ-οχο-ς, ο-ν, *under control, subject to;* **σχε-δό-ν,** adv., *holding on, nearly;* **σχέ-τλ-ιο-ς,** ᾱ, ο-ν, *holding out, unflinching, cruel;* **σχῆ-μα,** ατ-ος, τό, *way of holding oneself, form;* **σχο-λή,** ῆς, *a holding up, leisure;* σχολα-ῖο-ς, ᾱ, ο-ν, *leisurely, slow;* σχολαίως, adv., *slowly;* σχολάζω, *be at leisure;* ἄ-σχολο-ς, ο-ν, *without leisure, busy;* ἀσχολ-ίᾱ, ᾱς, *lack of leisure, business.*

SAIL; *ep-***och**, *eun-***uch**, **hectic**, **hector**, **scheme**, **school**, **scholastic**, **scholiast**.

R. σκα, **sca**, *cover, dark.*

σκι-ά, ᾶς, *shadow, shade;* **σκη-νή,** ῆς, *covered place, tent;* σύ-σκηνο-ς, ὁ, *tent-companion;* σκηνό-ω, *pitch tents, encamp;* σκήνω-μα, ατ-ος, τό, *tent,* plur., *quarters;* σκῆν-ος, ε-ος, τό, *tent;* σκηνέ-ω, *be quartered;* δια-σκηνέ-ω, *be in quarters apart;* verbal διασκηνη-τέο-ν, *must encamp apart;* **σκό-το-ς,** ὁ, *darkness;* σκοτ-αῖο-ς, ᾱ, ο-ν, *in the dark;* σκότ-ος, ε-ος, τό, *darkness.*

cae-cu-s, *adj., blind;* **co-clē-s**, *adj., one-eyed.*

SHADE, SHADOW, SHED; **scene**, *pro-***scenium**.

R. σκυ, **scu**, *cover, hide.*

σκῦ-τ-ος, ε-ος, τό, *hide, leather;* σκύτ-ινο-ς, η, ο-ν, *of leather, leathern;* **σκῦ-λο-ν,** τό, *armour,* plur., *arms stript from a dead enemy;* σκῦλεύ-ω, *strip, spoil;* **σῦ-λο-ν,** τό = σκῦλον; σῦλά-ω, *strip off, spoil;* **σκευ-ή,** ῆς, *attire, dress;* παρα-σκευή, ῆς, *preparation;* ἀ-παράσκευο-ς, ο-ν, *unprepared;* **σκεῦ-ος,** ε-ος, τό, *utensil, gear;* σκευο-φόρο-ς, ο-ν (*cf.* R. **φερ**), *baggage-carrying;* σκευοφορέ-ω, *carry baggage;* σκευάζω, *use utensils, make ready, attire.*

scu-ti-ca, ae, *f., whip;* **cu-ti-s**, is, *f., skin;* **scū-tu-m**, ī, *n., shield;* **ob-scū-ru-s**, *adj., dark;* **cū-ri-a**, ae, *f., house, senate-house.*

HIDE, HOUSE, HOARD, SCUM, SCOWL, SKULK, SKY, SHOWER; **a-sylum**.

R. σπα, **spa**, *draw, stretch.*

σπά-ω, *draw;* ἀ-σπάζο-μαι, *draw to oneself, embrace;* **στά-δ-ιο-ν,** τό (for σπα-δ-ιο-ν), *extended space, stadium;* **σπά-ν-ι-ς,** ε-ως, ἡ, *scarce-*

-*ness*, *lack* ('straining'); σπάν-ιο-ς, ᾱ, ο-ν, *scanty*; σπανίζω, *lack*, *need*; **πέν-ο-μαι** (for σπε-ν-ο-μαι), *strain* or *exert oneself*, *toil*, *be poor*; **πεν-ίᾱ**, ᾱς, *poverty*; **πέν-η-ς**, ητ-ος, ὁ, *day-labourer*, *poor man*; **πεῖνα**, ης (for πεν-ια), *hunger*, *famine*; πεινά-ω, *be hungry*; **πόν-ο-ς**, ὁ, *labour*; ἐπί-πονο-ς, ο-ν, *laborious*, *painful*; πονέ-ω, *work hard*; πονη-ρό-ς, ά, ό-ν, *troublesome*, *bad*; πονηρῶς, adv., *with difficulty*; παμ-πόνηρο-ς, ο-ν (*cf.* **πᾶς**), *wholly bad*; **πά-σχ-ω** (for πα-θ-σκ-ω), *be drawn tight*, *suffer*, *experience*; **πάθ-ος**, ε-ος, τό, *experience*, *accident*; ἀ-παθής, ές, *without experience of*, *free from*; ἡδυ-παθής, ές (*cf.* R. **ἁδ**), *experiencing pleasure*; ἡδυπαθέ-ω, *live pleasantly*, *be luxurious*; πάθη-μα, ατ-ος, τό, *anything that is experienced*, *misfortune*, *wretchedness*.

spa-t-iu-m, ī, *n.*, *room*, *space*; **pa-ti-o-r**, *bear*, *suffer*; **spē-s**, speī, *f.*, *hope*; **prō-spe-r-u-s**, *adj.*, *according to hope*, *favourable*; **pēn-ūr-ia**, ae, *f.*, *destitution*; **pann-u-s**, ī, *m.*, *piece of cloth*; **pal-la**, ae, *f.*, *mantle*.

SPAN, SPIN, SPINDLE, SPIDER, SPEED, SPADE; **spasm**, **pathos**, *allo*-**pathy**, *homoeo*-**pathy**, *anti*-**pathy**, *a*-**pathy**, *sym*-**pathy**.

R. στα, **sta**, *stand*, *set*.

ἵ-στη-μι (for σι-στη-μι), *make stand*; **στά-σι-ς**, ε-ως, ἡ, *a standing*, *band*, *faction*; **ἐπί-στασι-ς**, ε-ως, ἡ, *a stopping*, *halt*; **κατά-στασι-ς**, ε-ως, ἡ, *an establishing*, *state*, *condition*; **στασιάζω**, *stand against*, *form a faction*, *revolt*; **ἀντι-στασιάζω**, *form a faction against*; **ἀντιστασιώ-τη-ς**, ου, *one of the opposite faction*; **ἐπι-στά-τη-ς**, ου, *one who stands over* or *has charge of*; **ἐπιστατέ-ω**, *exercise command*; **προ-στά-τη-ς**, ου, *one who stands before*, *leader*; **προστατέ-ω**, *be leader* or *manager of*; **προστατεύ-ω**, *be at the head*, *take charge*; **στέ-αρ**, ατ-ος, τό, *stiff fat*, *suet*; **ἱ-στό-ς**, ὁ (for σι-στο-ς), *mast*; **ἱστ-ίο-ν**, τό, *sail*; **σταυ-ρό-ς**, ὁ, *stake*, *palisade*; **σταυρό-ω**, *fence with pales*; **σταύρω-μα**, ατ-ος, τό, *stockade*; **στα-θ-μό-ς**, ὁ, *standing-place*, *stall*, *station*.

si-stō, *make stand*, *set*; **sta-tu-s**, *adj.*, *fixed*; **sta-ti-m**, *adv.*, *on the spot*, *immediately*; **sta-ti-ō**, ōn-is, *f.*, *a standing*; **sta-bulu-m**, ī, *n.*, *stall*; **īn-stau-r-ō**, *establish*; **stō**, *stā-re*, *stand*; **stā-men**, in-is, *n.*, *warp*, *thread*.

STAND, STEAD, STUD, STEED, STOW; *apo*-**stasy**, *apo*-**state**, *ec*-**stasy**, **histo**-*logy*, *hydro*-**statics**, *sy*-**stem**, **stoic**.

R. στρα, **stra**, *strew*.

στρα-τό-ς, ὁ, *that which is spread out*, *encamped army*; στρατό-πεδο-ν, τό (*cf.* R. **πεδ**), *camping-ground*, *camp*; στρατοπεδεύ-ω, *encamp*; στρατ-

ηγό-s, ὁ (*cf.* R. **αγ**), *leader of an army, general;* στρατηγέ-ω, *be general, command;* συ-στράτηγο-s, ὁ, *fellow-general;* ὑπο-στράτηγο-s, ὁ, *under-general;* ὑποστρατηγέ-ω, *be lieutenant-general;* στρατηγ-ίᾱ, ᾱs, *office of general, generalship;* στρατηγιά-ω, *wish to be general;* ἀξιο-στράτηγο-s, ο-ν (*cf.* R. **αγ**), *worthy of being general;* στρατ-ιά, ᾶs, *army;* στράτ-ιο-s, ᾱ, ο-ν, *warlike;* στρατιώ-τη-s, ου, *soldier;* συ-στρατιώτη-s, ου, *fellow-soldier;* φιλο-στρατιώτη-s, ου (*cf.* **φίλος**), *the soldier's friend;* στρατεύ-ω, *make an expedition, go to war;* στράτευ-μα, ατ-ος, τό, *army;* στρατε-ίᾱ, ᾱs, *expedition, campaign;* ἐπι-στρατείᾱ, ᾱs, *campaign against;* **στέρ-νο-ν,** τό, *breast* (named with reference to its *expanse*); προ-στερν-ίδιο-ν, τό, *breast-plate;* **στρώ-ννῦ-μι,** *spread, strew;* **στρῶ-μα,** ατ-ος, τό, *spread, coverlet,* plur., *bed-clothes;* στρωματό-δεσμο-s, ὁ (*cf.* R. **δε**), *sack in which bedclothes were tied up.*

strā-tu-s, *adj., spread out;* **lātu-s** (for *stlā-tu-s*), *adj., broad,* **ster-n-ō,** *spread out;* **stel-la,** ae, *f., star;* **tor-u-s,** ī, *m., stuffed bolster;* **lo-c-u-s** (for *stlo-c-u-s*), ī, *m., place, spot;* **stru-ō,** *place together, arrange;* **īn-strū-mentu-m,** ī, *n., implement, tool.*

STREW, STRAW, STAR; **strat-***agem*, **strat-***egy*, **strat-***egic*.

R. *σφαλ*, **fal,** *trip.*

σφάλ-λω, *trip up,* pass., *fall, fail;* **σφαλ-ερό-s,** ά, ό-ν, *likely to trip, slippery, dangerous;* ἀ-σφαλ-ής, ές, *not liable to be tripped up, safe, sure;* ἀσφαλῶs, adv., *firmly, safely;* ἀσφάλε-ια, ᾶs, *security.*

fal-lō, *trip, deceive;* **fal-su-s,** *adj., deceptive.*

FALL, FELL, PALL; **sphalerite**.

R. *τακ*, **tec,** *beget, hit, prepare.*

τί-κτ-ω (for τι-τκ-ω), *beget, bring forth;* **τέκ-νο-ν,** τό, *child;* **τέκ-μαρ,** τό, *fixed goal, mark, sign, proof;* τεκμαίρο-μαι (*for* τεκμαρ-ιο-μαι), *settle by a mark, infer;* τεκμήρ-ιο-ν, τό, *sign, proof;* **τέχ-νη,** ης, *workmanship, art, ways and means;* τεχν-ικό-s, ή, ό-ν, *artistic, artful;* τεχνικῶs, adv., *artfully;* τεχνάζω, *use art, employ cunning;* **τάττω** (for τακ-ιω), *arrange, form;* τακ-τό-s, ή, ό-ν, *arranged, set in order;* ἄ-τακτο-s, ο-ν, *in disorder, undisciplined;* ἀτακτέ-ω, *be disorderly;* εὔ-τακτο-s, ο-ν, *well arranged, well disciplined;* εὐτάκτωs, adv., *with good discipline;* **τάξι-s,** ε-ωs, ή, *arrangement, rank;* ἀ-ταξίᾱ, ᾶs, *disorder, insubordination;* εὐ-ταξίᾱ, ᾶs, *discipline;* παρά-ταξι-s, ε-ωs, ή, *order of battle;* ταξί-αρχο-s, ὁ (*cf.* **ἄρχω**), *commander of a* τάξις, *taxiarch.* — **τεύχ-ω,** *make ready, make;* **τεῦχ-οs,** ε-οs, τό, *tool, jar, chest;* **τυ-γ-χ-άν-ω,** *hit, hit upon, reach, get;* **τύχ-η,** ης, *that which*

touches man, luck, fortune; εὐ-τυχ-ίᾱ, ᾱs, *good fortune, success;* εὐ-τυχ-ής, ές, *well off, lucky;* εὐτυχέ-ω, *be well off;* εὐτύχη-μα, ατ-ος, τό, *piece of good fortune, success.* — **τόξ-ο-ν,** τό (τοκ + σ), *bow;* τοξ-ικό-ς, ή, ό-ν, *belonging to the bow;* τοξό-τη-ς, ου, *bowman;* τοξεύ-ω, *shoot with a bow;* τόξευ-μα, ατ-ος, τό, *arrow.*

tīg-nu-m, ī, *n., building stuff;* **tex-ō,** *weave;* **tē-la,** ae, *f., web;* **sub-tī-li-s,** *adj., woven fine;* **sub-tē-men,** in-is, *n., woof;* **tē-lu-m,** ī, *missile.*

THING, *hus*-TINGS; **tactics, taxi**-*dermy, syn*-**tax,** *archi*-**tect, tech**-**nical,** *penta*-**teuch, toxico**-*logy, in*-**toxic**-*ate.*

R. ταλ, tal, *lift.*

τάλ-ᾱ-s, τάλ-αινα, τάλ-αν, *bearing, enduring, suffering;* τάλαν-το-ν, τό, *that which supports, balance,* plur., *pair of scales,* then by transfer the *weight in the scales,* and as a definite weight *talent;* **τέλλω** (for τελ-ιω), *raise oneself;* ἀνα-τέλλω, *rise* (of heavenly bodies); ἐν-τέλλο-μαι, *lay a charge upon one, command;* **τέλ-ος,** ε-ος, τό, *what is imposed on one, tax, task, office,* plur., *magistrates;* ἀ-τελής, ές, *free from a public tax;* ἀτέλε-ια, ᾱs, *freedom from a public tax,* any *exemption;* πολυ-τελής, ές (*cf.* R. **πλα**), *requiring much outlay, costly;* λῡσι-τελής, ές (see λύω, *loose, free*), *paying expenses, profitable;* λῡσιτελέ-ω, *be profitable;* **τόλ-μα,** ης, *courage to undertake* a thing, *hardihood;* τολμά-ω, *have the courage, venture, risk;* εὔ-τολμο-ς, ο-ν, *of good courage;* **τλή-μων,** ον, gen. ον-ος, *enduring, suffering.*

tell-ūs, ūr-is, *f., earth;* **tol-lō,** *lift;* **tol-erō,** *endure;* **tul-ī,** *I have borne;* **opi-tulor,** *bear aid, help;* **lā-tu-s** (for *tlā-tu-s*), *part., carried.*

THOLE (*endure*); *a*-**tlas, talent, tantalize.**

τέλος, *end* (R. τερ, *pass over*).

τέρ-μα, ατ-ος, τό, *goal, limit;* **τέρ-μων,** ον-ος, ὁ, *boundary;* **τέλ-ος,** ε-ος, τό, *attained goal, end, result;* τελέ-ω, *bring to completion, fulfil an obligation, pay;* ἐν-τελής, ές, *at the end, complete, in full;* παν-τελής, ές (*cf.* **πᾶs**), *quite complete;* παντελῶs, adv., *wholly, utterly;* **τελ-έ-θ-ω,** *be completed, come into being, become;* **τελ-ευ-τή,** ῆs, *end, end of life;* τελευτά-ω, *end one's life, die;* τελευτα-ῖο-s, ᾱ, ο-ν, *at the end, last.*

ter-minu-s, ī, *m., end;* **trā-n-s,** *prep., across;* **trāns-tru-m,** ī, *n., cross-beam;* **trā-me-s,** it-is, *m., cross-way.*

talisman.

τέτταρες, *four.*

τέτταρ-ες, α, *four;* τετταρά-κοντα (*cf.* εἴκοσι), *forty;* **τέταρ-το-ς,** η, ο-ν, *fourth;* τετρα-κόσιοι, αι, α (*cf.* **ἑκατόν**), *four hundred;* τετρά-κις, adv., *four times;* τετρακισ-χίλιοι, αι, α (see χίλιοι, *thousand*), *four thousand;* τετρά-μοιρο-ς, ο-ν (μοῖρα, *lot, portion,* see μέρος, *share*), *four-fold;* τετραμοιρ-ίᾱ, ᾱς, *fourfold share;* τετρα-πλόο-ς, ο-ν (*cf.* R. **πλα**), *fourfold, quadruple;* τρά-πεζα, ης (*cf.* R. **πεδ**), *table* with four legs; ὁμο-τράπεζο-ς, ο-ν (*cf.* **ἅμα**), *at the same table;* συν-τράπεζο-ς, ὁ, *table-companion;* τέθρ-ιππο-ν, τό (*cf.* R. **ακ**), *team of four horses abreast, chariot and four.*

quattuor, *four;* **quar-tu-s,** *adj., fourth;* **quater,** *adv., four times;* **quadru-pēs,** *adj., with four feet.*

FOUR, FORTY; **tetra-***gon,* **tetra-***hedron,* **tetr-***archy,* **tra-***pezium,* **tra-***pezoid.*

R. τι, *pay.*

τί-ω, *pay, value, honour;* **τί-ν-ω,** *pay, pay for,* mid., *make pay for, punish;* **τῑ-μή,** ῆς, *value, worth, honour;* ἄ-τῑμο-ς, ο-ν, *without honour, dishonoured;* ἀτῑμάζω, *dishonour;* ἔν-τῑμο-ς, ο-ν, *in honour, honoured;* ἐντίμως, adv., *in honour;* φιλό-τῑμο-ς, ο-ν (*cf.* **φίλος**), *loving honour, ambitious, emulous;* φιλοτῑμέ-ο-μαι, *be emulous* or *jealous, feel piqued;* τίμ-ιο-ς, ᾱ, ο-ν, *valuable, honoured;* τῑμά-ω, *value, esteem;* τῑμωρό-ς, ό-ν (for τῑμᾱ-ϝορο-ς, *cf.* R. 2 **Fερ**), *watching over honour, avenging;* τῑμωρ-ίᾱ, ᾱς, *help, vengeance;* τῑμωρέ-ω, *help, avenge.*

timo-*cracy.*

τρεῖς, *three.*

τρεῖς, τρί-α, *three;* τρισ-καί-δεκα (*cf.* **δέκα**), *thirteen;* τριά-κοντα (*cf.* **εἴκοσι**), *thirty;* τριᾱκόντ-ορο-ς, ἡ (*cf.* R. **ερ**), *thirty-oared ship;* τριᾱ-κόσιοι, αι, α (*cf.* **ἑκατόν**), *three hundred;* τρι-ήρης, ε-ος, ἡ (*cf.* R. **ερ**), *galley with three banks of oars, man-of-war;* τριηρ-ίτη-ς, ου, *man-of-war's man;* τρί-πηχυ-ς, υ (see πῆχυ-ς, *cubit*), *of three cubits;* τρι-πλάσιο-ς, ᾱ, ο-ν (*cf.* R. **πλα**), *threefold;* τρί-πλεθρο-ς, ο-ν (*cf.* R. **πλα**), *of three plethra;* τρί-πους, ουν, gen. ποδ-ος, *three-footed,* as subst., ὁ or ἡ, *table* with three legs; τρι-χοίνικο-ς, ο-ν (see χοῖνιξ, *choenix*), *holding three choenixes;* **τρί-χα** or **τρι-χῇ,** adv., *threefold, in three divisions;* **τρί-το-ς,** η, ο-ν, *third;* τριτα-ῖο-ς, ᾱ, ο-ν, *on the third day;* **τρίς,** adv., *three times, thrice;* τρισ-άσμενο-ς, η, ο-ν (*cf.* R. **ᾱδ**), *thrice glad, very glad;* τρισ-μύριοι, αι, α (see μύριοι, *ten thousand*), *thirty thousand;* τρισ-χίλιοι, αι, α (see χίλιοι, *thousand*), *three thousand.*

trēs, *three;* **ter-tiu-s**, *adj., third;* **ter-nī**, *adj., three each;* **ter**, *adv., thrice.*

THREE, THRICE; **triad**, **tri-***brach*, **tri-***glyph*, **tri-***gonometry*, **tri-***meter*, **tri-***pod*, **tri-***syllable.*

ὑπέρ, over.

ὑπέρ (Epic **ὑπείρ** for ὑπε-ρι), *over, above;* ὕπερ-θεν, adv., *from above;* **ὕβρ-ι-ς**, ε-ως, ἡ, *insolence, arrogance* ('uppishness'); ὑβρίζω, *treat with insolence;* ὕβρι-στο-ς, η, ο-ν (for the sup. form, *cf.* ἄρι-στο-ς, R. **αρ**), *insolent;* **ὕψ-ι** (ὑπ + σ = ὑψ), adv., *on high;* **ὕψ-ος**, ε-ος, τό, *height;* ὑψη-λό-ς, ή, ό-ν (for ὑψεσ-λο-ς), *high;* ὑπερ-ύψηλο-ς, ο-ν, *exceeding high.*

sum-mu-s, *adj., highest;* **super**, *prep., over;* **super-u-s**, *adj., upper;* **super-nu-s**, *adj., celestial.*

OVER, OFT; **hyper-***bole*, **hyper-***critical.*

ὕπνος, sleep (R. *σφαπ, sleep*).

ὕπ-νο-ς, ὁ (ὑπ for συπ), *sleep;* ἄγρ-υπνο-ς, ο-ν (*cf.* R. **αγ**), *hunting after sleep, wakeful;* ἀγρυπνέ-ω, *lie awake;* ἐν-ύπν-ιο-ς, ο-ν, *happening in sleep;* ἐνύπνιο-ν, τό, *vision in sleep, dream.*

som-nu-s, ī, *m., sleep;* **somn-iu-m**, ī, *n., dream;* **sop-or**, ōr-is, *m., deep sleep.*

hypnotic, **hypnot-***ism.*

R. *φα*, **fa**, *shine, show.*

φη-μί, *show* by words, *say;* **φά-σκ-ω**, *say, allege;* **φά-σι-ς**, ε-ως, ἡ, *assertion;* πρό-φασι-ς, ε-ως, ἡ, *allegation, pretext;* προφασίζο-μαι, *set up as a pretext;* ἀ-προφάσισ-το-ς, ο-ν, *not offering excuses;* ἀπροφασίστως, adv., *without offering excuses, without evasion;* **φω-νή**, ῆς, *sound, voice, language.* — **φα-ι-δ-ρό-ς**, ά, ό-ν, *shining, bright.* — **φαίνω** (φα + ν), *cause to shine, bring to light, show;* **φαν-ερό-ς**, ά, ό-ν, *in plain sight, clear;* φανερῶς, *adv., evidently;* ἀ-φαν-ής, ές, *invisible, hidden;* ἀφανίζω, *make hidden, blot out;* δια-φαν-ής, ές, *seen through, transparent;* δια-φανῶς, adv., *clearly, distinctly;* ἐμ-φαν-ής, ές, *in plain sight, visible;* ἐμφανῶς, adv., *visibly;* κατα-φαν-ής, ές, *in sight;* περι-φαν-ής, ές, *visible from every point;* περιφανῶς, adv., *manifestly, notably.* — **φά-ος**, ε-ος, τό (φα + ϝ), *light;* **φῶς**, φωτ-ός, τό (φω + τ), *light.*

fā-rī, *say;* **fa-t-e-o-r**, *confess;* **īn-fi-ti-ae**, ārum, *f., denial;* **fā-bula**, ae, *f., story;* **fā-ma**, ae, *f., report;* **fās**, *n., divine law.*

BAN, BANNS; *eu*-**phemism**, *pro*-**phesy**, *pro*-**phet**, **phase**, *em*-**phasis**, **phenomenon**, *dia*-**phanous**, *epi*-**phany**, *hiero*-**phant**, **phantasm**, **phos**-*phorus*, **photo**-*graphy*.

R. φερ, **fer**, *bear*.

φέρ-ω, *bear, bring*; δια-φέρω, *bear apart, differ*, part. διαφέρων, ουσα, ον, *differing*; διαφερόντως, adv., *differently* from others, *peculiarly, surpassingly*; **φορ-ά**, ᾶς, *a carrying* or *taking*; μισθο-φορά, ᾶς (see μισθό-ς, *wages*), *wages received, pay*; **φόρ-ο-ς**, ὁ, *what is brought in, tribute*; φορέ-ω, *keep bringing, carry habitually, wear*; γερρο-φόρο-ς, ο-ν (see γέρρο-ν, *wicker-shield*), *carrying wicker-shields*; διά-φορο-ς, ο-ν, *bearing apart, different*; δορυ-φόρο-ς, ὁ (see δόρυ, *spear*), *one who carries a spear*; δρεπανη-φόρο-ς, ο-ν (see δρέπανο-ν, *scythe*), *scythe-bearing*; μισθο-φόρο-ς, ο-ν (see μισθό-ς, *wages*), *receiving pay, mercenary*; σκευο-φόρο-ς, ο-ν (*cf.* R. **σκυ**), *baggage-carrying*; σκευοφορέ-ω, *carry baggage*; σύμ-φορο-ς, ο-ν, *bearing together, i.e. fitting, useful, advantageous*; ὑδρο-φόρο-ς, ο-ν (see ὕδωρ, *water*), *carrying water*; ὑδροφορέ-ω, *carry water*; **φόρ-το-ς**, ὁ, *what is carried, load*; φορτ-ίο-ν, τό, *burden, load*; **φορ-εύ-ς**, έ-ως, ὁ, *bearer, carrier*; ἀμφορεύ-ς, έ-ως, ὁ (for ἀμφι-φορεύς, in Homer), *vessel with handles on both sides*; δί-φρ-ο-ς, ὁ (*cf.* **δύο**), *that which holds two, chariot-board*; ἐν-δίφρ-ιο-ς, ο-ν, *on the same seat* with one; ὀσ-φρ-αίνο-μαι, 2 aor. ὀσ-φρ-ό-μην (stem οσ-φρο- for οδ-φρο, ὄζω, *smell*, see εὐώδης, *fragrant*), *have an odour brought to one, smell*.

fer-ō, *bear*; **fer-ti-li-s**, *adj., fruitful*; **lūci-fer**, *adj., light-bringing*; **fōr-s**, fōr-ti-s, *f., chance*; **fōr-t-ūna**, ae, *f., chance*; **fūr**, fūr-is, *m., thief*.

BEAR, BURDEN, BIER, *wheel*-BARROW, BIRTH, BAIRN; *para*-**phern***alia*, *Christo*-**pher**, *dia*-**phoretic**, *meta*-**phor**, *phos*-**phorus**.

φίλος, *one's own, dear*.

φίλο-ς, η, ο-ν, *dear, friendly*; φίλ-ιο-ς, ᾱ, ο-ν, *friendly*; φιλ-ίᾱ, ᾱς, *affection*; φιλ-ικό-ς, ή, ό-ν, *of* or *befitting a friend, friendly*; φιλικῶς, adv., *like a friend*; φιλέ-ω, *love*; φίλ-ιππο-ς, ο-ν (*cf.* R. **ακ**), *fond of horses*; φιλό-θηρο-ς, ο-ν (see θήρᾱ, *a hunting*), *fond of hunting*; φιλο-κερδής, ές (see κέρδος, *gain*), *fond* or *greedy of gain*; φιλοκερδέ-ω, *be greedy of gain*; φιλο-κίνδῡνο-ς, ο-ν (*cf.* **κίνδῡνος**), *loving danger, adventurous*; φιλο-μαθής, ές (*cf.* R. **μα**), *fond of knowledge*; φιλό-νεικο-ς, ο-ν (νεῖκος, *strife*), *fond of strife*; φιλονεικ-ίᾱ, *fondness of strife, rivalry*; φιλό-νῑκο-ς, ο-ν (see νῖκη, *victory*), *fond of winning, emulous*; φιλο-νῑκ-ίᾱ, ᾱς, *eagerness to win, rivalry*; φιλο-πόλεμο-ς, ο-ν (see **πόλεμο-ς**, *war*), *fond of war*; φιλό-σοφο-ς, ὁ (see σοφό-ς, *wise*), *lover of know-*

ledge; φιλο-στρατιώτη-ς, ου (*cf.* R. **στρα**), *the soldier's friend*; φιλό-τῑμο-ς, ο-ν (*cf.* R. **τι**), *loving honour, emulous*; φιλο-τῑμέ-ο-μαι, *be emulous* or *ambitious, feel piqued*; φιλό-φρων, ον, gen. ον-ος (*cf.* **φρήν**), *friendly-minded*; φιλοφρονέ-ο-μαι, *be well disposed, show kindness.*

*biblio-***phile**, **phil-***anthropy*, **phil-***harmonic*, **phil-***ippic*, **philo-***logy*, **philo-***sophy*, **philtre**.

φρήν, *midriff.*

φρήν, φρεν-ός, ἡ, *midriff, diaphragm, heart, mind, understanding*; **φρόν-ιμο-ς**, ο-ν, *having understanding, prudent*; **φρον-τί-ς**, ίδ-ος, ἡ, *thought, care*; φροντίζω, *take thought, be anxious*; φρονέ-ω, *have understanding, be wise*; φρόνη-μα, ατ-ος, τό, *mind, spirit*; ἄ-φρων, ον, gen. ον-ος, *without sense, foolish*; ἀφρο-σύνη, ης, *folly*; σω-φρων, ον, gen. ον-ος (*cf.* R. **σαϝ**), *of sound mind, sensible*; σωφρονέ-ω, *be of sound mind*; σωφρονίζω, *make discreet, bring to reason*; σωφρο-σύνη, ης, *soundness of mind, moderation*; φιλό-φρων, ον, gen. ον-ος (*cf.* **φίλος**), *friendly minded*; φιλοφρονέ-ο-μαι, *be well disposed, show kindness.*

frantic, **frenzy**, **phreno-***logy*.

φυγ, **fug**, *bend, flee.*

φεύγ-ω, *flee, be banished*; **φυγ-ή**, ῆς, *flight, banishment*; **φυγ-ά-ς**, άδ-ος, ὁ, *one who has fled, exile, refugee.*

fug-a, ae, *f.*, *flight*; **fug-i-ō**, *flee*; **fugi-t-īuu-s**, *adj.*, *fugitive.*

BOW (*bend*), BOW (the weapon), BIGHT, BOUT, BUXOM.

φυλάττω, *watch.*

φυλάττω (for φυλακ-ιω), *keep watch*; pf. partic. πε-φυλαγ-μένο-ς, η. ο-ν, *having taken care*; πεφυλαγμένως, adv., *cautiously*; ἀ-φύλακ-το-ς, ο-ν, *unwatched, unguarded*; ἀφυλάκτως, adv., *unguardedly, rashly*; ἀφυλακτέ-ω, *be without a watch*; **φυλακ-ή**, ῆς, *watch, guard*; προ-φυλακή, ῆς, *advanced posts, pickets*; **φύλαξ**, ακ-ος, ὁ, *watcher, guard*; νυκτο-φύλαξ, ακ-ος, ὁ (see νύξ, *night*), *night-watch, picket*; ὀπισθο-φύλαξ, ακ-ος, ὁ (see ὄπισθεν, adv., *at the rear*), *one who guards the rear*, pur., *rear-guard*; ὀπισθοφυλακέ-ω, *guard the rear, form the rear guard*; ὀπισθοφυλακ-ία, ας, *command of the rear*; προ-φύλαξ, ακ-ος, ὁ, *outpost, sentinel.*

phylactery.

R. χαρ, **gra**, *rejoice.*

χαίρω (for χαρ-ιω), *rejoice, be glad;* **χάρ-ι-s**, ιτ-os, ἡ, *that which causes joy, love, gratitude, favour;* ἐπί-χαρι-s, ι, gen. ιτ-os, *pleasing, gracious;* χαρίζο-μαι, *show kindness, gratify;* ἀ-χάρισ-το-s, ο-ν, *ungracious, unpleasant;* ἀχαρίστως, adv., *ungraciously, without gratitude;* χαρί-ει-s, εσσα, εν, *graceful, pretty.*

grā-tu-s, *adj., agreeable;* **grā-t-ia**, ae, *f., favour, gratitude.*

YEARN; *eu-*charist.

R. χερ, **her**, *grasp.*

χείρ, χειρ-ός, ἡ, *hand;* χειρο-πληθής, ές (*cf.* R. **πλα**), *hand-filling, as large as the hand will hold;* χειρο-ποίητο-s, ο-ν (*cf.* **ποιέω**), *made by the hand* of man, *artificial;* ἐγ-χειρέ-ω, *lay one's hand on, make an attempt;* ἐπι-χειρέ-ω, *put one's hand to, attempt, try;* ὑπο-χείρ-ιο-s, ο-ν, *under the hands of, subject to;* χείρ-ων, ον, gen. ον-os, comp., *subject* or *inferior to, worse;* χειρό-ο-μαι, *handle, subdue;* ἐγ-χειρ-ίδ-ιο-s, ο-ν, *in the hand;* ἐγχειρίδιο-ν, τό, *dagger;* δια-χειρίζω, *have in hand, manage;* ἐγ-χειρίζω, *commit to the hands of, entrust;* εὐ-μετα-χείρισ-το-s, ο-ν, *easy to handle* or *deal with.*

her-c-tu-m, ī, *n., inheritance;* **hēr-ē-s**, ēd-is, *m.* and *f., heir;* **hērēd-i-tā-s**, āt-is, *f., heirship, inheritance.*

chiro-*graphy*, **chiro-***mancy*, **chir-***urgeon*, **s-***urgeon*.

Indirect Discourse

(1)

Inf. + Subj. Acc. always after verbs of thinking + φημί

(2) [Participle only] after verbs of perception + ἀγγέλλω

(3) In all other cases you may use either Inf. + Subj. Acc. or ὅτι or ὡς with Ind. (after a secondary tense Opt. may be used)

φημί = Inf. alone

λέγω = either Inf. or ὅτι-ὡς

εἶπον - usually only ὅτι or ὡς Construction

Cond.-

① Simple.

a) Present - εἰ - Ind. in both

b) Past - εἰ - Ind. (Aorist) -

c) Future - ἐὰν - with Subj. & Fut
More Vivid

d) Future εἰ - Future Ind.
Most Vivid

e) Fut Less Vivid εἰ - with Opt. in
should would

② General

a) Present - ἐάν - Subj. + Pres.

b) Past - εἰ - Opt. + Imp.

③ Contrary to Fact

a) Present - εἰ - ἄν - Imp. Ind. in bo

b) Past -

εἰ - ἄν - Aorist Ind. in

Relative Cond. Sentences, the
εἰ may be replaced by
any Relative form,

ἐάν = εἰ + ἄν ∴ in Pres.
General with Relative Pr
retain the ἄν

PROPERTY OF

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